

Sri VishNu PurANam

(Vol 1)



Annotated Commentary in English by
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Sri Vishnu Puraana

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Sri Krishnaya Parabrahmane Namaha

Sreemathe Ramanujaya Namaha

Sri Vishnu Puraana

Offering our *pranaamams* to Mahamahopaadhyaya Dr. N S Anantharangacharya Swamin, and to Maha Vidwaan Sri V T Tirunaarayana Iyengar Swamin, and all the *Aachaaryaas*, with whose grace we are blessed to be part of such *kainkaryam*. Offering our *pranaamams* to all the *Bhaagavataas* in this *Satsanga*.

Sri vishnu chitta pada pankaja sangamaaya cheto mama spruhayate kim atah parena |

No chet mamaapi yatishekhara bhaarateenaam bhaavah katham bhavitum arhati vaagvidheyah |

Sri Vishnu Puraanam is a very great work. Mere *paaraayanam* of this work itself bestows all good. It propounds the loftiest of thoughts, and established the nature of all the realities, *tattva*, *hita*, *purushaarthas*, as established in the *Vedaas*. This is one *Puraana*, which is referred to by all commentators, and is well known as *Puraana Ratnam*, as told by Sri Aalavandaar, who in his *Stotra Ratnam*, offers *pranaamams* to *Paraasharar* who has graced us this *Puraana Ratnam*.

Vedeshu pourusham sooktam puraanesu cha vaishnavam |

Bhaarate bhagavad geethaa dharma shaastreshu maanavam ||

This *Vishnu Puraana* is very well known and accepted. This is said to be *Puraana Ratna*, like *Stotra Ratna* and *Mantra Ratna*. The ten qualities of a *ratna*, a gem are all to be found in this *Puraana*, says Swami Deshikan in his *Stotra Ratna Bhaashya*. It is

1. *Atraasam*, faultless. *Traasa* is a defect found in gemstones, and stones which do not have it are *atraasa*. The *Vishnu Puraana* is like that.
2. *Maanadam*, brings respectability to those who study it,
3. *Sthiram Ratnam*, very stable, lasts for a long time,
4. *Bhogyam*, most enjoyable, because it is all about the *svaroopa*, *roopa*, *vibhava*, of *Paramaatman*,
5. *Prakaashakam*, causes delightful experiences to one who studies,
6. *Mahaargham*, highly valuable, priceless,
7. *Mangalam*, considered most auspicious,
8. *Maanyam*, deserves to be handled with great respect,
9. *Suraksham*, worthy of being protected, with great care,
10. *Sugraham*, can be handled easily also.

All these are qualities of a *ratna*, found in *Vishnu Puraana*, and so is rightly told as *Puraana Ratna* by Sri Aalavandaar.

Among all the *vidyaa sthaanaas* that one has to study, fourteen in number,

Angaani vedaah chatvaaro meemaamsaa nyaaya vistarah |

Puraanam dharma shaastram cha vidyaah hi etaah chaturdashaah ||

Puraana is one of the fourteen, essentially to be studied by all. One has to understand the meanings of the *shrutis* only with the help of *itihaasaas*, *puraanaas*, etc. which are called *upabrahmanaas*. *Upabrahmana* is that which details the meanings of the *shrutis*, because the *shrutis* are most difficult to understand. *Upabrahmanaas* are written by great sages.

There is a famous statement:

Itihaasa puraanaabhyaam vedam samupabrahmayet |

Bibheti alpashrutaat vedo maamayam pratarediti ||

Veda is scared of those who study the *shrutis* without the help of *upabrahmanaas* like *Srimad Raamaayana*, *Srimad Bhaagavatha*, *Sri Vishnu Puraana*, etc. One has to take the help of these *upabrahmanaas* to understand the teachings of the *Vedaas*. *Bhaashyakaarar* says in *Sri Bhaashya*, quoting this *shloka*, that '*Iti shaastrena arthasya itihaasa puraanaanaam upabrahmanam kaaryam*', one has to take the help of these *upabrahmanaas*. *Bhaashyakaarar* gives a wonderful definition of *upabrahmana*, '*Upabrahmanam naama vidita sakala veda sadarthaanaam prayoga mahima saakshaatkruta veda tattvaarthaanaam vaakyaih svaavagata veda vaakyaaartha vyakteekaranam*', meaning that those who have understood all the meanings of the *Vedaas*, and the purport of the *Vedaas*, extolling the greatness of *Paramaatman*, establishing the *svaroopa*, *roopa*, *vibhava* of *Paramaatman*, having realized those meanings, having perceived directly the realities, putting in words very clearly and vividly the meanings of the *Veda Vaakyas*. This is the importance of *Upabrahmana*. Here, the meaning of *Veda* is said to be *Vedaanta*, because *dharma shaastraas* do *upabrahmana* of the *poorva bhaaga* (*karma kaanda*) of the *Vedaas*; whereas *itihaasaas* and *puraanaas* do *upabrahmana* of the latter part (*jnyaana kaanda* or *brahma kaanda*) of the *Vedaas*. In *dharma shaastraas* also, *brahma pratipaadana* is found; the purpose is establishing the fact that *karmaas* are all *aaraadhana roopa* of *Bhagavaan*. Whereas in the *uttara kaanda*, they are established very clearly. In *itihaasaas* and *puraanaas* also, we see *karma pratipaadana*, which is meant for establishing the *karma* as accessories to *brahma upaasana*. The main purpose of *itihaasa* and *puraana* are for *vishadeekarana* of the meanings of *Vedaanta*. *Dharma shaastraas* are meant mainly to explain the meanings of the *poorva bhaaga*. This is as explained by *Sri Sudarshana Suri*.

These works given to us by the Rishis and Aachaaryaas are most valid. They are the ultimate *pramaana* for us. Aapastambhar says *Dharmajnya samayah pramaanam*, and *Vedaascha*. First he gave importance to the works of those who have understood the meanings of the Vedaas - what they practice and do *anusthaana*. Gautama Rishi says *Vedo akhilo dharma moolam tadvidaam cha smruti sheele*.

It is necessary to understand the greatness of this work Sri Vishnu Puraana, and the *praamaanya*, validity of this work, which is established in great detail by Sri Sudarshana Suri in the celebrated work Shrutaprakaashikaa. He explains why Vishnu Puraana is *parama pramaana*. *Prasiddhi atishaya labdha sajaateeya prabandha prakarshatvaat*. Sri Vishnu Puraana is *sattva moola*, a *saatvika puraana*. *Saatvika puraanaas* are those which are in line with *shrutis*. Though the number of *puraanaas* where *Shiva paaramya* is seen are more, they are all said to be *raajasa* and *taamasa puraanaas*. Even though there are thousands of statements made out of *bhraanti*, one *vaakya* which is established without *bhraanti* would be more valid, says Shrutaprakaashikaachaarya. He gives many quotations, *Agneh shivasya maahaatmyam taamaseshu prakeertyate | Raajaseshu cha maahaatmyam adhikam brahmano viduh | Saatvikeshu atha kalpeshu maahaatmyam adhikam hareh | Teshu eva yoga samsiddhaah samishyanti paraam gatim |*

By this, it is known that Vishnu Puraana is *samyak jnyaana nishpaadaka sattva moola*. *Anyathaa jnyaana vipareetajnyaana hetu bhoota tamo moolatva abhaavaat |* This *puraana* establishes the realities without any doubt, and there is no defect of the form of *anyathaa jnyaana*, thinking of the *dharmaas* of one as different, like thinking that *deha* is *nitya*. *Vipareeta jnyaana* is *sarvaarthaan vipareetaan cha buddhih saa paartha taamasi*, perceiving differently the *dharmi* itself, thinking that *deha* itself is *aatman*. None of these are found in Vishnu Puraana's *upadeshaas*. This is one reason why it is more valid, *pramaana* for us.

In Moksha Dharma it is said that through *Bhagavat kataaksha*, *sattva guna moola samyak jnyaana nischaya* is told. This also establishes that Vishnu Puraana is *saatvika puraana*. There is no *kaarana dosha* for this *puraana*.

The next aspect is *prasiddhi*; this is a very well known *puraana*. *Shankaraachaarya* quotes hundreds of *shlokaas* from Vishnu Puraana in the *Bhaashyaas*. He says '*Tat uktam puraane*' without qualifying the word *puraana* as Sri Vishnu Puraana. This shows the *prasiddhi* of Sri VishnuPuraana.

Another aspect told by Sri Sudarshana Suri is that there is no *baadhaka pratyaya* like other *puraanaas*. Everywhere in this *puraana*, *Sriman Naaraayana* is only established as the sole cause of creation, etc. The very first question asked by Maitreya Rishi was a very generic question - from whom did this universe arise, and questions like that. The reply was very specific pointing out Vishnu as the cause. This is different from other *puraanaas* like *Lainga puraana*, where the question at the beginning uses the word *linga*; when the question is like that, the answer is also like that, and there is no *atishaya* in this. But when the question is generic and the reply is pointing specifically that Vishnu is cause. This shows the *atishaya* of the *puraana*. It is well known in the *shrutis* that *Sriman Naaraayana* is the sole cause, in general and specific terms also. They clearly declare that others are not the cause. By this, we can know that other *puraanaas* which are declaring the *kaaranatva* of Brahma or Rudra, are opposed to the *shrutis*. Sri Sudarshana Suri notes that even in *Lainga Puraana*, *Naaraayana kaaranatva* is declared clearly. We also see this in *Manu* and other *dharma shaastraas*. This establishes the *praamaanya* of Vishnu Puraana.

Sri Sudarshana Suri says *Vaktru vailakshanya*, as *Paraashara Muni* is telling this; *paraan aashrunaati iti paraasharah*, one who torments the disputants

with unassailable logic. *Shruti* declares the greatness of *Paraashara*. This is also told in *Lainga Puraana*.

One more is *Pulastya Vasishta varadaana labdha vara devataa paaramaarthya jnyaanavattvam*. This is going to come in Sri Vishnu Puraana itself. Paraashara Muni tells about this *vruttaanta*, when Maitreya reminds him of that. In *Lainga Puraana* also, it is extolled that Paraashara had *devataa paaramaarthya jnyana*. This is another greatness of this Puraana.

Sri Vishnu Puraana has all the *Vedaarthaas*. It is told that Vishnu Puraana is *sarva vedaartha samyutam*. This is why it bestows the knowledge to attain all the *Purushaarthaas*. *Prabandha vailakshanya* and *vakrtu vailakshanya* are clearly established. And Vishnu's paaramya is told in other *puraanaas*.

With respect to these *puraanaas*, some parts may be lost. There may be some objections that the last part may have something else. Since this is a well known *puraana* quoted by many, and told everywhere, there cannot be some parts lost in this *puraana*. And it is not like *Mahaabhaarata* where a hundred thousand *shlokaas* are there. This has got six thousand *shlokaas*. This is *anati vistrutatayaa*, there is no *prakshepa shankaa*.

Sri Sudarshana Suri quotes a *praakruta shloka*, which establishes the *prasiddhi* about one person who had gone astray, and with another woman, and that person says that 'Now I have heard Vishnu Puraana, and will not do anything wrong, will do all *praayischittaas* and go back to my wife'. He teaches the other woman to also do the same. This shows the *prasiddhi* of this *puraana*, how it can transform people.

To establish *Vishnu paaramya*, this is not the purpose with which this *puraana* was told. Because the question is a very generic question, but the answer is very specific. This also establishes the authenticity of this work.

Like other *puraanaas* there are no self contradicting statements in this *puraana*. This is completely dedicated the greatness of *Bhagavaan Vishnu*. Sri Sudarshana Suri establishes the validity of this *puraana* in great detail. He establishes that this is the most authentic work which we can accept for understanding the meanings of the Vedaas.

A *puraana* generally has

Sargascha pratisargascha vamsho manvantaraani cha |

Vamshaanucharitam cha iti puraanam pancha lakshanam ||

There are five aspects - *sarga* (about *srushti*), *pratisarga* (about *pralaya*), the various *vamshaas*, the *manvantaraas*, the *vamsha anucharitaas*.

Srimad Raamaayana is telling a story. Is the story more important there? It is not, because it is told in the beginning as *veda upabrahmanarthataaya*, that Valmiki taught Lava and Kusha who were well versed in the Vedaas, he chose them to spread this Raamaayana. It is well known that that is the purpose.

The author of this Puraana is Sri Paraasharar, who taught this to Maitreya. Swami Deshikan says that this *puraana* is like a Gangaa river, we get immersed in that so that we get purified. Sages like Paraashara are doing their effort like Bhageeratha, he did not give up till his *poorvajaas* attained *punya loka*.

The teachings of this *puraana* is told by Sri Aalavandaar.

Tattvena yah chit achit eeshvara sat svabhaava bhogaapavarga tat upaaya gateeh udaarah |

Sandarshayan niramimeeta puraana ratnam tasmai namo munivaraaya paraasharaaya ||

The first half of this *shloka* summarizes the contents of this *puraana*. Sri Paraashara is most benevolent, most compassionate. There are three realities in our *siddhaanta*, *chit*, *achit* and *eeshvara*. *Chit* is all the *jeevaatmans*, *achit* is all the inert matter, and *Eeshvara* is the supreme Lord. Their *svabhaavaas*, along with *bhoga* (all *iha*, *aamushmika sukhaas*), *apavarga* (*moksha upaaya*), the means to attain them are also told here. The *purushaatha* which one attains are told here, various *gatis*, including the various *narakaas*. This is all the teachings of this *puraana*, is the conclusion of Aalavandaar.

This *puraana* has got one commentary by Sri Engal Aalwaan. Sri Engal Aalwaan was *aachaarya* of Nadadur Ammaal. Sri Sudarshana Suri is well known author of Shrutaprakaashikaa, which is *prakaashana* of what he heard through *kaalakshepaas*, taught by Nadadur Ammaal. It is the teachings of Sri Nadadur Ammaal, on the Sri Bhaashya. Sri Nadadur Ammaal went to Tiruvallarai kshetra where Sri Engal Aalwaan was there. Sri Engal Aalwaan has written a wonderful commentary and this has been published by Prativaadi Bhayankaram Annangaaraachaarya Swami; there is also a very old book not easily available. This is called Vishnu Chittiya. This is in Sanskrit.

Sri Vishnu Puraana has 6000 *shlokaas*, in six *amshaas*. Sri Engal Aalwaan gives *mangala shlokaas* in the beginning. He offers his *pranaamams* to *Purushottama*, from whom everything is created, in whom everything exists, and in whom everything goes and merges. This is what is told in the Brahma Sutra, Janmaadyasya yatah. He is *antaryaami*, Purushottama, I offer my *pranaamams*. I offer my *pranaamans* to Paraashara Muni who has given us this Vishnu Puraana.

Yasmaat idam jagat ajaayata yatra tishati ante samastam idam astam upaiti yatra |

Tasmai namah sat asat aadi vikalpa shoonyah chaitanyamaatra vapushe purushottamaaya ||

Veda has got six *angaas*; one has to study the *angaas* to understand the *Vedaas* - *Shikshaa*, *Vyaakaranam*, *Chandas*, *Niruktam*, *Jyoutisham*, *Kalpa*. Just like this, Vishnu Puraana is like Vedaa itself, having six *amshaas*. All the *Vedaarthaas* can be found here in these six *amshaas*.

For Namaalwaar's Tiruvoimoli, there is a *vyaakhyaana* by Thirukurai Pillan Piraan called *Aaraaryirappadi*. It is said that he wrote this like Vishnu Puraana, with 6000 *padis*.

We shall take up study of the *shlokaas* and also the *vyaakhyaana*. In the beginning Sri Engal Aalwaan gives an introduction.

Sri Vishnu Puraana - Amsha 1, Chapter 1, Shloka 1:

Sri Soota uvaacha -

Paraasharam munivaram kruta pourvaanhika kriyam |

Maitrayah pari papraccha pranipatya abhivaadhya cha ||

It is said that *Paraasharar* was only 30 years old, whereas *Maitreya* was 80 years old. *Maitreya* was also a *jnyaani*; he requested *Paraasharar* who had completed his *aanhika kriyaas*, and *pranipatya*, *abhivaadya*. This shows how one should approach an *aachaarya*.

Sri Engal Aalwaan's Commentary

Atha bhagavaan paraasharah sri maitreyaaya loka hitaartham sri vishnu puraanam praneshyan pranipaataadibhih upasannaaya sat shishyaaya sadaachaaravataa tat prushtena gurunaa sva dharma anusthaana aviruddhe manah prasaadakara samaye puraanam vyaakhyeyam iti shaastra darshanaat puraana prastaavakam tat prashnam nibadhnaati - paraasharam iti shlokena |

In the pretext of teaching Sri Maitreya, Sri Paraashara has done this for *loka hitaartham*, for everyone's good. When a *shishya* approaches an *aachaarya* in a proper way, the *aachaarya* has to teach, this is the *vidhi*. When should one approach an *aachaarya* - one should not obstruct the *anusthaana* of the *aachaarya*; *puraana* is to be told at that time. Maitreya asks a question.

Paraan baahya kudrushteen samyak pramaana tarkaih aashrunaati iti paraasharah, ...

How Paraashara got that name; those who say that they are following the Vedaas but give wrong meanings to the Vedic mantraas; with proper *pramaanaas* and the logic for those *pramaanaas*, Paraashara wins over them.

... tam munivaram samyak jnyaanavantam kruta pourvaanhika kriyam bhagavat samaaraadhana aadinaa visheshato vimala manasam |

Doing *poorvaanhika* is all *bhagavat aaraadhana* only, at that time, mind is very pure, and clear.

Pari papraccha - paritah papraccha, puraanaartham iti sheshah |

He asked everything in detail.

*Kaartsnyena artha vishesha anabhiniveshena saamaanyato * yanmayam ityaadi vakshyamaana prakaarena |*

The question does not ask everything that he wanted to know. This is going to be told later.

Atah prashna anuroopena prati vachanam api na kachit aagrahena krutam |

Because of the question, the *prativachana* is not made due to some *aagraha*, force. This means that it is according to *shrutis* only.

Tena asya puraanasya laingaadivat na kachit pakshapaatitvam |

There is no bias in the reply.

In this introduction we saw the greatness of this work, the validity of this work as established by Sri Sudarshana Suri, and have just begun by doing this *mangala kaarya*. We pray to all our *aachaaryas* to grace us to take the study of this great work to completion.

We studied the *first shloka*. *Soota pouraanika* in *Naimishaaranya* is supposed to have taught all the *puraanaas*. He is said to be *Romaharshana's* son in one place, and in another place is said to be *Romaharshana* himself. He is a *rishi*.

Sri Vishnu Puraana - Amsha 1, Chapter 1, Shloka 1:

Sri Soota uvaacha -

Paraasharam munivaram kruta pourvaanhika kriyam |

Maitrayah pari papraccha pranipatya abhivaadhya cha ||

Parashara, the *muni shreshta*, having completed his *aanhika kriyaas* - *Maitraya rishi* approached him by doing *namaskaara* and *abhivaadana* (this is how a *shishya* is supposed to approach an *aachaarya*), and asked to explain all the *puraana arthaas* in detail.

Paritah papraccha pari papraccha.

Sri Vishnu Puraana - Amsa 1, Chapter 1, Shlokaas 2, 3:

Tvatto hi vedaadhyanam adheetam akhilam guro |

Dharma shaastraani sarvaani tathaa angaani yathaa kramam | |

Tvat prasaadaat muni shreshta mama anyena akruta shramam |

Vakshyanti sarva shaastreshu praayasho ye api vidvishah | |

Sri Engal Aalwaan's Commentary

*Atha maitreyah chaturdasha vidyaa aabhooshita puraana adhigame
trayodasha vidyaasthaana adhigama lakshanasya aatmano
adhikaarasya tat prasaada labdhatva anuvaadana gurum stuvan
puraana pravachane protsaahayati tvatto hi iti dvayena |*

By the two *shlokaas* starting with *tvattah*, among the fourteen *vidyaa sthaanaas*, *Maitreya* is now eligible to study the thirteenth one which is *puraana*, 'I have studied all these through your grace', is requesting him to teach the *puraana*.

Angaani vedaah chatvaarah meemaamsaa nyaaya vistarah |

Puraanam dharma shaastram cha vidyaah hi etaah chaturdashaah | |

*Khilam prahatamanaamnaatam parishishtaakhyam shree sooktaadikam
tat akhilam aamnaatam eva yathaa syaat tathaa vedaadhyanam
adheetam adhigatam praaptam |*

Sri Engal Aalwaan gives two different ways by which it can be interpreted. Among the Vedaas, *Sri Sookta* is said to be *khila bhaaga*, as it does not have *svara* like *Purusha Sookta* (though it is uttered using a particular *svara*); I should be the one who has studied even the *khila bhaaga*; I have done *veda adhyayana* under you in such a way. *Akhilam* means that even the *khila bhaaga* has been studied, without leaving any part.

Khila bhaagasya api adhyayanam tvatta eva praaptam iti arthah |

I have studied even the *khila bhaagaas* from you only.

*Yat vaa akhilam krutnam yathaa kramam sva shaakhaa adhyayana
poorvakam ruga aadi kramaan atikramena * atah poorvam tu
chandaamsi shukleshu niyatah pathet |*

The other meaning is: I have studied everything, all the Vedaas, first studying the *sva shaakhaa* (the *shaakhaa* I belong to) and the remaining. There is also a way in which Veda is supposed to be studied. In the *Shukla paksha*, one has to study the *chandas*.

Krushna pakshe tathaa angaani maasaan vipro ardha panchamaan |

In *Krishna paksha*, one has to study the *angaas* for five and a half months. The remaining part of the year is meant for practicing what has been learnt.

Ityaadi ukta krama anatikramena cha |

Following exactly the *krama* which is prescribed for *Veda adhyayana*, I have done the complete *Veda adhyayana* under you. Or, including the *khila bhaagas*, *yathaa kramam*, I have studied everything including the *dharma shaastraas*, as prescribed.

Tvat prasaadaat iti | Anye janaah na vidvishah te api sarva shaastreshu tvat prasaadaat akruta shramam maam na vakshyanti, kintu tvat prasaadaat eva kruta sarva shaastra parichayam maam samaavartanaanantaram vakshyanti | Anyena iti padachhede maam sarva shaastreshu tvat prasaadaat anyena upaayena akruta shramam vakshyanti, kintu tvat prasaadaadena eva kruta shramam vakshyanti iti arthah |

Maam anye na akruta shramam and *Maam anyena akruta shramam* - these are the two *padachhedaas*. Those who do not like me, they will not say that I have not studied under you, through your grace. This means that *tvat prasaadaat* is important here. After I have finished all the studies, they will tell that through your grace only I have studied all the *shaastraas*.

In the second *padachheda*, not through any means other than your grace, I have studied all the *shaastraas*.

There are certain *shishyaas* who study through many *aachaaryaas*, and there are those who study everything under one *aachaarya*.

Sri Vishnu Puraana - Amsha 1, Chapter 1, Shloka 4:

So aham icchaami dharmajnya shrotum tvatto yathaa jagat |

Babhoova bhooyah cha yathaa mahaabhaaga bhavishyati ||

Now, *Maitreya rishi* asks what he would like to know.

*So aham iti | Ya evam veda aadi trayodasha vidyaa sthaana abhijnyah
sah aham jagat janma aadi puraanaartham shrotum icchaami iti arthah
|*

I who have studied the thirteen *vidyaa sthaanaas* like to listen from you how this world was created, how it is sustained, where does it go and merge during *pralaya*, the meanings of the *puraanaas*.

*Anena brahma yajnya adhyayana artham veda uprabrahmanartham
cha puraanasya grahanaadou tat yoga traivarnikaanaam eva
adhikaara ukto jnyeyah |*

What we can understand is that studying the *puraanaas*, is for two purposes - in order to use it in the *brahma yajnyaas*, and to understand the meanings of the *Vedaas*; here the *adhikaara* is for *traivarnikaas* only.

*Paapa kshayaadi artham tu puraana shravanaadou stree shoodrayoh
api adhikaarah |*

In order to get rid of the sins, and for all good, everybody has *adhikaara*.

*Yathaa uktam bhavishyat puraane * Adhyetavyam na cha anyena
braahmana kshatriyayoh vinaa | Shrotavyam etat shoodrena na
adhyetavyam kadaachana |*

Doing *adhyayana* and *shravana* are two different things. Doing *adhyayana* is in a proper way, with *svara* and *sookshma arthaas*. *Shravana* is for *paapa kshaya*, just listening sitting with others. Others should not do *adhyayana*. Others should only listen.

*Tasmaat shoodraih vinaa vipraah na shrotavyam kadaachana | Iti |
Vilomajaanaam tu shravana aadou na adhikaarah | Soota aadeh tu*

*vilomajasya api puraana vachanam * dharma esha tu sootasya sadbhih
drushtah puraatanah * ityaadi vachanaat aviruddham |*

Vilomajaas are those born to a woman of a higher caste and man of a lower caste. *Anuloma* is when father is of a higher caste and mother of a lower caste. *Vilomajaas* do not have *adhikaara* in *shravana* also, is what Sri Engal Aalwaan says. What the *soota* is telling is *dharma* only, is what is told by *sajjanaas*. There is a *Paadma Puraana vachana* here, where *Vyaasa shishya soota* is teaching others in *Naimishaaranya*. This *vaakya* comes in *Paadma Puraana*. The *soota* told here is a *rishi*, and is different from the *vilomajaa* told earlier. This justifies why *soota pouraanika* is teaching this.

Sri Vishnu Puraana - Amsa 1, Chapter 1, Shlokaas 5 to 10:

Yanmayam cha jagat brahmanyataschaitah charaacharam |

Leenam aaseet yathaa yatra layameshyati yatra cha | |

Yat pramaanaanaani bhootaani devaadeenaam cha sambhavam |

Samudra parvataanaam cha samsthaanam cha yathaa bhuvah | |

Sooryaadeenaam cha samsthaanam pramaanam munisattama |

Devaadeenaam tathaa vamshaan manoon manvantaraani cha | |

Kalpaan kalpa vibhaagaanscha chaaturyuga vikalpitaan |

Kalpaantasya svaroopam cha yuga dharmaanscha krutsnashah | |

Devarshi paartivaanaam cha charitam yat mahaamune |

Veda shaakhaa pranayanam yathaavat vyaasa kartrukam | |

Dharmaanscha braahmanaadeenaam tathaa cha aashramavaasinaam |

Shrotum icchaami aham sarvam tvatto vaashishtanandana | |

** Yathaa jagat babhoova iti upakramya * aashrama vaasinaam iti
antena prashtavyaan arthaan aaha |*

Starting with *yathaa jagat babhoova* till *aashrama vaasinaam*, the first half of *Shloka* 10, whatever he wanted to know, *Maitreya rishi* has asked.

*Atra bhagavataa bhaashyakaarena brahma svarooapa vishesha tat
vibhooti bheda prakaaraah tat aaraadhana roopa phala visheshaah cha
prushtaah iti prushtavyaatha visheshaah uktaah |*

Now, *Engal Aalwaan* quotes *Bhaashyakaarar*, some specific characteristics of *Brahma svarooapa* are being asked, along with various modes, *prakaaraas*, various benefits that we attain by worshipping the *Bhagavaan*.

*Yathaa jagat ityaadi * layameshyati yatra cha, ityantam brahma
svarooapa vishesha prashnah |*

This is commented in *Sri Bhaashya* and *Vedaartha Sangraha* also. This is asking about the special characteristics, *vishesha* of *Brahma svarooapa*, essential nature of *Brahman*.

*Yat pramaanaani ityaadi chaturyuga iti antam vibhooti bheda prakaara
prashnaah |*

These *shlokaas* are asking about *vibhooti bheda prakaara*.

Dharmaascha ityaadi ardhena tat aaraadhaana roopa phala vishesha prashnou prushtou |

These *shlokaas* ask about *aaraadhana roopa* and *phala vishesha*.

Brahma svaroopasya yato vaa imaani ityaadi vaakya siddhatvaat tad vishesha eva atra prashtavya iti bhaashyakaarena brahma svaroopo vishesha prashnah iti uktam |

If we say that Maitreya is asking about *Brahma svaroopo*, it will be a repetition as it is already established in the *Brahma Sutraas* itself, and in the *Shrutis*. Because it is already established in the *Shrutis*, there is no need to again ask it, but we can ask for certain specific additional characteristics about *Brahma svaroopo*. This is the reason why Bhaashyakaarar says that *Brahma svaroopo vishesha prashnaas* are asked here.

Nanu naaraayana anuvaaka aadibhih svaroopasya vishesho api nirdhaaritah |

Svaroopo vishesha was also already established in *Naaraayana anuvaaka*. If so, why should it be said that *brahma svaroopo vishesha prashna* is being raised here?

Satyam, aneka anuvaaka viprakeernayoh saamaanya visheshayoh ekatra samaahrutya vachane hi vyaktih bhavati |

It is true, but they are spread across many *anuvaakaas*; in one place it is told in generic terms, at other place, it is told in specific terms. In different places different terms are used - *jyoti*, *aakaasha*, *praana*, *yatah*, *tat*, *brahma*, etc. In some places, it is told as *Naaraayana*. If everything is brought to one place and told, then only it becomes clear.

Etat eva hi puraana aadikrutyam veda upabrahmanam |

This is the work of the *puraanaas* which do the *upabrahmanaas*.

Yathaa babhoova yathaa bhavishyati iti sarva srushtishu kim eka prakaaraa srushtih uta aneka prakaaraa bhinna kramaah vaa iti prashnah |

How did it happen, and how is it going to happen in future, in all the *srushtis*, how was it done, and in future how is it going to be done; is it the same way it is done in all the *srushtis*, or is it done in different ways at different times?

Atra utpatti layayoh prushtatvaat sthiti prashnah api abhipretah sthiti samyamakartaa iti prativachana darshanaat |

Sthiti prashna is not specifically asked here; about how does it exist, sustain? This has to be understood. This is because of the answer given to this question as *sthiti samyama kartaasau*.

Yanmayam iti | Yatah cha etat charaacharam iti nimitta upaadaanayoh prushtatvaat yanmayam iti anena srushtyaadi karma bhootam jagat kim aatmakam iti prushtam |

The meaning of *yanmayam* is to be understood clearly - from which are all these movables and immovables born, created - this is about *nimitta* and *upaadaana kaarana*.

For every effect, there are three types of causes - *upaadaana kaarana* (material cause), *nimitta kaarana* (efficient / intelligent cause) and *sahakaari kaarana* (instrumental cause). For making a pot, mud is the *upaadaana kaarana*, the potter is the *nimitta kaarana*; both *upaadaana kaarana* and *nimitta kaarana* are required in every work that we see in the world. If *kaarya* has to happen, there have to be these *kaaranaas*. Those two are asked here - *yatah cha*, including both *upaadaana* and *nimitta*

kaaranaas. What is the *upaadaana kaarana* for this world? What is the *nimitta kaarana* for this world? Here, the word *karma* means the effect, what is created, the object of creation which is *jagat*. What is the *jagat* made of - is it without any *aatman*, does it exist independently by itself, or is it controlled by *Paramaatman* as the *antaryaami*, this is the question asked here.

Tasya cha uttaram jagat cha sah iti | Idam taadaatmyam antaryaami roopena aatmatayaa avasthaana krutam na tu vastu aikya krutam, ...

The answer given here is '*Jagat cha sah*', He is only the *jagat*, the world. *Taadaatmyam* means oneness, identity. This means that *Bhagavaan* is existing as *antaryaami*, inner controller of everything; He controls everything in the form of an *antaryaami*; it is not by the identity of two objects. It is not that *jagat* and *Brahman* merge together and become one.

Sarvam niyantrutayaa aapnoti iti aatmaa.

... yanmayam iti prashnasya uttaratvaat jagat cha sah iti saamaanaadhikaranyasya |

There are two words *jagat* and *sah* - *jagat* is the world which is created and *sah* is *Paramaatman*. They are told in concomitant coordination, *saamaanaadhikaranya*. The answer given is 'He is the world', means, 'Is He different from the world?' or 'Is He one with the world?'; it is *saamaanaadhikaranya*, which is '*Bhinna pravritti nimittaanaam shabdaanaam ekasmin arthe vrutti saamaanaadhikaranyam*'; both words *jagat* and *sah* in the same *vibhakti*, *prathama vibhakti eka vachana* - are they the same, or are they qualifying the same object, is what we have to understand; the meaning here is that *Paramaatman* is *jagat antaryaami*. The *chara achara aatmaka prapancha* and *Paramaatman* are not identical; but *Paramaatman* who is the creator of the world, the *jagat kaarana*, and *Paramaatman* who is the *antaryaami* of the *jagat*, the identity is

between these two. This is how the *saamaanaadhikaranya* has to be understood. When we say that *Devadatta* is handsome, handsomeness is one of the qualities of *Devadatta*. Identity is between *Devadatta* who is qualified by that quality, and *Devadatta* - there is identity between them; and not between the quality of handsomeness and *Devadatta*.

Yanmayam iti atra mayat na vikaaraarthah; pruthak prashna vaiyyarthyaat |

There is a *pratyaya* in *vyaakarana* called *mayat*; this *mayat pratyaya* is used in three different senses - *svaarthah*, *vikaaraarthah* and *praachuryaarthah*. *Svaarthah* means that it represents that itself; *vikaaraarthah* shows the modification of that; *praachuryaarthah* means abundance of that. We see this clearly in *annamaya*, *praanamaya*, etc.; *annamaya* is *vikaaraarthah*, where the *vikaara* of *anna* is *deha*; *praanamaya* is in *svaarthah*, *praanamaya* is *praana*; *aanandamaya* is *praachuryaarthah*, abundance of *aananda*; *jnyaanamaya* is *praachuryaarthah*, abundance of *jnyaana*; Here, the sense in which the *mayat pratyaya* is used is discussed here. Here, if *mayat* is used in *vikaaraarthah*, there is no need to ask *yatah etat charaacharam*, etc. - these questions would not have been required at all.

Na api praanamaya adivat svarthikah; jagat cha sa iti uttara anupapatteh |

It is also not in *svaarthah*, like it comes in *praanamaya*. If it had been in *svaarthah*, *brahmamayam* means Brahman only, and *jagat cha sah* would not have been the right answer for this.

Tadaa hi vishnuh eva iti uttaram abhavishyat |

If it had been *svaarthah*, the answer would have been Vishnu only. This was not the answer given by *Paraasharar*; the answer was *jagat cha sah*.

Atah praachuryaatha eva |

The usage is in *praachuryaatha*, abundance.

Krutsnam jagat tad aatmakatayaa tat prachurameva |

All this world is having *Paramaatman* as the *aatman*, and so it has abundance of Brahman. Abundance of Brahman, which is *aatman* of everything, *chara*, *achara* in this world, is what is meant by *yanmayam*.

Tasmaat yanmayam iti asya prativachanam jagat cha sah iti saamaanaadhikaranyam shareera aatma bhaava nibandhanam |

From this, what we can conclude is that '*yanmayam*' is the question, and '*jagat cha sah*' is the answer; the *saamaanaadhikaranya* is because of *shareera aatma bhaava nibandhanam*. This is the greatest contribution of *Bhaashyakaarar* who established the *shareera shareeri bhaava*, which is a *pradhaana pratitantra*, unique to our *siddhaanta*.

Just as we exist in our body, we have *shareera* which has hands, legs, head, etc., and the *aatman* is inside, controlling everything; *shareera* is dependent on the *aatman*, *shareera* is supported by the *aatman*, and the *shareera* is meant for the purposes of the *aatman*, *aatman* is the controller; the relation between *shareera* and *aatman* is of three types - (i) *shareera* is *aadheya*, *aatman* is *aadhaara*, (ii) *shareera* is *niyaamyaa*, and *aatman* is *niyaamaka*, (iii) *shareera* is *shesha*, and *aatman* is *sheshi*. These are the three - *aadheya* - *aadhaara*, *niyaamyaa* - *niyaamaka*, *shesha* - *sheshi*. If these three relationships exist all the time, they are said to be *shareera aatma bhaava* or *shareera shareeri bhaava*.

The *saamaanaadhikaranya* here is *shareera aatma bhaava nibandhanam*; which means that *jagat* is the *shareera* for *Paramaatman* who is the *aatman*, and *sah* represent *Paramaatman* who is the creator of this world. *Paramaatman* who is qualified by *jagat*

kaaranatva and *Paramaatman* who is having *jagat* as His *shareera*, there is identity between these two.

Anyathaa baadhaayaam saamaanaadhikaranyaashrayanena nirvishesha vastu pratipaadana paratve shaastrasya abhyupagamyamaane sarvaani etaanai prashna prativachanaani na sangaccheran, tat vivaranaroopam cha krutnam shaastram |

If it is not understood like that, if we take the identity that *jagat* is also Brahman, then *jagat* would not exist, it would become *baadhita*, *jagat* gets stultified, and Brahman only remains; then this would establish Brahman as not having any attributes, if one accepts like that, the questions asked by *Maitreyar* and answers given by *Paraashara* would not make any sense, the *Vishnu Puraana* which explaining the meanings of these questions and answers, will be of no use.

Tat pakshe hi prapancha bhramasya kim adhisthaanam, nirvishesha jnyaana maatram iti prashna prativachane syaataam |

If that had been the case that there is only identity, and attribute-less Brahman, then what should have been the questions and answers - the question should have been 'What is the locus of this delusion of the form of *prapancha*, this appearance of the form of this world', the answer should have been *nirvishesha jnyaana maatram*; but this is not the answer given here and not the question raised here.

Jagat cha sah iti jagat brahmanoh eka dravyatvena saamaanaadhikaranye cha brahmanah kalyaana gunaaikataanatvam heya pratyaneekatvam cha baadhyeta; sarva ashubha aaspadam cha brahma bhavet |

The second opinion is that: If we say that Brahman is not *nirvishesha*, that Brahman is *jagat* itself, that Brahman only exists in all these forms, they are the same material, because the world is filled with inconsistencies and

impurities, then all the qualities of Brahman, being an abode to only auspicious qualities, being opposed to anything that is defiling, would not be there; Brahman would then be attributes to all the impurities; so it cannot be taken like that.

Tasmaat aatma shareera bhaava eva idam saamaanaadhikaranyam mukhyam iti vakshyaamah |

This is the *siddhaanta*, that the *saamaanaadhikaranya jagat cha sah*, is *aatma shareera bhaava*, this is how it should be understood.

Another objection is addressed here.

Na cha yatah cha iti yasya kaarana maatra vaachitve api yanmayam iti asya upaadaana kaarana vishayatvaat gobalivardhanyaana yata iti nimitta kaarana param iti vaachyam; ...

We cannot say like this - that *yatah cha* is the *nimitta kaarana*, and *yanmayam* as the *upaadaana kaarana*,

... tasya agatika vishayatvaat atra mayatah praachuryaarthatvena gatyantara upapaadanaat cha |

because, by accepting the *praachuryaarthat* for *mayat* here, we are able to explain clearly that it is *shareera aatma shareera nibandhana*; if there was no other way to explain that, then we could have taken *nimitta kaarana* in *yatah* and *upaadaana kaarana* in *yanmayam*; but that is not so, as we are able to reasonably explain *saamaanaadhikaranya* as *shareera aatma bhaava*.

Svaarthikatve yat jagat iti prashnasya vishnuh jagat iti uttare kaa anupapattih iti chet; tadaa hi baadhaayaam saamaanaadhikaranyam abhihitam syaat |

Suppose we take *svaarthika*, for the question 'What is this *jagat*', the answer 'Vishnu only is *jagat*', then also it is reasonable, isn't it? is the objection. then also it would mean *baadha*, because *jagat* would get stultified.

Tatah cha sthaanuh eva na purusha itivat vishnureva na jagat iti arthah syaat |

This is like asking a question when seeing a pole - is it a person standing there, or is it a pole? When we go nearby, we say clearly that it is a pillar and not a person.

Tathaa jagat vishnuh iti jagat brahmanoh aikya upadeshasya na jagat vishnuh iti vaiyadhikaranyam iti arthah syaat iti shruti viruddhaa ashruta baadha kalpanaa syaat |

In that case it is not like '*Sthaanureva na purushah*', it will become like '*Vishnureva na jagat*'; just as *sthaanu* and *purusha* are told in *vaiyadhikaranyam*, not in *saamaanaadhikaranyam*, and this will lead to *shruti viruddha*, it will be against what is told in the *shrutis*. Stultifying the world as not true is not told in the *shrutis*.

Arthavatve siddhyati mayatah svaarthakatvena vaiyarthyam cha ayuktam |

In *mayat pratyaya*, if you are not able to explain the meaning well by taking *svaartham*, whereas you are able to explain the meaning well by taking *praachuryaartham*, then we should take *praachuryaartham*. We should not take *svaartham*, which will lead to *vaiyarthyam*, we will not be able to explain properly.

Leenam aaseet yathaa yatra yena kramena yatra leenam sa kaaranam |

It is explained in what order everything goes and merges during *pralaya*.

We studied the first six *shlokaas* so far. *Maitreyar* requested *Paraashara Muni* to teach him the cause of the universe. The word *yanmayam* was commented upon in detail. This is due to *shareera aatma bhaava nibandhana*, this is the same way explained in *Sri Bhaashya* by *Bhaashyakaarar*.

Sri Vishnu Puraana - Amsa 1, Chapter 1, Shloka 6:

*Yat pramaanaanaani bhootaani devaadeenaam cha sambhavam |
Samudra parvataanaam cha samsthaanam cha yathaa bhuvah ||*

Sri Engal Aalwaan's Commentary:

*Yat pramaanaani iti | Pruthivyaadeeni yat pramaanaani iti mahaa
bhootaadeenaam iyattaa prashnah, jagatah pramiti saadhana
prashnascha |*

What is the measure of *pruthivi*, *aapas*, *tejas*, etc., to know about the origin and end of this world, the origin of *devaas* and others; the oceans and hills, where were they existing, and how were they supported. All these things I would like to know, is what *Maitreyar* is asking.

Iyatta means measure, expanse.

Sri Vishnu Puraana - Amsa 1, Chapter 1, Shloka 7:

*Sooryaadeenaam cha samsthaanam pramaanam munisattama |
Devaadeenaam tathaa vamshaan manoon manvantaraani cha ||*

Sri Engal Aalwaan's Commentary:

Sooryaadeenaam iti | Manvantaraani manoonaam kaalaah |

Manvantaraani means the time period when *Manus* existed. The sun and others - what is the *aadhaara* for all this?

Sri Vishnu Puraana - Amsa 1, Chapter 1, Shlokaas 8, 9:

*Kalpaan kalpa vibhaagaanscha chaaturyuga vikalpitaan |
Kalpaantasya svaroopam cha yuga dharmaanscha krutsnashah ||*

*Devarshi paartivaanaam cha charitam yat mahaamune |
Veda shaakhaa pranayanam yathaavat vyaasa kartrukam ||*

Sri Engal Aalwaan's Commentary:

*Kalpaan iti | Kalpaan brahma aayurmitaan mahaa kalpaan, chaturyuga
vikalpitaan chaturyuga parivrutti kalpitaan, chaturyugaih
aavartamaanaih vibhaktaan iti arthah | Kalpa vibhaagaan mahaa kalpa
amshaan padmaadeen brahma divasaan, kalpaantah pralayah |*

Chaaturyugam bhaavi veda vibhajanam, chaturyugasya parimaanam iti vaa |

Kalpaan means limited to, or extending up to the life of Brahma.

The *chaturyugaas* keep repeating again and again, *kalpaas* are divided into four *yugaas* which keep repeating again and again. *Kalpa* means *Padma*, *Koorma*, etc, which are told as *brahma divasaas*, they are all parts of the *mahaa kalpa*, they are all days of Brahma. *Kalpa anta* means *pralaya*, the end of the *kalpa*. How the *Vedaas* are going to be divided.

The *devarshis*, kings, their story; how the *Veda shaakhaas* were all formed, whose *pravartana* was done by *Vyaasa*, how *Vyaasa* divided the *Vedaas*. All these things I would like to know.

Sri Vishnu Puraana - Amsha 1, Chapter 1, Shlokaas 10, 11:

*Dharmaanscha braahmanaadeenaam tathaa cha aashramavaasinaam |
Shrotum icchaami aham sarvam tvatto vaasishtanandana | |*

Brahman prasaada pravanam kurushva mayi maanasam |

Yena aham etat jaaneeyaam tvat prasaadaat mahaa mune | |

Sri Engal Aalwaan's Commentary:

Dharmaan iti | Sarvam anyat yogaadi cha |

*Vaasishta nandana iti aamantranena guru prasaadaat eva jnyaanam
ityuktayaa cha puraatanam vasishtha varadaana vruttaantam
samsmaarito hrushtah paraasharah vakshyamaanasya arthasya
shraddheyatva siddhaye tam vruttaantam aakhyaayaati saadhu
ityaadinaa |*

All the *dharmaas*, the *varna dharmaas* and *aashrama dharmaas*, I would like to know. I would like to learn about all these

things. *Maitreyar* addresses *Paraashara* as *Vaasishta Nandana*,

Vasishtha's son is *Vaasishta, Shakti*; *Vaasishta's* son is *Vaasishta Nandana*.

The moment *Maitreyar* says that 'I would like to listen to all these things from you, O son of *Shakti*, who is son of *Vasishtha*', *Paraashara* was very pleased and started telling the story. *Jnyaana* one can attain only with the grace of *aachaaryaas*, *Paraashara* was reminded about how he received a boon from *Vasistha*, he became very pleased, and in order that *Maitreyar* and others get the *shraddhe* required in the meanings which are going to be taught, he starts telling that story. One should have *shraddhe* in what is going to be taught, means that it is *praamaanika*,

Maitreya says that 'By your grace only I will know about all these things; let your mind be pleased towards me; grace me with all these details; let your grace flow towards me'.

Sri Vishnu Puraana - Amsha 1, Chapter 1, Shlokaas 12, 13, 14, 15:

Sri Paraashara uvaacha -

Saadhu maitreya dharmajnya smaarithah asmi puraatanam |

Pituh pitaa me bhagavaan vasishtho yat uvaacha ha ||

Sri Paraashara said - O *Maitreya*, I am very pleased, one who knows the *dharmaas*; I was reminded about the old story. My father's father *Vasishtha*, whatever he said, I am reminded of that. I will tell you that.

Vishvaamitra prayuktena rakshasaa bhakshitah puraa |

Shrutah taatah tatah krodho maitreya abhoot mama atulah ||

Tato aham rakshasaam satram vinaashaaya samaarabham |

Bhasmeebhootaah cha shatashah tasmin satre nischaacharaah ||

Tatah sanksheeyamaaneshu teshu rakshassu asheshatah |

Maam uvaacha mahaa bhaago vasishtho mat pitaamahah ||

This story is told in *Mahaabhaarata* also. *Vasishta*'s son *Shakti* is crossing over a bridge, and there is place for only one person to cross. On the other side, *Kalmaaashapaada*, a king will be coming. Both of them want the other person to leave way, and both do not want to yield. *Kalmaaashapaada* gets angry and hit *Shakti* with his whip; and *Shakti* gets very angry, and curses him to become a *nara maamsa bhakshaka*, a man who eats human flesh. *Vishwamitra* comes there, and makes the king get the curse immediately, and *Kalmaaashapaada* eats *Shakti*. Then *Vasishtha* loses all his sons, and being without any progeny, he decides to commit suicide. He is unable to commit suicide, because of his powers as a *rishi*; wherever he goes, an ocean, etc. nothing happens to him. He comes back, and suddenly listens to Veda being chanted, and seeks where it is coming from. He comes to know that the *Veda paaraayana* is coming from the womb of *Shakti*'s wife, *Adrushyanti*. He becomes happy that *Adrushyanti* is pregnant, and his progeny is going to continue. *Adrushyanti* gives birth to *Paraasharar*; *Paraasharar* thinks that *Vasishta* is his father, and calls him so. *Adrushyanti* says that it is not so, and that his father was eaten up. Because of this, *Paraasharar* becomes very angry. Then *Paraasharar* started a *Satra yaaga*, for destruction of all the *raakshasaas*. Hundreds

of *raakshasaas* will come and fall into that, and will be burnt into ashes. At the time the *raakshasaas* are getting destroyed, *Vasishta* came and told *Paraashara* these words.

Sri Vishnu Puraana - Amsa 1, Chapter 1, Shloka 16:

Alam atyanta kopena taata manyum imam jahi |
Raakshasaa naaparaadhyanti pituh te vihitam hi tat ||

Sri Engal Aalwaan's Commentary:

Alam iti | Manyum satram |

Vasishta says - 'Enough of this anger, stop this *satra*. *Raakshasaaas* have not done any *aparaadha*, because your father's fate was that'.

Sri Vishnu Puraana - Amsa 1, Chapter 1, Shloka 17:

Moodhaanaam eva bhavati krodho jnyaanavataam kutah |
Hanyate taata kah kena yatah sva kruta bhuk pumaan ||

Anger comes to only *moodhaas*, the ignorant ones. For the knowledgeable ones, this should not happen. Who is killed by whom? Every person experiences the fruits of ones own doings.

Sri Vishnu Puraana - Amsa 1, Chapter 1, Shloka 18:

Sanchitasya api mahataa vatsa kleshena maanavaih |
Yasasah tapasah cha eva krodho naashakarah parah ||

They have all accumulated *punya paapaas* of their own doing over a long period of time, from beginningless time, and they have to experience all of this. Fame and *tapas* - anger destroys all that.

Sri Vishnu Puraana - Amsa 1, Chapter 1, Shloka 19:

Svarga apavarga vyaasedhakaaranam paramarshayah |
Varjayanti sadaa krodham taata maa tat vasho bhava ||

Anger prevents *svarga* and *apavarga* (*moksha*). That is why *rishis* control their anger. Don't get into the sway of anger. You have to control the anger.

Sri Engal Aalwaan's Commentary:

Yasastapasoh naashe svarga apavarga saadhana dharma jnyaana
pratibandho jaayate iti aaha svarga iti |

The cause of *svarga* and *apavarga*, which is *jnyaana* and *dharma* - anger obstructs that. *Krodha* prevents someone from following *dharma*, and *jnyaana* does not arise.

Sri Vishnu Puraana - Amsa 1, Chapter 1, Shloka 20:

***Alam nishaacharaih dagdhaih deenaih anapakaaribhih |
Satram te viramatu etat kshamaa saaraa hi saadhavah | |***

They have not done any *apakaara* to you, and they are helpless. They are getting burnt here - all the *nishaacharaas*. Stop this *satra yaaga*. This is a beautiful statement - *kshamaa saaraa hi saadhavaah* - the power of *saadhus* is *kshamaa* itself, forbearance.

Sri Vishnu Puraana - Amsa 1, Chapter 1, Shloka 21:

***Evam taatena tena aham anuneeto mahaatmanaa |
Upasamhrutavaan satram sadhyah tat vaakya gouravaat | |***

Immediately, in order to respect *Vasishta's* words, I stopped that *Satra*, being told like that by the *Mahaatma Vasistha*.

Sri Vishnu Puraana - Amsa 1, Chapter 1, Shloka 22:

***Tatah preetah sa bhagavaan vasishto munisattamah |
Samp्राaptah cha tadaa tatra pulastyo brahmanah sutah | |***

Vasishta was very pleased, at the same time, *Brahma's* son *Pulastya* also came there. *Pulastya* is of the *Raakshasa vamsha*.

Sri Vishnu Puraana - Amsa 1, Chapter 1, Shloka 23:

***Pitaamahena dattaarghyah kruta aasana parigraha |
Maam uvaacha mahaa bhaago maitreya pulahaagrajah | |***

Immediately, *Vasishta* gives *argha*, *paada*, *aasana* to *Pulastya*, and makes him seated. *Pulastya*, the elder brother of *Pulaha*, told me thus.

Sri Vishnu Puraana - Amsa 1, Chapter 1, Shloka 24:

***Pulastya uvaacha -
Vaire mahati yat vaakyaat guroh adya aashrita kshamaa |
Tvayaa tasmaat samaastaani bhavaan shaashtraani vetsyati | |***

When you had great enmity against the *raakshasaas*, in order to listen to the words of *Vasishta*, when you have now resorted to *kshamaa*, you will attain the knowledge of all the *shaashtraas*.

Sri Vishnu Puraana - Amsa 1, Chapter 1, Shloka 25:

***Santateh na mamocchedah kruddhena api yatah krutah |
Tvayaa tasmaat mahaa bhaaga dadaami anyam mahaa varam | |***

My *santati* was not broken by you even when you were very angry against all the *raakshasaas*. Because of this, I will give you one more great boon.

Sri Vishnu Puraana - Amsa 1, Chapter 1, Shloka 26:

***Puraana samhita kartaa bhavaan vatsa bhavishyati |
Devataa paramaartham cha yathaavat vetsyathe bhavaan | |***

You will also become the *kartaa* of *puraana samhita*. You will know as it is the reality about who is the supreme god. Because of this itself, this *puraana* is *praamaanika*. It is because of this that *Paraasharar* was given the boon.

Sri Engal Aalwaan's Commentary:

Puraaneti | Samhita tulyatvaat samhita tasyaah kartaa | Yathaavat vetsyate vibhooti vigraha guna karma svabhaava aadibhih devataam asamshaya viparyaasam yathaavat jnyaasyati |

This is equivalent to *samhita*. *Samhita* is part of *Vedaas*. You will know without any doubt, in a proper way, not knowing something differently or wrongly. You will know the supreme deity along with the *vibhooti*, glories, *vigraha*, attributes, the acts, the various qualities - you will know all this without any doubt.

Sri Vishnu Puraana - Amsha 1, Chapter 1, Shloka 27:

***Pravrutte cha nivrutte cha karmani astamalaa matih |
Mat prasaadaat asandigdhaa tava vatsa bhavishyati | |***

Your mind will very clearly understand the *pravrutti* and *nivrutti* *karmaas*, due to my grace. You will have no doubt.

Sri Engal Aalwaan's Commentary:

Pravrutta iti | Pravruttam kaamyam karma | Nivruttam nishkaamam jnyaana poorvakam | Astamalaa ajnyaana viparyaasa rahitaa |

Astamalaa matih means not getting the wrong understanding. *Nivrutti* *karma* is *nishkaama* *karma* with the knowledge of the *aatman*, and not desiring any fruits. *Pravrutti* *karmaas* are *kaamyam* *karmaas*.

Sri Vishnu Puraana - Amsha 1, Chapter 1, Shloka 28:

***Tatah cha praaha bhagavaan vasistho me pitaamahah |
Pulastyena yat uktam te sarvam etat bhavishyati | |***

When one *rishi* gives a *vara*, another *rishi* is telling '*Tathaastu*' - 'Let it happen like that'. *Vasista* said '*Tathaastu*'.

Sri Vishnu Puraana - Amsha 1, Chapter 1, Shloka 29:

***Iti poorvam vasishthena pulastyena cha dheemataa |
Yat uktam tat smrutim yaati tvat prashnaat akhilam mama | |***

I am now reminded of all that what *Vasista* and *Pulastya* said, by your question.

Sri Vishnu Puraana - Amsa 1, Chapter 1, Shloka 30:

***So aham vadaami ashesham te maitreya pariprucchate |
Puraana samhitaam samyak taam nibodha yathaa tatham | |***

I, who was given this boon by none other than *Vasishtar* and *Pulastyar*, I have perceived it as they exist directly, with the grace of the *aachaaryaas*, I am telling to you, who are asking this question. This *puraana samhita* which is equivalent to *samhita*, I am telling you as it is, properly, listen to this.

Sri Vishnu Puraana - Amsa 1, Chapter 1, Shloka 31:

***Vishnoh sakaashaat udbhootam jagat tatra eva cha sthitam |
Sthiti samyama kartaa asou jagato asya jagat cha sah | |***

This *shloka* summarizes the *puraana arthaas*. This world was created from Vishnu, and this world is existing in Him only. He is the Creator, He is responsible for sustenance also, He only is responsible for ultimately taking it to Himself, controlling it. He is only the world.

Sri Engal Aalwaan's Commentary:

***Atha bhagavaan paraasharo ya evam guru prasaadaat saakshaatkruta
shastra arthah so aham vadaami iti svasya gurutva adhikaaram
soochayan prashnesu jagat kaarana vastu visheshah, tena cha jagatah
sambandha prakaara visheshesha cha prushtuh praadhaanyena
jijnyaasita iti jaanan pradhaana bhoota prashna prati vachanatvena
sankshepatah puraanaartham aaha - vishnoh sakaashaat iti |***

Paraashara's word indicates that now he has the *adhikaara*, capacity to teach you this. *So aham* means 'I have been graced by my *aachaaryaas* to attain all this knowledge, as it existed. I have perceived all this directly'. The question that *Maitreya* desired to know is: what is that *vastu* which is the cause of this universe, what is the relation between the creator of this universe, and this universe itself? These are the main things that *Maitreya* desired to know. With this, the main answer for the question is summarized here, the essence of the *puraana*, which is answered with '*Vishnoh sakaashaat*'.

***Tathaa hi - mumukshoh kshetrajnyasya * yato vaa imaani jaayante * tat
kaaranam saankhya yogaadi gamyam * kaaranam tu dhyeyam * ityaadi
shruteh jagat kaarana vishesho jijnyaasyah, tena saha jagat
sambandha prakaara visheshah cha |***

Mumukshu who is *kshetrajnya*, as told in *Bhagavad Geetha* (*shareera* is told as *kshetra*, and one who knows that is the knower inside that is

the *kshetrajnya*), and one who has become a *mumukshu* (*moktum icchuh*), desirous of getting liberated from *samsaara* - what is he supposed to know? He has to know the cause of this universe, this is told in *Shruti* itself. From which all these are born, in which all these are existing, and they all go and merge into it - as told in *Taittiriya Upanishad*. The mantra in *Shvetaashvatara Upanishad*, as told in the *Saankhya* and *yoga shastraas*, all these are *aatma pramaanaani*, they teach about the *aatman*, *Naaraayana* is told as the Supreme Deity, everything goes and culminates there, this is the *shastra* which is told. In *Atharva Shikhopaniashad*, it is said '*Kaaranam tu dhyeyam*'; for the question 'Who should be meditated upon', the answer is that the *jagat kaarana vastu* has to be meditated upon, is told. Because it is taught like this in the *Shrutis*, the *mumukshu kshetrajnya* has to know the *jagat kaarana vishesha*. One has to also know the relation between the *jagat kaarana vastu* and the *jagat*.

*Tatra hi shareera shareeri bhaava paryaaye niyaamy niyaamakatva lakshane jnyaate jeevasya parasmaat bhedah * pruthak aatmaanam preritaaram cha matvaa * jnyaa jnyou dvou ajou eesha aneeshou * nitya nityaanaam * ityaadibhyah shrutibhyah shrooyamaanah svaroopata eva iti nischetavyam |*

After understanding the *jagat kaarana vastu*, and the relation between the *jagat kaarana vastu* and the *jagat*, one has to conclude that the difference between *jeevaatman* and *Paramaatman* is real and in essential nature itself. Between *jagat* and *jagat kaarana*, there is *shareera shareeri bhaava*. *Jagat* is the *shareera*, and *jagat kaarana vastu*, *Paramaatman* is the *shareeri*. *Shareera* is with the three relations - *aadhaara aadheya bhaava*, *niyaamaka niyaamy bhaava*, *shesha sheshi bhaava*.

Shareera is *aadheya*, *niyaamy*, and *shesha bhoota*, to *shareeri*, who is *aadhaara*, *niyaamaka*, *sheshi*. Another way of telling is *niyaamy niyaamakatva lakshana* - controlled and the Controller. If we know this distinction, we will know the difference between *jeevaatman* and *Paramaatman*. This is told in *Shrutis*, as He is the impeller. Meditating that *jeevaatman* and *Paramaatman* are different, one gets released from this *samsaara*. Two unborn entities, who are *nityaas*, one is *eesha*, ruler, and another is *aneesha*, the ruled; one is the knower, and compared to Him, the other is *ajnya*, ignorant. There is *aatma bahutva*, they are all *nityaas aatmaas*. They are *chetanaas*, they have *jnyaana aashrayatva*. For all these *chetanaas* who are many and eternal, there is One Eternal *Chetana*, who bestows all their desires; He is the bestower of all the desires. He is the ruler, controller. All these establish the difference

between *jeevaatman* and *Paramaatman*. There is difference in *svaroopā*, essential nature itself. This is how it is to be clearly decided.

Anyathā tasya upādhikatve avidyā parikalpitatve vā tayoh niyaamyā niyaamaka bhāva na syāt |

If it not so, if we do not understand it like this, there are two ways to understand this (i) *jeeva bhāva* is due to some *upādhi*, limiting adjunct, then Brahman itself will get *jeeva bhāva*, then *jeeva* is actually not there, (ii) it is due to *avidyā* that *jeeva* is being imagined, Brahman gets covered by *avidyā*, ignorance, and thinks that he is *jeeva*; there is no possibility of *niyaamyā niyaamaka bhāva* in both these cases.

However, what *shrutis* say is that the *niyaamyā niyaamakatva lakshana*, they are distinct and different from each other by essential nature itself. This is told with an example, the same example given by *Bhaashyakaarar* in Sri Bhaashya.

Na hi ghata ākāśho mahā ākāśhena niyaamyate |

Mahā ākāśha is the space existing everywhere. *Ghata ākāśha* is the space existing inside a pot. We make such a distinction because of the limiting adjunct of the pot. If the pot is broken, the *ghata ākāśha* merges into the *mahā ākāśha*. In this case, if we are talking of *mahā ākāśha* and *ghata ākāśha* as being different due to *upādhi* of *ghata*, where is the question of *mahā ākāśha* controlling the *ghata ākāśha*; the *niyaamyā niyaamaka bhāva* does not exist at all.

Niyamanam hi vyaapya avasthaanam |

Niyamana, controlling is existing with pervasion. Controller has to pervade what is controlled.

Na hi ghata ākāśhe mahā ākāśhah tishthati |

We don't say that the outside *ākāśha*, *mahā ākāśha* exists inside the *ghata ākāśha* also, pervading the *ghata ākāśha*. So, due to *upādhi*, we cannot say that they are different in essential nature.

Ghate ghata ākāśho mahā ākāśhascha iti ākāśha dvayoh upalabdhih syāt |

If *mahā ākāśha* had been controlling *ghata ākāśha* by pervasion, then we would have said that there is both *ghata ākāśha* and *mahā ākāśha* inside the pot. But we do not say like that. So, the difference between *jeevaatman* and *Paramaatman* cannot be due to *upādhi*, it has to

be due to *svaroop*a only; when *niyaamya niyaamaka bhaava* is told very clearly in the *Shruti*, these clearly establish that it is not *oupaadhika*.

Avidyaa parikalpitasya na niyamanam sambhavati |

When we imagine something due to *avidyaa*, there is no question of controlling at all.

Na sthaanou parikalpitah chorah kena api niyamyate |

When we see a pillar and imagine it to be a thief, we cannot control it as there is no thief there. In this case, due to ignorance, if we are imagining a thief in a pillar, it cannot be controlled.

Kim cha bhedasya oupaadhikatve kalpitatve vaa brahma vidyayaa tat tvam asi iti vaakyaaartha jnyaanena vaa upaadhi avidyayoh naashaat tat kruta bhedo jeeva shabdaartha nashyet iti mokshasya apurushaarthatvaat saadhane na kaschit pravarteta |

Nobody will put any effort to understand this kind of relationship between *jeevaatman* and *Paramaatman*, where it is imagined due to ignorance, or it is due to limiting adjunct; and by the knowledge of the *vaakya* 'Tat tvam asi', with this statement, *upaadhi* and *avidyaa* will go off; then the *jeeva shabda artha* itself will get destroyed, because there is no more *jeeva* there, there is no *purusha artha* in such a *moksha*, then who will undertake *saadhana*, put any effort for attaining such a *moksha*? Nobody will.

Jeevasya anityatve shruti virodhah cha |

If *jeeva* is going to be stultified, that there is no more *jeeva*, there is no meaning of the *shabda* itself, as *jeeva* does not exist.

Whereas *Shruti* says that *jeeva* is *nitya*, eternal.

Jeeva parayoh sambandhe niyaamya niyantrutva roope mokshasya purushaarthataa siddhyati |

If the relationship between *jeeva* and *Paramaatman* is *niyaamya niyantrutva sambandha*, then only *moksha* has some meaning, and it becomes *purusha artha*.

Meaning of *shesha* is *paragata atishaya aadhaanecchayaa upaadeyatvameva yasya svarupam sah sheshah itarah sheshi*. *Shesha* has to cause *atishaya* to the *sheshi*. When we know that we are subservient to *Bhagavaan*, that our *svaroop*a is to do *atishaya* to *Bhagavaan*, which culminates in *kainkarya*,

then it is a *purushaartha*, which we attain according to our real nature. Then *moksha* will be a *purushaartha*, *purushaih arthyate*, which is sought after by *purushaas*, because it is according to their essential nature.

Sa hi sambandhah shesha sheshitva aatmaa |

This is the relationship of master and subservient one or slave.

Thus, the *sambandha* is *shesha sheshitva roopa*.

The *sambandha* between *jeevaatman* and *Paramaatman* is of the form of *shesha* and *sheshi*. *Jeevaatman* is subservient to *Paramaatman*, who is the *sheshi*, the master. The relationship is of this form (master - slave); by their essential nature, *jeevaatmans* are all subservient to *Paramaatman*, *jeevaatmans* are real and many; there is a multitude of *jeevaatmans*; it is not due to some limiting adjunct, *upaadhi*, or *avidyaa*.

Jeevaatman and *Brahman* are different and distinct in their nature, though they are inseparably associated with each other. This is how *shrutis* are propounding these realities. All the *upaayaas* which are prescribed in the *shrutis* to escape from this *samsaara*, all of this will become meaningful. Otherwise, nobody will put any effort to get rid of this *samsaara*, if everything is like a dream, and is not real; it will be against what is told in the *shrutis*. The *sambandha* is *shesha sheshitva aatmaa*.

Sri Engal Aalwaan's commentary (continued)

Shesha bhootasya jeevasya sheshinam param prati shrooyamaanaa samaahitaa eva hi svaroopaa anuroopaa kainkarya sampattih, saa eva khalu mokshasya kaashthaa |

Because of this relationship of master and subservient one, the nature of the subservient *jeevaatman*, is according to the nature of subservience itself, it culminates in *kainkarya*; the *shesha* has to bring *atishayato sheshi*; he has to do all kinds of service to the master, this is the essential nature of *jeevaatman*; the service at all times, according to the needs of the master, is in accordance to the very nature of *jeevaatman*. This is ultimate nature of liberation, *moksha*.

It is sometimes said that doing service to someone is not good, and nobody enjoys it. How can doing service to *Paramaatman* be the ultimate form of

liberation? Is it not some kind of bondage? Who wants to be a slave? These kinds of questions are raised and examined in detail in *Vedaartha Sangraha* and *Sri Bhaashya* by *Bhaashyakaarar*. It is said that in this world, we do not enjoy subservience to others, as it is not according to our nature; it is due to the karma. Whereas in our real nature, we are subservient to only *Paramaatman*; this is the nature of *jeevaatman*; so according to this nature, it will be most enjoyable. If it is against the nature, then only it will not be enjoyable. The kind of subservience we experience in this world is due to karma, and this is why it is not very enjoyable and filled with grief. Whereas if it is according to the nature, it will be most enjoyable. This is *svaroopā anuroopa*. This is said to be the ultimate form of liberation.

Sri Engal Aalwaan explains the *shloka* word by word according to the questions asked by *Maitreyar*.

Atra jagat kaarana vishesha prashnasya uttaram vishnoh sakaashaat iti
|

What is the cause of this universe, the answer being given is that '*Vishnoh sakaashaat*'.

Sakaashat kaashah - prakaasho jnyaanam |

Kaasha means brilliance or lustre, it means *jnyaanam*.

** Sa aikshata lokaannu srujaa iti, * tat aikshata bahu syaam * ityaadi ukta sankalpa roopa prakaasha sahitaat iti arthah* |

Aikshata means 'He willed', to create the world; *Paramaatman* willed that He become many, this willing is *jnyaana*, this is what is told as *kaasha*; with the *sankalpa roopa jnyaana*, is the meaning.

Athavaa sakaasha shabdah sva roopa vachanah, aachaaryasya sakaashaat itiyaadivat |

Or, it can be taken as *svaroopa* itself; as in from the *aachaarya*, he received something, it is referring to the nature of *svaroopa* itself.

Both can be told as *Paramaatman* is *nimitta* and *upaadaana kaarana*. *Paramaatman's sankalpa* is then *nimitta kaarana*, and *Paramaatman* Himself is the *upaadaana kaarana*. From *Vishnu* Himself, everything is created; this can be told with respect to *svaroopa* also - this refers to *upaadaana kaarana*. When it is told with respect to *sankalpa roopa jnyaana*, He is the *nimitta kaarana*.

Yathaa babhoova, yathaa bhavishyati iti anayoh api idam eva uttaram |

How was it existing earlier, how is it now, and how is it going to be in future - for all this, the answer is the same that it is from *Paramaatman's* willing that everything is created, or from *Paramaatman* Himself everything is created; this is the answer given.

*Bhagavatah poorva sarga prakaara krama smruti roopa sankalpena hi uttara sarga pravaahah, * dhaataa yathaa poorvam akalpayat * iti shruteh, * yatha rutushu rutulingaani * iti smruteh cha |*

The way and order in which the earlier creation happened, *Bhagavaan* remembers that and wills to create the world in the same order and same way that it existed earlier; creation and *pralaya* keep happening like a flood, again and again; through His *sankalpa*, He created in the same way. It is told in *Vishnu Puraana* itself, in Chapter 5 of *Amsha 1* that '*Yathaa rutushu rutulingaani ...*' the various seasons, coming one after the other in various forms, the same signs are seen again and again; in the same way, in every *yuga*, all the things are getting created in the same way.

Leenam aaseet ityaadeh uttaram tatra eva cha sthitam iti |

The question asked is 'Where did it go and merge', and the answer is that it merged into Vishnu Himself and existed as a part of Vishnu Himself.

Upaadaane kaaryasya samsthitih hi layah |

Laya means merging. *Kaarya* is effect and *kaarana* is the cause. When the *kaarya* merges in the *kaarana*, this is called *laya*. The effect goes and merges, and exists in the cause. The effect does not get destroyed, but goes and merges in the cause and exists in the cause.

When we say that a pot is destroyed, it has got and merged in its cause, which is mud.

Sthiti samyama kartaa iti |

He causes sustenance, and controls it.

Sthitih ubhaya vidhaa, * yena jaataani jeevanti * iti uktaa praanana lakshanaa antaraatmatayaa sthitih ekaa, loka paala soorya soma aadi roopena bahih poshakatva aadi roopaa sthitih aparaa |

There are two types of existence which we see - (i) if *Paramaatman* is not existing as the *antaraatman*, the *jeevaatman* cannot live at all; He makes the *jeevaatman* enter into *achetana*, the *deha*, *indriya*, etc., and He exists as the *antaraatman* of the *jeevaatman*, and *jeevaatman* can live only because of *Paramaatman* existing as *antaraatman*; the beings are all breathing, existing, living because *Paramaatman* exists as *antaraatman*; *Paramaatman's* existence as *antaraatman* to *jeevaatman*, and making him exist as *manushya*, *mruga*, *pakshi*, etc., is one form of *sthitih*, (ii) for the beings to live, there has to be sunlight, moon, etc., the beings get

externally nurtured and grow from all these things; if sunlight is not there, things will not grow; this is another way in which *Paramaatman* is the cause of existence as He makes every being live through sub, moon, etc.

Agni antaka aadi roopena samhaarah samyamah |

Samyama is taking everything into Himself, destruction, is in two ways (i) by Agni, fire which destroys everything, *Paramaatman* exists as *antaraatman* of Agni, and (ii) *Yama*, death. He only does *samhaara* being their inner self.

Tatra bahih sthithi sthiti samyamayoh kartaa iti uktaa, praanana lakshanaa sthithi jagat cha sah iti uktaa |

In the *shloka*, the word *sthithi* refers to *bahih sthithi*, external; *jagat cha sah* means that He is existing as the inner self of everything in this world. There is nothing which does not have *Paramaatman* as the inner self. Because He is existing as the inner self, all beings are living.

Idam eva yanmayam iti asya jagat brahmanoh sambandha prakaara vishesha prashnasya api uttaram |

The question answered was '*Yanmayama cha jagat brahman*', for that, the answer is also this only. Between *jagat* and *Brahman*, the relationship is also answered in this way.

Yat vaa shruti smruti aadibhih niyamanam samyamah, tatra eva cha sthitam, sthiti samyamayoh kartaa iti chakaarena svaroopam prashnottaram eva |

Samyama can also be told as controlling, through *shruti* and *smrutis*. How does *Paramaatman* control everything in this world? He has given us the *shastra*, the *shrutis*. He first does the *upadesha* to *Chaturmukha*

Brahma, from whom all the others get it. Various *rishis*, due to their *poorva karma samskaara*, get the powers to do the *saakshaatkaara* of the *shrutis*, and explain the meanings of the *shrutis* in *smrutis*. Through the *shrutis* and *smrutis*, all the *vidhi* and *nishedha* is told. This is nothing but *Bhagavaan's aajnyaa* - what one should do, and one should not do. This can also be told as *samyama*. The '*cha*' *kaara* also says the *svaroopa prashnottara*, about where everything got merged into - it merged into *Paramaatman* only. He is the *upaadaana kaarana*, everything emerges from Him and goes and merges into Him. Nothing is destroyed completely, but the *kaarya* goes and exists in the *kaarana*.

Paramaatman is the creator of everything, He exists as the *antaraatman* of everything, He is ultimately responsible for the sustenance and withdrawal of everything, and also controlling of everything, He is existing as the inner self of everything, He is the material cause and intelligent cause, He creates all these worlds again and again in the same way as done in the previous creation just like the seasons. *Paramaatman's sankalpa roopa jnyaana* is told as *sakaashaat*. Or the inseparable association, *apruthaksiddha sambandha*, is also in the *svaroopa* itself. *Jagat* is inseparably associated with *Paramaatman*.

There are two types of *sthitis*, He exists as *antaraatman*, inner self, and is responsible for the living of all the beings; He is also responsible through external entities like sun, moon, to nurture and make all the beings live and grow. In these two ways, He controls the existence and sustenance of all things. He does *samhaara* through *Agni, Antaka*. He controls through *shruti, smruti*. Everything is existing in Him, and goes and merges in Him, and emerges during *srushti*. This is all told very briefly in one *shloka*, *shloka* 31.

With this the first *adhyaaya* comes to a close.

*Shreeh ityaadi iti | Sarva puraanaam aadhi bhoote brahma khaanda
aakhye mahaa puraana udhrutaayaam paaraasharya samhitaayaam iti
prathamodhyaayah iti anvayah |*

The commentary says that this was taken from *Brahmaanda Puraana*, which was the first *puraana* of all the *puraanaas*, this *Paaraasharya samhita* is also taken from there.

Sri Vishnu Puraana, Amsa 1, Chapter 1, Shloka 32:

Mitraaputra vacho nishamya sakalam smrutvaa aatmanah tat varam

Satram cha eva nivaaritam sa sumahaabhaago bhavottaaranam |

Krutvaa vaishnavam uttamam munivaram maitreyam adhyaapayat

*Tattva artha pratipaadanam pravadataam sarvaarthadam
shrunvataam | |*

This summarizes this first chapter. Hearing the words of *Maitreyar*, when he was requesting *Paraasharar* to teach him everything, he remembered all the previous events, the stopping of the *Satra*, which was started to destroy all the *raakshasaas*, the *vara* he got from *Pulastya*; through this *uttama Vaishnava Puraana*, which is the means for everyone to get rid of *samsaara*, he taught it to the *muni shrestha Maitreyar*; it has got all the *tattva arthaas*, and for listeners it gives all kinds of *Purushaarthas*, benefits.

Iti shree vishnu puraane prathame amshe prathamam adhyaayah | |

*Iti shree bhagavad raamaanuja padaabja bhrungaayamaana shree
vishnu chittaarya virachite vishnu puraana vyaakhyaane shree vishnu
chitteeye prathame amshe prathamam adhyaayah |*

The second chapter starts where Sage *Paraasharar* starts explaining the nature of *Paramaatman*, in a wonderful way. How it is different and distinct from everything, is told.

|| *Atha dviteeyo adhyaayah* ||

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 1:

Sri Paraashara uvaacha -

Avikaaraaya shuddhaaya nityaaya paramaatmane |

Sadaika roopa roopaaya vishnave sarva jishnave ||

He does not have any *vikaara*, He is immutable, does not undergo any change.

Paramaatman's svaroopaa is explained wonderfully in the first seven *shlokaas*.

Sri Engal Aalwaan's Commentary:

Tat evam sankshepatah uktaanaam prati vachanaanaam vivaranatayaa avataaryamaanasya puraanasya aarambham avikaaraaya ityaadibhih saptabhih (navabhih) shlokaih puraana pratipaadya svaabhimata devataa namaskaara poornvakam pratijaaneete |

In the beginning, *Paraasharar* offers obeisance to his *svaabhimata devataa*, the *Paramaatman*, who is his favourite God, and one who is established in the *Puraanaas*, *Mahaa Vishnu*, whose nature is going to be established in this *puraana*, about whom he is going to teach in detail.

Briefly *Paraasharar* told the answers to *Maitreyar's* questions in one *shloka* (*shloka* 31, of *Amsa* 1, Chapter 1). Now he is going to explain that in detail. This entire *puraana* is going to explain in detail the answer given by *Paraasharar* very briefly in one *shloka*. He starts the *puraana* with

these seven *shlokaas*, starting with *Avikaaraaya*, thereby offering *namaskaara* to his favourite *devataa* and one who is established in this *puraana*.

Tatra kaaranatva abhidhaanatah prasaktam vikaaritvam nirasyati - avikaaraaya iti |

The moment something is told to be a cause of something, the cause undergoes a change - we see like this in the world. All causes are assumed to be undergoing some modification. Is *Paramaatman* also like that, is the first question we get. This is refuted in the very first *shloka* - that which is told to be having *kaaranatva*, the change that ensues is being negated. He does not have any *vikaara*, that is HIS essential nature.

Anena achetanaat vyaavruttih |

By this, *Paramaatman* is different and distinct from the inert. Because all the *achetanaas* undergo change all the time, in *svaroop*a itself.

Achetanaa paraarthaa saa nithyaa satata vikriyaa. *Achetana* is also eternal, but undergoes change in essential nature all the time. It is *achetanaa*, not *jnyaana aashraya*. It is inert, and does not have knowership. It is *paraarthaa*, exists for something else. *Chetana* uses it for body, *indriyaas*, etc. It is eternal, in *avyakta* form. It is also a reality in our *siddhaanta*, along with *chit* and *eeshvara*.

Whereas *Paramaatman* is *avikaari*, so *Paramaatman* is distinct and different from *achetana*.

**** Na jaayate mriyate vaa ityaadi shruteh kshetrajnyasya api samaanam avikaaritvam iti tat vyaavruttim aaha - shuddhaaya iti |***

Now, if *Paramaatman* is different from *achetana*, by telling as *avikaari*, even *chetana* is also *avikaari*, as it is told that he is not born, or does not die, does not undergo any change; *jeevaatman* in his essential nature is *jnyaana svarooa*. *Kshetrajnya* who is *jeevaatman* is also equally *avikaari*. How is *Paramaatman* different from *jeevaatman*? *Paramaatman* is *shuddha*.

Shuddhih klesha karma aadi raahityam; * ashuddhaah te samastaastu iti hi vakshyate |

Jeevaatman has got *karma*, *ajnyaana*. These do not exist for *Paramaatman* - this is told as *shuddhaaya*. In *Vishnu Puraana* itself, it is going to be told that *deva*, *manushya* are *karma yonayah* - born due to *karma*, and so are all said to be *ashuddha*; they undergo grief, sorrow, sufferings. *Paramaatman* is said to be *shuddha*.

Eedrushi shuddhih muktasya api asti iti tat vvyavruttim aaha - nityaaya iti |

By *shuddhaaya*, *Paramaatman* is different and distinct from *jeevaatman*, because *jeevaatmans* are all *ashuddhaas*; they are *baddha jeevaas* referred to here. So, *Paramaatman* is different from *baddha jeevaas*. This kind of *shuddhi* is there for *muktaas* also, because they have escaped from *samsaara*, liberated from *samsaara*; the *muktaas* do not have *klesha*, *karma*. In order to say that *Paramaatman* is different from *muktaas*, the next word *nityaaya* is told. *Paramaatman* is eternally *shuddha*. *Muktaas* were at one point of time *baddhaas* in *samsaara*; and after that got liberated; they are not eternally *shuddhaas*.

Shuddhatva akaarena nityaaya |

Paramaatman is eternally *shuddha*.

Avikaaritva shuddhatva nitya shuddhatva aadeeni nitya soorinaam api saadhaaranaani iti ata aaha - paramaatmana iti |

There is one more category of *aatmans*, who are *nityaas*. They are *avikaari*, *shuddha*, and also *nitya shuddha*, because they are called *nitya sooris*, eternally not connected with *samsaara*. So, *avikaaraaya*, *shuddhaaya*, *nityaaya* - apply to even *nitya sooris*, so how is *Paramaatman* different. The word *Paramaatman* itself shows that He is different from *nitya sooris* also.

Paro yasmaat naasti sah paramah, aparaadheenah; niyantrutayaa sarvasya vyaapanaat aatmaa, nitya soorayah tena paravantah |

There is no one who is superior to *Paramaatman*. He is not under the control of anyone else, whereas *nityaas* are under the control of *Paramaatman*. He pervades everything, being the controller, this is why He is said to be *aatmaa*. *Nitya sooris* are also controlled by Him. he does not have any other controller.

Atah pada chatushtayena pradhaanaadi achetana brahma sanaka aadi bhaavanaa yukta kshetrajnya mukta nitya sooribhyoh vyaavruttam parama svaroopam shodhitam |

By these four words - *avikaaraaya*, *shuddhaaya*, *nityaaya*, *paramaatmane* - what is established is that *Paramaatma svaroopam* is different and distinct from (i) *pradhaana* and all such *achetanaas* (*kaala*, *mahat*, *ahamkaara*, etc.), (ii) all the *jeevaatmans* (*Brahma*, *Sanaka*, etc.) who are all *bhaavanaa yukta**, (iii) *mukta*, the liberated souls, (iv) *nitya sooris*, the eternal liberated ones. The nature of *Paramaatman* as different and distinct from all these, is established by these four words.

* There are three kinds of *bhaavana*, they are *bhaavanaa traya* - *karma bhaavanaa*, *brahma bhaavanaa* and *ubhaya bhaavanaa*. *Brahmabhaavanaa* is of the form of *upaasanaatmaka jnyaana*, *karma bhaavana* is *karma anushthaana*. *Sanaka* and other have *brahmabhaavanaa*

Hiranyagarbha and others have *ubhaya bhaavana* (some times *karma* and sometimes *brahma bhaavanaa*). All other *devas* and *manushyas* - have *karma bhaavanaa*. The explanation regarding *mumukshus* (*manushyas* or *devas*) - is that they are also having *karma bhaavanaa* only as they think that ‘*upaasane*’ is being done by them only (*svakeeyata buddhi*). Hence it is not considered *brahma bhaavana* (because *Vishnu Puraana shlokas* are clearly stating such). We will come across this in 6th *Amsha*.

*Atha jnyaana shakti aadivat asaadhaaranam tadvat eva sarva
vilakshanam sva anuroopam jyotirmayam * aaditya varnam *
hiranmayah purusho drushyate * vidyutah purushaadadhi * iti upanishat
siddham svaroopam aaha - sadaika roopa roopaaya iti |*

Sadaika roopa roopaaya ... - this part of the *shloka* is establishing the nature of *Paramaatman* which is established in the *Upanishads* as *jyotirmayam*, incomparable brilliance, lustre - *Aaditya varnam tamasah parastaat* - compared to *Aaditya*, *Hiranmayah purusho drushyate* - brilliance is compared to that of gold, *Vidyutah purushaadadhi* - lightning, etc - which is befitting His own *svaroopa*, different and distinct from everything else other than Himself, which is extraordinary or unique to *Paramaatman*, just like *jnyaana shakti*, etc. - this form of *Paramaatman* is told as *sadaika roopa roopaaya*.

Prathamam roopa shabdah svabhaava vaachee |

The first *roopa shabda* is telling about *svabhaava*. Always of the same form, immutable. This is told as *sadaika roopa*.

*Athavaa sadaika roopam tulya prakaaram, heya pratyaneekatayaa
kalyaana ekataanatayatayaa cha svaroopam tulyam |*

Or *sadaika roopa* can also be interpreted as always of same form of nature - which is opposed to anything defiling, and abode to only all auspicious qualities. In whatever form He exists, these two are always present.

Dviteeyo roopa shabdo vigraha vaachee |

The second *roopa shabda* is telling that He has eternal *shubhaashraya*, *divya mangala vigraha*. He has a form, an eternal auspicious form, immutable all the time.

Atha sarva vyaapti lakshanam aishwaram gunam khyapayan visheshyam nirdishati vishnave iti |

The word *vishnave* is telling about His quality, of the form of ruling everything, pervading everything, *Bhagavaan* pervading everything controls everything from inside and outside.

Aishwara is about ruling everything. *Eeshitavya* is what is ruled. He is not like the things of this world who can only rule externally.

Vishu vyaaptou is the *dhaatu*.

Chit achit vyaapti prasaktam dosham pariharati sarva jishnave iti |

The moment *vishnave* is said, that He is pervading and controlling everything, all the defects of that *chetana* and *achetana* - do they ensue to *Paramaatman*? This is negated by the word *sarva jishnave*. He is untainted by any of the defects.

Jayo hi parasya sva vashe sthaapanam |

Winning means establishing whatever is won over, establishing it under ones control. Controlling everything, winning over everything is also *svaabhaavika*.

Taaccheelya pratyayena vyaapti jayou svaabhaavikou iti darshayati |

The word Vishnu, according to *vyaakarana* is told as *Taaccheelya*, means one who pervades everything, it is the nature itself. This becomes *svaabhaavika*.

Pervading everything and controlling everything - both these are natural to *Paramaatman*.

Shloka 1 is a very important *shloka*, which establishes *Paramaatman's* unique nature and attributes that He is different and distinct from everything else; He controls everything pervading from inside - *antarvyaapti*. He has a *divya mangala vigraha*, which is most lustrous, unchanging all the time. He is of the nature of being opposed to anything defiling, being abode to only auspicious qualities. This establishes the nature of Brahman in the most wonderful way.

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 2:

Namo hiranya garbhaaya haraye shankaraaya cha |

Vaasudevaaya taaraaya sarga sthiti antakaarine ||

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 3:

Eka aneka svaroopaya sthoola sookshma aatmane namah |

Avyakta vyakta roopaaya vishnave mukti hetave ||

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 4:

Sarga sthiti vinaashaanaam jagato yo jaganmayah |

Moola bhooto namah tasmai vishnave paramaatmahe | |

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 5:

Aadhaara bhootam vishvasya api aneeyaamsam aneeyasaam |

Pranamyam sarva bhootastham achyutam purushottamam | |

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 6:

Jnyaana svaroopam atyantam nirmalam paramaarthatah |

Tam eva artha svaroopena bhraanti darshanatah sthitam | |

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 7:

Vishnum grasishnum vishvasya sthitou sarge tathaa prabhum |

Pranamyam jagataam eesham ajam aksharam avyayam | |

Paramaatman's svaroopam is taught up to these seven shlokaas.

Question: Why Bhagavaan wanted to create?

Answer: This is also asked in the *Brahma Sutras*. The answer given by *Baadaraayana* is ***Lokavat tu leelaa kaivalyam***. It is His sport. Someone has grief, someone has happiness. Someone is enjoying, someone is suffering. Someone has knowledge, someone has ignorance. Why should *Paramaatman* create all this? It is said to be His sport. He is impartial. He does not have *vaishamya* and *nairghrunya*. He does not want someone to suffer. He does not have impartiality or cruelty. The suffering happens because of *chetana's karma*; they have to experience the results of that; if they do not experience, there will be *dosha* of partiality on the part

of *Paramaatman*. A king, if he does not punish a criminal, will become partial; he has to enforce the law. *Leelaa* is sport for Him, and is ultimately *dayaa*, because He wants *jeevaatmans* to liberate themselves from *samsaara*. He gives them the mind, thinking power, *kriyaa shakti*, *chit shakti*, shows the *aachaaryaas*, teaches the *shaashtra*, makes one to go in the right way, and they have to uplift themselves; if they don't do, they have to suffer the *karma*.

We had studied the *Shloka* 1, of *Amsha* 1, Chapter 2, where the *Paramaatma svaroopaa* is established wonderfully, where He is different and distinct from everything else - *achetana*, *baddha*, *mukta* and *nitya*. Being the *antaryaami* of everything, He is the inner controller. He has a wonderful divine auspicious form, which is also eternal, and He pervades everything and rules over everything. All of this was established with various *Shruti* and *Smruti pramaanaas*.

Continuing further, *Bhagavat svaroopaa* is established again, in various ways.

[Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 2:](#)

Namo hiranya garbhaaya haraye shankaraaya cha |

Vaasudevaaya taaraaya sarga sthiti antakaarine ||

I offer *pramaanams* to *Hiranya Garbha*, *Hari* and *Shankara*, and also *Vaasudeva*, who makes everyone cross over *samsaara* and is the cause of creation, sustenance and *pralaya* (dissolution).

[Sri Engal Aalwaan's Commentary](#)

While *Bhagavat svaroopaa* is being established, everything is directed towards *Bhagavaan*. But here, we seenamaskaarams being done to *Hiranya*

Garbha and *Shankara*. What is its meaning? How is *Bhagavat svaroop* known from this? This is explained in the *vyaakhyaana*.

Brahma shivayoh tat vibhootitvam aaha - namo hiranyagarbhaaya iti |

The aspect that *Chaturmukha Brahma* and *Rudra* are also *vibhooti* of *Paramaatman*, (*vibhooti* means *saishwarya*, *Bhagavaan's* glory, being ruled over by him) - this is told by *Namo Hiranya Garbhaaya iti*.

Sva avataara chaturmukha rudra roopena hi srushti aadi kartrutvam |

Brahma, *Vishnu* and *Maheshwara*, who are the three *devataas*, responsible for *srushti*, *sthiti* and *pralaya*; *sva avataara* is *Bhagavaan's* own *avataara*, along with *Brahma* and *Rudra* - in these three forms; He being the *antaryaami* of *Chaturmukha Brahma*, makes him do the creation; being the *antaryaami* of *Rudra*, He does dissolution in the form of *Rudra*; and *Vishnu* is His own *avataara*, He Himself stays as *Hari*; in the forms of *Chaturmukha Brahma* and *Rudra*, He does *srushti* and *pralaya* being their *antaryaami*.

Taaraaya - samsaara uttaarakaaya, moksha pradaaya |

One who makes everyone cross over *samsaara*, and in getting liberated from *samsaara*.

Vaasudevaaya - vaasudeva roopena moksha pradatvam |

Vaasudeva is *Para Vaasudeva*; *Bhagavaan* is present as *Para Vaasudeva* in *Parama Padam*; *moksha pradatva* is told for Him.

Hari shabde satyapi vaasudeva shabdo hareh avataaratva jnyaapanaarthah |

When *Hari* is already told, why is *Vaasudeva* being told again; *Hari* is *avataara* of *Paramaatman* only; *Para Vaasudeva* Himself incarnates or manifests as *Hari*, to give equal status to *Brahma* and *Shiva* in *srushti* and *pralaya*, as they are His own *vibhootis*; He only has given them the powers to do the powers; He stays with them to give them the status.

** Tam eva viditvaa atimrutyumeti naanyah panthaa vidyate ayanaaya, * maam eva ye prapadyante maayaam etaam taranti te (Bhagavad Geetha), * samsaara paaram param eepsamaanaih aaraadhaneeyo hari eka eva, * ...*

The *pramaanaas* establish that *Vaasudeva* is only the one who can bestow *moksha*, *atimrutyumeti* is told as *mrutyum atyeti*; meditating on *Paramaatman* only, doing *upaasana* on *Paramaatman* only, one can cross over *mrutyu*, *samsaara*, there is no other way to cross over this; in order to cross over this *prakruti*, one has to surrender only unto *Paramaatman*; for those who want to reach the other end of *samsaara*, only *Hari* is to be worshipped.

... Brahmaanam shitikantham cha yaah cha anyaa devataah smrutaah | Pratibuddhaa na sevante yasmaat parimitam phalam | ...

Those who are desirous of attaining *moksha*, they are called *pratibuddhaas*; they do not worship or surrender unto *Chaturmukha Brahma*, *Rudra* or any other *devataa* who is told like *Varuna*, *Indra*, etc. The reason is that the benefits gained by worshipping those deities is very limited as they are all in the *prakruti mandala* only; and whatever they can give is limited to their capacities, as they are *kshetrajnyaas* only; none of them can give *moksha*.

** Antavat tu phalam teshaam * ityaadibhih bhagavata eva moksha pradatvam uktam |*

Those who worship other deities, their fruits have an end, their benefits end at some point of time; it is not *ananta phala*, but *antavat phala*; only *Bhagavaan* can bestow fruits which are *ananta*; all these *pramaanaas* establish that *moksha pradatva* is only for *Bhagavaan*.

*Atra hiranyagarbha aadivat hareh na vibhootitvam, * na hi paalana samarthyam rute sarveshvaram harim * ityaadinaa tasya sarveshvaratvasya uktatvaat |*

Here the *vibhootitva* is only for *Hiranya Garbha* and *Shiva*, and not for *Hari*; other than *Hari*, there is no other *Sarveshvara*, no one else can rule over or control, that capacity is not there for everyone else; He has been told to be *Sarveshvara*; He is not part of the *vibhootis*.

Shloka 2 establishes the offering of *pranaamams* to *Bhagavaan*, who is in the form of *Hari* Himself, and His *vibhootis*, who are *Chaturmukha Brahma* and *Rudra*, He being their *antaryaami*, does all their works, and *Vaasudeva* who bestows *moksha*, and is the cause of *srushti*, *sthiti* and *laya*.

Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 3:

Eka aneka svaroopaaaya sthoola sookshma aatmane namah |

Avyakta vyakta roopaaya vishnave mukti hetave ||

He is one also, and many also. He is also subtle, and expressed in the gross form. I offer *pranaamams* to Him. He is also in the unmanifested state and manifest state. He is the cause of *moksha*, *Vishnu*, who is the all pervading *Paramaatman*. I offer my obeisance.

Sri Engal Aalwaan's Commentary:

Avyakta vyaktayoh api tat roopatvam aaha eka aneka iti |

Avyakta is the unmanifest, which are in the *sookshma roopa*, subtle form; and *vyakta* is the manifest, which are in the *sthoola roopa*.

This is how the *anvaya* has to be done.

*Kaarana dashaayaam eka sookshma avyaktatva aadeeni kaarya
dashaayaam aneka sthoola vyaktatva aadeeni vishnave tat vyaapine |*

In this, *eka*, *sookshma* and *avyakta* (He is One, subtle and unmanifest) have to be grouped together and are in the causal state, and *aneka*, *sthoola*, *vyakta* (He becomes many, in the gross form, and manifest) have to be grouped together and are in the state of effect. One who pervades in the causal state and state of effect, is *Vishnu*.

*Ubhaya avastha prakruteh mukti hetave sva vasha vartitvaat tat mukti
hetave |*

He is the cause of *mukti* in both the states, because everything is under His control, and everything acts being under His control only.

Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 4:

Sarga sthiti vinaashaanaam jagato yo jaganmayah |

Moola bhooto namah tasmai vishnave paramaatmane | |

Sri Engal Aalwaan's Commentary:

Achit prasangaat kaala roopatvam aaha - sarga sthiti iti |

Here, *kaala svaroopam* is being told, *Bhagavaan* being of the *svarooopam* of *kaala*.

*Jagat sarga aadi moola bhooto hi kaalah, * na kaalena vinaa srushti
nishpaadakrut bhavet * ityaadeh |*

Kaala is the cause of *srushti*, *sthiti*, *laya*. Everything is referred with respect to time. Time is always known with respect to objects. An object comes into existence at some time, it stays for some time, undergoes change, and gets destroyed at some point of time. For all these, *kaala* is said to be the root cause. Without *kaala*, *Brahma* cannot create, because creation is done at a particular time.

*Jaganmayah - unmesha nimesha kalaa unmaana soorya gamana aadinaa
padaartha avacchedaka svaroopah |*

Here, *Bhagavat svaroopah* is told in the form of *kaala* itself. Time can be felt in aspects such as opening the eyes, closing the eyes, divisions of time like *kalaa muhoortha kaashthaa paksha maasa samvatsara*, a particular measure called *unmaana*, movement of the Sun in the morning, afternoon, evening - everything is bound by time, and *Paramaatman* only is told as that *svarooopah*. He binds everything with respect to time. He is only responsible for the rising of the Sun at a particular time.

Paramaatmane - akaala vashyaaya |

Paramaatman is not controlled by time. *Kaala* is under the control of *Paramaatman*.

** Kaalah pachati bhootaani sarvaani eva sahaatmanaa | Kaalah pakvo
yamanveti yastam veda sa vedavit | |*

Time cooks everybody. *Kaala* itself will get cooked by *Paramaatman*. Whoever knows this is said to be *Vedavit*.

*** *Kaala muhoortaadi mayah cha kaalo na yad vibhootah parinaama hetuh * ityaadi |***

Paramaatman's nitya vibhooti does not undergo any change. *Kaala* is having divisions of *kalaa*, *muhoortha*, *kaashtha*, etc., and is not the cause of *parinaama* of *Paramaatman's vibhooti*. In *Paramapada*, *kaala* does not control anything; everything is eternal there, and there is no change; *kaala* exists but does not control anything in *Paramapada*. In *prakruti mandala*, *kaala* controls everything. Even *Brahma's* time is limited by a particular number of *kalpaas*.

Shloka 4 tells about the *kaala svaroopatva* of *Paramaatman*.

Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 5:

Aadhaara bhootam vishvasya api aneeyaamsam aneeyasaam |

Pranamyā sarva bhootastham achyutam purushottamam | |

Sri Engal Aalwaan's Commentary:

Samasthi kshetrajnya roopatvam aaha - aadhaara bhootam iti |

The collectivity of all the *chetanaas*, souls, sentients - during *pralaya*, everything gets merged, and all *chetanaas* will be together - the *Paramaatman* who has all of this as His body, He has control over everything, and is the support of everything.

Vishvasya prakruti parinaamasya jeeva karma nimittatvena tat shareeratayaa tat aadhaaratvam |

The *prakruti parinaama* is due to the *jeeva karmaas*. *Prakruti* is the *shareera* for *jeevaas*, and because of *jeeva karmaas*, *prakruti* gets

modified into *deha*, *indriyaas*, etc., and is under the control of *jeevaatman*.

*** *Bhrutamaatraah prajnyaa maatraasu arpitaah (Koushitaki Upanishad)***
*** *yayaa idam dhaaryate jagat * ityaadi |***

Pancha bhootaas are controlled by *jeevaatman*, and *jeevaatman* is controlled by *praana shabda nirdishta Paramaatman*; *prakruti* is supported by *jeevaatman*, *jeevaatman* is supported by *Paramaatman*.

Aneeyaamsam aneeyasaam prakruteh ati sookshma avasthaa
visheshaanaam api vyaaptyaa tato api sookshmataram |

Jeevaatmans are also *sookshma* compared to *prakruti*, and they pervade the *prakruti*.

*** *Avyaktam akshare leeyate * ityaadi |***

Avyakta is *prakruti* in unmanifest state, it merges with *akshara*, which is the *samashti jeevaatmans*. This goes and merges into *Paramaatman*.

Sarva bhootastham sarva bhooteshu aatmatayaa avasthitam |

Existing as the inner self in all the *bhootaas*.

Achyutam - tat vikaara rahitam |

Prakruti vikaaraas do not affect the *chetanaas*.

Evam roopa samashti purusha shareeram purushottamam pranamya
kathayaami iti anvayah |

The *anvaya* is: All these are ultimately pertaining to *Paramaatma svaroop*a only, the *Paramaatman* who has all these as the *shareera*, the *achetana* as *shareera*, *kaala* as *shareera*, *samashti kshetrajnyaas* as *shareera*, and who controls all these being the inner controller of these, who pervades everything. One who has this kind of *samashti kshetrajnyaas* as His body, to one who is *aadheya*, *niyaamy*a and *shesha bhoota*; I do *pranaama* to that *Purushottama*, and tell this.

This is directly told with *saamaanaadhikaranya*, that *sarva bhootastham purushottamam*, *aneeyaamsam aneeyasaam purushottamam* - the *Purushottama* who has all these things as the body.

Yat vaa sarva bhootastham sarva aatmasu sthitam |

Or *sarva bhootastham* can be taken as one who is existing in all the *aatmaas* also. Or it can be told as *jeevaatmans* who are existing in all the bodies, and *Paramaatman*, who is the controller of all these *jeevaatmans*.

Achyutam jeeva gata jnyaana sankocha aadi rahitam |

When *sarva bhootastham* is taken as *Paramaatman* directly, *Achyutam* is taken as one who is *vikaara rahita*; the ups and downs in *dharma bhoota jnyaana* is not present in *Paramaatman*. When taken with respect to *samashti kshetrajnyaas*, *Achyutam* is taken as *kshetrjnyaas* who do not have the *vikaara* of *prakruti* which undergoes modifications in its *svaroopa*. *Jeevaatmans* undergo *jnyaana sankocha* in their *dharma bhoota jnyaana*, due to their *karma*.

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 6:

Jnyaana svaroopam atyanta nirmalam paramaarthatah |

Tam eva artha svaroopena bhraanti darshanatah sthitam | |

Sri Engal Aalwaan's Commentary:

Vyashti roopam aaha - jnyaana svaroopam iti |

After telling about the *samashti roopa* of *Paramaatman*, which is the *shareera* of *Paramaatman*, now the *vyashti roopa* is being told. *Vyashti roopa* is that which is manifested, in the gross state. *Samashti* is the unmanifested state, *avyakta*, before the *pancheekarana*.

After *pancheekarana*, whatever happens is called *vyashti srushti* - here name and form divisions happen, *naama roopa vibhaaga*.

Vastu vruttiyaa aparicchinna anukoola jnyaanaika svaroopam |

It is not limited by any object, and it has got unlimited *anukoola*, and *jnyaana aananda svaroopam*.

*Atyanta nirmalam sarvathaa mala roopa dukha ajnyaana aadi rahitam;
tam eva bhraanti darshanatah anaatmani aatma vijnyaanaat artha
svaroopena drushya svaroopena sthitam |*

There is no defect, there is no grief, ignorance. *Bhraanti* is *anaatmani aatma vijnyaanaat*, having an idea of *aatman* in that which is not the *aatman*. *Drushya svaroopam* is that which can be perceived with our eyes.

*Yat vaa deva manushyaadi tat tat aakaara vishishta pinda
maatrataayaa pratibhaasamaanam |*

In the *vyashti roopa*, the *chetanaas* and *Paramaatman* are existing in the forms of *deva*, *manushya*; and in all these forms, a *jeevaatman* is existing;

we see the body itself as the *jeevaatman*; actually, it is the *deha vishishta jeevatma vishishta Paramaatman* who is there; that which is perceived by the eyes in the form of *deva, manushya*, etc., He appears in that form alone. Inside the body, there is subtle *jeevaatman*, and this body and *jeevaatman* are the *shareera* of *Paramaatman*. *Paramaatman* Himself exists in this *vyashti roopa*.

In reality, He is without any defect, He is *jnyaana aananda svaroop*a; and Him only the people perceive wrongly, in this *vyashti* form.

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 7:

Vishnum grasishnum vishvasya sthitou sarge tathaa prabhum |

Pranamy jagataam eesham ajam aksharam avyayam | |

One who withdraws unto Himself, He is only responsible for creation and sustenance of the world. Having offered my *pranaamams* to such Vishnu, who is of the nature of *avikaaraaya shuddhaaya*, etc., He does creation, dissolution through Brahma, Shiva, He has everything as His body, *kaala, samashti kshetrjanyaas*, He is in the *vyashti* form also, He is the controller and pervades everything, He exists as everything, I offer my *pranaamams*.

Sri Engal Aalwaan's Commentary:

Uktam artham upasamharati - vishnum iti |

All these things which were established is being concluded here.

Prabhum srushti aadishu nairapekshyena svacchandam |

He, by Himself, can independently do creation, etc., without any expectation. He Himself is everything - the *upaadaana kaarana, nimitta kaarana*, and *sahakaari kaarana*.

Ajam aksharam - karma adheena janma naasha rahitam |

He does not have birth and death due to *karma*.

Avyayam - poorvoktam mahaa vibhootih aprachyutam |

He has everything as *mahaa vibhooti*, that is His nature.

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 8:

Kathayaami yathaa poorvam dakshaadyaih munisattamaih |

Prushtah provaacha bhagavaan abjayonih pitaamahah ||

Having offered my *pranaamams* to *Paramaatman* of this wonderful nature, I will start teaching you the details as I heard. *Daksha* and all these sages, long back, told this.

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 9:

Taih cha uktam purukutsaatha bhoobhuje narmadaa tate |

Saarasvataaya tena api mahyam saarasvatena cha ||

Daksha and others who listened to *Chaturmukha Brahma*, and got the *upadesha* from him, they told *Purukutsa*, who was a king on the banks of the *Narmada* river; *Purukutsa* taught it to *Saarasvata*, and *Saarasvata* taught me.

The *paramparaa* comes like this - *Chaturmukha Brahma*, *Daksha* and other *rishis*, *Purukutsa*, *Saarasvata*, *Paraasharar*. This is the *sampradaaya*, and is most reliable and most authentic.

Sri Engal Aalwaan's Commentary:

Atha shrotrunaam aadaraartham svasya aaptatama guru parva kramam aaha - kathayaami iti dvaabhyaam |

In two *shlokaas*, *Paraasharar* says, in order to make the listeners get belief in that, and have faith in what he is going to tell, the order, the *guru shishya parampara*, the *sampradaaya*, how he actually acquired this knowledge which he is going to teach, that he is establishing here in two *shlokaas*.

*Bhagavaan utpatti pralayaadi tattvajnyah, * Utpattim cha vinaasham cha bhootaanaam aagatim gatim | Vetti vidyaam avidyaam cha sa vaachyo bhagavaan iti * iti vachanaat |*

Bhagavaan is one who knows the *utpatti* and *vinaasha* of the beings, where do they go, how do they come, how are they born, which *yonis* they take, what *janmaas* they take, what is *vidyaa*, what is *avidyaa*.

Kutah? Abjayonih yato bhagavat aurasah tat shishyah cha |

Why? Because He is said to be *abjayoni*;
Paramaatman does *upadesha* of *Veda* to *Chaturmukha Brahma*, and so *Chaturmukha Brahma* becomes the first student of *Paramaatman*; *Chaturmukha Brahma* is also created by *Paramaatman*, and is also the son of *Paramaatman*. So, he is also told to be *Bhagavaan*.

** Yo brahmaanam vidadhaati poorvam yo vai vedaamscha prahinoti tasmai * iti shruteh |*

He creates *Chaturmukha Brahma*, and also gives him the *Vedaas*, is what the *shruti* says.

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 10:

Parah paraanaam paramah paramaatmaa aatma samsthitah |

Roopa varna aadi nirdesha visheshana vivarjitah ||

These *shlokaas* are referred to by *Bhaashyakaarar* in *Vedaartha Sangraha*, *Sri Bhaashya*.

Sri Engal Aalwaan's Commentary:

Atha vistarena puraanam vaktum aarabhate parah paraanaam iti |

Now, *Paraasharar* starts to teach the *puraana* in detail.

*Parah paraanaam svaroopo roopa guna aishwarya aadibhih
utkrushtebhyo api urkrushtah |*

In *svaroopo*, *guna*, *aishwarya*, He is supreme and superior to even those who are exalted.

Paramah svasmaat para rahitah |

There is no one who is superior to Him.

Paramaatmaa - aapnoti iti aatmaa svayam aatmaantara rahitah cha |

One who controls everything, supports everything, one who rules over everything. He is *aadhaara*, *niyaamaka* and *sheshi*. Everything else is *aadheya* to Him, everything is *niyaamya*, and *shesha bhoota* to Him. He does not have any other person who rules over Him.

Aatma samsthitah sva aadhaarah |

He is the support of Himself.

Roopam samsthaanam deva aadi jaatih varnah shukla aadih |

Roopa is the *samsthaana*, the classes told as *deva*, *manushya*, etc., *varnaas* are the colours.

Aadi shabdena kriyaa dravye grahyete |

Kriya and *dravya* like *danda*, *kundala*, are told.

Nirdeshah sanjyaa |

He cannot be called with a particular colour or class because He can take any form He wants. It is not decided like the *baddha chetanaas*.

Etaih jaati guna kriyaa dravya naamaakhyaih kalpanaa hetubhih visheshanaih vivarjitah |

We cannot imagine Him to be only of a particular colour or *jaati* or *dravya*.

Roopa vargeti paathe vargo jaatih |

There is a *paathaantara*, *roopa varga*, here *varga* means *jaati*.

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 11:

Apakshaya vinaashaabhyaam parinaam vruddhi janmabhih |

Varjitah shakyate vaktum yah sadaa asti iti kevalam ||

Sri Engal Aalwaan's Commentary:

Shadbhih bhaava vikaaraih varjitah iti aaha - apekshaya ityadinaa - apakshaya iti |

There are six *bhaava vikaaraas* which all beings undergo - *asti*, *jaayate*, *vivardhate*, *viparinamate*, *apaksheeyate*, *nashyati*.

Here, *apakshaya* is *apaksheeyate*, *vinaasha* is *nashyati*, *parinaama* is *viparinamate*, *vruddhi* is *vardhate*, *jamabhih* include *asti* and *jaayate*. He is without any of these *bhaava vikaaraas*.

We cannot tell Him through *roopa*, *varna*. We cannot also tell Him with the six *bhaava vikaaraas*. How can we ever address Him. Is it possible to tell Him?

Sadaa asti iti vachanaat kadaachitka astitva vikaaro nirastah |

Most objects we say that they exist at a particular point of time. This cannot be told so for *Paramaatman*.

Etat sattayaa anabhivyaaptasya kaalasya abhaavaat |

For *Chaturmukha Brahma*, he does not exist after 100 years, but time exists after that also, but he does not exist. In a like manner, all objects exist at a particular point of time and do not exist beyond some point of time. Time exists all the time, but objects do not exist all the time. However, for *Paramaatman*, there is no time at which He does not exist. He exists all the time.

Anena kaala anavacchedah uktah |

He is not limited by time. This is told here.

Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 12:

Sarvatra asou samastam cha vasati atra iti vai yatah |

Tatah sa vaasudeva iti vidvatbhih paripathyate | |

He exists in all the places, and everything exists in Him. he is told as *Vaasudeva*.

Sri Engal Aalwaan's Commentary:

Desha anavacchedam naama vishesha nirvachanena darshayati sarvatra iti |

He is not bound by a particular place. This is told by telling the specific name of *Paramaatman* as *Vaasudeva*.

** Nainam oordhvam na tiryancham na madhye parijaghrabhat *
antarbahih cha tat sarvam vyaapya naaraayanah sthitah * ityaadeh
samastam atra vasati; jaati guna prabaadivat tat adheena dhaaranam
bhavati * bhartaa san mriyamaano bibharti (Taaittiriya Aaranyaka) * iti
shruteh |*

Nobody can grasp Him anywhere, He exists pervading everything inside and outside. *Samastam atra vasati, sarvatra asou vasati*. How can everything exist in Him? How are they all supported by Him. This is just like *jaati*, *guna*, as sunlight is supported by Sun, as *jaati* - cowness is supported in a cow; in the same way, *Paramaatman* supports everything, and everything is dependent on Him. He supports everything, is told.

*Agni jala aadibhih nabha iva sarva gato api tadgata doshaih
asamsprushto dyotate iti aaha - deva iti |*

Vaasudeva - *vaasu* means *vasati samastam atra, sarvatra asou vasati*; *devah* means *dyotate* - He shines forth. He shines forth untouched by any defects, He is existing everywhere. Just like space pervades everything, He pervades water, fire, everything. The defects of water, fire, space do not touch space. In the same way, *Paramaatman* pervades everything, untouched by the defects of all the objects. He shines forth like that.

*Bhagavad svaroop*a is being explained in a most wonderful way by *Paraasharar*. All the *achetanaas*, and *samashti kshetrajnyaas* which are seen here, all *drushya padaarthaas*, and *kaala*, are *Brahman* only, are all *shareera* of *Parabrahman*. *Paramaatma svaroop*a is told in terms of all the *tattvaas*, and the nature of these *tattvaas* are also explained. These are controlled by *Paramaatman*, and He is the *antaryaami* of everything, everything being His *prakaara*, His mode, being His *shareera*. He is only existing as everything. This is what we see in the *Shrutis*.

Paramaatman, is *Vaasudeva*, the *devataa vishesha*. *Vyutpatti* of the word *Vaasudeva* is *vaasuh cha asou devah cha, vasati sarvatra, sarvatra asou samastam cha vasati atra iti vai yatah, tatah sa vaasudeva iti vidvadbhih paripathyate*. Everything is residing in Him, and He resides in everything. He shines forth, and He is *deva*. *Deva* is *dyotate*, He has got most wonderful lustre; Sun and moon which have brightness are all possible to have that because of *Paramaatman* only. *Na tatra sooryo bhaati na chandra taarakam, nema vidyuto bhaanti kuto ayam agnih, tam eva bhaantam anubhaati sarvam yasya bhaasaa sarvam idam bibhaati*, is told in *Kathopanishad*. Only because of His brilliance, everything else shines forth. He is *Vaasudeva*, the *devataa vishesha*, the Supreme Brahman, He is without any *shat bhaava vikaara*, He is *ekaroop*a all the time, He has a *divya mangala vighraha*.

[Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 13:](#)

[Tat brahma paramam nityam ajam akshayam avyayam |](#)

Eka svaroopam tu sadaa heya abhaavaat cha nirmalam ||

He is *Brahman*, eternal, unborn, does not undergo change, no change in state,

Sri Engal Aalwaan's Commentary:

Esha eva vedaanta vedyam brahma iti aaha - tat brahma iti |

Vaasudeva who pervades everything, and everything is residing in Him. As established in the *Shrutis*, *antar bahih cha yat sarvam vyaapya naaraayanah sthitah*. He is known from *Vedaanta*, the Upanishads establish His *svaroopa* most wonderfully.

Akshayam apakshaya rahitam |

He doesn't undergo any change.

Kshaya is getting deteriorated, and that is not there for *Vaasudeva*.

Avyayam parinaama vivruddhyakhya avasthaantara rahitam |

He is not undergoing different states like *parinaama*, *vivruddi*. There is no question of growing like what we see in the *baddha jeevaas*.

Atah eka svaroopam |

Because of this, He is all the time of the same nature, unchanging immutable nature.

*Heyam avidyaa asmita aadi tat phalam malam; yathaa uktam * kaamah
krodhaha cha mohah cha harsho maano mado matih | Vishaadah cha
ashtamah proktah iti ete maanasaah malaah * iti |*

There are defects like *avidyaa*, *asmitaa*, *raaga*, *dvesha*, *abhinivesha*. He is without any of those defects. The eight defects of the mind, which make it impure, are told - *kaama*, *krodha*, *moha*, *harsha*, *maana*, *mada*, *mati*, *vishaada*. *Mati* means desire. These defects do not exist in *Paramaatman*.

Five *pancha kleshaas* are told in *Yoga Sutra*. *Asmitaa* is thinking of *chitta*, *antahkarana*, ego as *aatman*. *Pancha kleshaas* come due to *tokarma*.

In *mukta aatmaas* also, at one time they were associated with *heya*, these kind of defects; after that they got released from that. *Heya abhaavaat nirmalam* differentiates Him from *baddha jeevaas*. *Sadaa heya abhaavaat cha nirmalam* differentiates Hims from *muktaas* also.

Gunaah sattva aadayah |

Gunaas are *sattva* and others.

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 14:

Tat eva sarvam eva etat vyakta avyakta svaroopavat |

Tathaa purusha roopena kaala roopena cha sthitam | |

All these things are that *Brahman* only. Four entities are told here - *vyakta* (when *prakruti* is differentiated into name and form, and is visible, what is manifested), *avyakta* (unmanifest state of *prakruti*), *purusha* (all the *chetanaas*) and *kaala*.

Sri Engal Aalwaan's Commentary:

Vastutah anavacchedam aaha - tat eva iti |

He is not controlled or bound by anything. He is present in all objects - it cannot be said that He is present in one object and not present in another object. He is present in every object at all times in all places.

Vyakta avyakta svaroopavat etat sarvam tat eva brahma; tathaa tat eva samashti vyashti purusha roopena kaala roopena cha sthitam |

Whatever we see in the manifest or unmanifest state are Brahman only. *Chetanaas* are also existing in two forms - *samashti* (collectivity of all sentient beings during *pralaya* - it called *akshara*); in the *vyakta* state, each sentient enters into a body, this is called *vyashti*; *kaala* is also *Paramaatman*, being under the control of *Paramaatman*.

Avyakam akshare leeyate, aksharam tamasi leeyate.

Chit achit prakaarasya brahmana eva vastutvaat vastu antara paricchedah |

If something has to be called as a *vastu*, *Brahman* has to do *antah pravesha*, *anu pravesha*, name and form have to come into existence; *Paramaatman* makes the *jeeva* enter, and He enters along with him. *Paramaatman* associates *jeeva* with *deha*, *indriya*, and gives him the *jnyaana*. *Chetanaas* during *pralaya*, have no knowledge, and are just lying down just like *achetanaas*. During *pralaya*, everything merges into *Paramaatman*. During *srushti*, He makes each *jeevaatman* enter a body based on the *karmaas*, and gives them the awareness, the *dharma bhoota jnyaana* which is there all the time. He gives the *chetanaas* an opportunity to act, think, understand, and uplift themselves. If *Paramaatman* does not enter, and does not do *anupravesha*, does not do differentiation into name and form, there will be no *vastu* at all. If something has to be called as a *vastu*, it is only because *Paramaatmans* existing as its *antaryaami*, by *anupravesha*, everything existing as His mode, as His *shareera*.

Everything is His *prakaara*, mode, and He is the *prakaari*. *Chit* and *achit* both are His modes. Every name and form denotes *Paramaatman* in the ultimate sense - this is called *aparyavasaana vrutti*. Why we don't feel like this, is because of our lack of knowledge, we limit the connotation of name and form to that *chetana* only. We don't experience the depth of the complete connotation of the words. All the *chetanaas* in *samashti*, *vyashti* or in any state, are all modes of *Paramaatman*, and become *vastu* because of *Paramaatman* only. There can be no object which is without *Paramaatman*. There is no object in which *Paramaatman* does not exist.

[Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 15:](#)

Parasya brahmano roopam purushah prathamam dvija |

Vyakta avyakte tathaa eva anye roope kaalah tathaa aparam | |

Four things are told - *purusha*, *vyakta*, *avyakta*, *kaala*. All these are said to be *Brahmanah roopam*.

This is a very important *shloka* for our *siddhaanta*.

[Sri Engal Aalwaan's Commentary:](#)

*Heya pratyaneeka kalyaana guna aashrayasya brahmanah vikaara
apurushaatha aadi dosha aashraya sarva taadaatmye tat gataa
doshaah prasajnyeran nityaashankya * yasya aatmaa shareeram *
ityaadi shruti siddha shareera aatma bhaavena taadaatmyam na tu
svaroopena iti aaha parasya iti |*

The *taadaatmya*, that *Paramaatman* is existing in everything as *antaryaami*; everything is *Brahman*, *sarvam khalvidam brahma*, everything is a mode of *Paramaatman*, being His *shareera*; this identity, oneness, *taadaatmya*, is it by *svaroop*a itself, or through *shareera aatma bhaava* - is what we have to

understand. It is not in the *svaroopa*. If it was *svaroopa*, only one will exist, and second one cannot exist. *Taadaatmya* is not by *svaroopa* but through *shareera aatma bhaava*.

Chetana and *achetana* exist, *Paramaatman* also exists; they both exist inseparably all the time, *Paramaatman* being the controller and support all the time, *chetanaas* and *achetanaas* being the controlled and supported, they are independent entities always associated with *Paramaatman* inseparably; without *Paramaatman* being there, they cannot even exist; their *sthiti*, *pravrutti* is controlled by *Paramaatman*. This existence of *Paramaatman* in all these forms - this tree is *Paramaatman*, this book is *Paramaatman*, this table is *Paramaatman* - this oneness is by *shareera aatma bhaava*. All these are *shareera* to *Paramaatman*. *Paramaatman* exists as inner controller. This is established in the *Shrutis*, as in *Yasya aatmaa shareeram*. *Yah pruthivyaam tishtan*, *yah pruthivyaam antarah*, *yam pruthivi na veda*, *yasya pruthivi shareeram*, *yah pruthivim antaro yamayati*, ... says *Yaajnyavalkya*. Finally, he says, *yah aatmani tishthan*, *aatmano antarah*, *yam aatmaa na veda*, *yasya aatmaa shareeram*, *yah aatmaanam antaro yamayati*, *sa te aatmaa antaryaami amrutah*. Even *jeevaatmans* are also His *shareera*. *Pruthivi*, *ap*, etc. are all His *shareera*. He exists in everything, controlling from inside. None of them know that He is existing there. He is all the time present in everything. This is told in the *Shruti* itself.

Otherwise what is the defect that comes. *Paramaatman* is of the nature of *heya pratyaneeka kalyaana gunaashraya*. His nature is opposed to everything that is evil, and He is abode to only auspicious qualities. There are two objects we see - *chetana* and *achetana*. *Achetana* has got the defect of *vikaara* - it undergoes change in its very essential nature itself; its *svaroopa* itself goes on changing. For *jeevaatmans*, there is *apurushaartha* - contraction and expansion in their *dharma bhoota jnyaana*. For these kind of objects which have these defects, if *Paramaatman* is said to be one with these, will not the defects of these objects also ensue to *Paramaatman*? This doubt is removed by the *shruti pramaana*, *yasya aatmaa shareeram*.

In this *shloka*, the word *roopam* is *paryaaya pada* for *shareera*. This is explained clearly by *Bhaashyakaarar* in *Vedaartha Sangraha*, and also by *Sri Sudarshana Suri* in the *vyaakhyaana*. *Shrutis* and *smrutis* use many words which are *paryaaya padaas* for *shareera*. *Tanu*, *vapu*, *shakti*, *amsha*, *kaaya*, *roopa* - are all used for *shareera*. There are three relationships - *aadhaara aadheya*, *niyaamaka niyaamya*, *sheshi shesha*.

Purushasya kartrutva bhoktrutva chetanatva aadinaa prakrutim iti praadhaanyat prathamam |

Compared to *prakruti*, *purusha* is superior because *Purusha* has *kartrutva* (agency), *bhoktrutva* (enjoyership), *chetanat va* (He has *jnyaana aashraya*, He is knower).

Purusha, *vyakta*, *avyakta*, *kaala* are His *shareera*.

Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 16:

Pradhaana purusha vyakta kaalaanaam paramam hi yat |

Pashyanti soorayah shuddham tat vishnoh paramam padam | |

Avyakta is also called *pradhaana*.

This is also an important *shloka* for our *siddhaanta*.

Sri Engal Aalwaan's Commentary:

***Sarvasya brahma roopatva vachanena chodyam katham parihrutam
ityata aaha - pradhaana iti |***

The doubt raised here is: Everything is *Brahma roopa*, it was said. *Brahman* exists as *samashti*, *vyashti*, everything. At the same time, we say that *Brahman* is without any defect and is abode to all auspicious qualities. If we see *Brahman* in all objects here, how do we know that *Brahman* has this *shuddha svarooa* also.

***Paramam padam - padyata iti padam, para praapyatva roopam, yatah
pradhaana aadi roopebhyah paramam vilakshanam tasmaat soorayah
shuddham roopa bhoota pradhaana aadi gata vikaara ajnyaana aadi
rahitam paramam jnyaana aananda aadibhih sarvotkrushtam cha
pashyanti iti arthah |***

The meaning of *padam* is that which is attained, this is the form of *Paramaatman* which is attained ultimately, and is called *Parama Pada*. This is also explained by *Bhaashyakaarar* in *Vedaartha Sangraha*. *Parama Pada* has got three meanings (i) It is the *svarooa* of *Paramaatman*, (ii) *jeevaatma svarooa*, because that is also something which is attained, (iii) *Sri Vaikuntha*, where *Paramaatman* is present, and the *nitya sooris* are all there. Here, it is the form which is attained in *Vaikuntha*. Compared to *pradhaana*, *purusha*, *vyakta*, *kaala*, it is different and distinct. This is where the *shuddha roopa* of *Paramaatman* is present, and the *nitya sooris* are seeing all the time, *sadaa pashyanti soorayah*. *Bhagavaan's divya roopa* which exists in *Sri Vaikuntha*, said to be *Parama Pada* here, is *shuddha*, does not have the *vikaara* and *ajnyaana* which is present in *pradhaana*, *purusha*, *vyakta*, *kaala* which have a form. He is different and distinct from all these. The doubt raised is thus cleared.

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 17:

Pradhaana purusha vyakta kaalaah tu pravibhaagashah |

Roopaani sthiti sarga anta vyakti sadbhaava hetavah ||

This *shloka* establishes many important aspects of our *siddhaanta*.

Sri Engal Aalwaan's Commentary:

Nanu pradhaana aadeenaam naana roopatvena bhedaat brahmanah tadgata vikaara aadi doshaah maa bhoot |

Pradhaana, *purusha*, etc. each has a different form. There is a clear distinction from one to the other. Let us accept that the *vikaara* does not touch *Brahman*. *Brahman* is untainted by defects of all these objects.

Jagat upaadaana bhootasya brahmanah katham vikaaraadi apraapti iti ata aaha - pradhaana iti |

But, if *Brahman* is said to be the material cause of all these objects, how can *Brahman* be without the defects of all these things? *Brahman* if it is the material cause, has to undergo a change to become the effect. How can there be not the defect of modification or change in *Brahman*? This is the next doubt. This is answered here.

Pradhaana purusha vyakta kaalaa roopaani pravibhaagashah - parasparam vikaaritva bhoktrutva aadi svabhaava asankarena sthityaadeenaam vyaktou jnyaptou sadbhaave cha hetavah |

It is answered that it is not so, because the characteristic of *vikaaritva* of *pradhaana*, and *bhoktrutva* of *chetanaas*, they are all without getting mixed up, they are the ones which are the forms of *pradhaana*, *purusha*, *vyakta*, *kaala*. Without getting mixed up with each other, they become the cause of *sthiti*, etc., being seen by the eyes, being known when they manifest, and their presence itself.

When we plant a seed, after some time, we can say that a tree has come into existence, and we can see that it is a tree. Every object, every entity exists here without any *saankarya*. The cause of their forms is their own bodies, and not *Paramaatman*. *Paramaatman* exists as inner controller, not getting changed; the change is in the body, *shareera*. *Paramaatman* does not undergo any change.

Vyaktih visheshah |

There is a special characteristic.

Hetu shabdo brahmanah tebhyo niyantrutva sheshitva aadinaa vishesha pradarshanarthah |

The cause of all these things is their own forms, and Brahman is different and distinct from these. There is a change - the *jeevaatman's dharma bhoota jnyaana* undergoes a change. *Achetana* undergoes a change in essential form itself. These two being the *shareera* of *Paramaatman*, the change is in the *shareera*, and not in the *Paramaatman* Himself, though He becomes the *upaadaana kaarana*.

Why should *Paramaatman* do the *srushti*? This is answered here.

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 18:

Vyaktam vishnuh tathaa avyaktam purushah kaala eva cha |

Kreedato baalakakasyeva cheshtaam tasya nishaamaya | |

Sri Engal Aalwaan's Commentary:

Nanu pradhaanaadeenaam srushti aadi hetutvaat vishnoh katham kaaranatvam ata aaha - vyaktam iti |

If we say that *pradhaana* and others are the cause for the changing world, then how can *Bhagavaan* be told as the *kaarana*? How can we say that He is the *sarva kaarana*? This is told in this *shloka*.

Vyaktaadeenaam tat adheena svaroopā sthiti pravruttitvena tat shareeratvaat tat vishishtasya vishnoh kaaranatvam na anupapannam |

Though there is a modification in the *shareera* only, how can it change without *Paramaatman* being there? Everything is controlled by *Paramaatman*. The very existence of these *chetana achetanaas*, their functioning, and their essential nature, everything is under the control of *Paramaatman*. In this way, they become the *shareera* of *Paramaatman*, and *Paramaatman* who is qualified by these becomes the cause. This is not unreasonable.

Vyaktam vishnuh iti aadi | Vyakta aadi shareerako vishnuh iti arthah |

Vishnu is only what is manifested, the unmanifest is also *Vishnu*, *purusha* is also *Vishnu*, *kaala* is also *Vishnu*, the meaning is *vyakta shareerakah vishnuh*, *avyakta shareerakah vishnuh*, *purusha shareerakah vishnuh*, *kaala shareerakah vishnuh*. The *saamaanaadhikaranya* has to be like this only.

Saamaanaadhikaranya has been explained as *bhinaa pravrutti nimittaanaam shabdaanaam ekasmin arthe vrutti saamaanaadhikaranyam*. If two words which are in the same *vibhakti* tell the different aspects of the same object, this is *saamaanaadhikaranya*. The object which is qualified by these characteristics is one only. The identity is not in the object and attribute, but the two objects which are qualified by two different aspects, for example, *jagat kaarana vishnuh*, and *vyakta shareeraka vishnuh*, these are in *saamaanaadhikaranya*. The *vyakta* which is *brahmaatmaka*, having *Brahman* as the inner controller, and *Vishnu* who is the *jagat kaarana*, there is *saamaanaadhikaranya*. *Vishnu* is one only in both. It is not between *Vishnu* and *vyakta* that the *saamaanaadhikaranya* is to be taken.

Nanu avaapta samasta kaamasya prayojana abhaavaat srushti aadih na upapadyate iti at aaha - kreedata iti | Kreedaa eva prayojanam iti arthah |

This is all a play for *Paramaatman*, just like a boy is playing with a ball. Just like a boy plays for mere pleasure, *Paramaatman* also does *srushti* for *kreedaa*. It is mere sport for Him, though He is *avaapta samasta kaama*. Whatever He wills, He will attain it. If He does *sankalpa*, that will definitely happen.

Lokavat tu leelaa kaivalyam. Leelaa eva kaaranam. This is explained by *Bhaashyakaarar*. A *saarvabhouma*, ruler who has got everything, also engages in sport, just for entertainment. Like this, it is not unreasonable for *Paramaatman* to do *srushti*, as *leelaa*. *Leelaa* is also explained as *dayaa kaarya*, as all *chetanaas* are lying as *achetana*, and if *srushti* does not happen, they cannot uplift themselves. Out of compassion, *Paramaatman* does *srushti*.

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 19:

Avyaktam kaaranam yat tat pradhaanam rishi sattamaih |

Prochyate prakrutih sookshmaa nityam sat asat aatmakam | |

The cause which is unmanifest, the primordial matter, as told by Manu and other rishis.

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 20:

Akshayam na anyat aadhaaram ameyam ajaram dhruvam |

Shabda sparsha viheenam tat roopaadibhih asamhitam | |

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 21:

Trigunam tat jagat yonih anaadi prabhavaapyayam |

Tena agre sarvam eva aaseet vyaaptam vai pralayaadanu ||

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 22:

Veda vaada vido brahma niyataa brahma vaadinah |

Pathanti chaitamevaartham pradhaana pratipaadakam ||

Sri Engal Aalwaan's Commentary:

Atha srushtim vaktum pralaya avasaane avasthitaanaam pradhaana purusha aadeenaam svaroopam aaha - avyaktam ityaadi panchabhih |

The *svaroopa* of *pradhaana*, *purusha*, etc. at the time of end of *pralaya*, are told, in order to tell about creation. This is told in these five *shlokaas*.

*Avyaktam iti | Yat tat iti | Bhagavat roopatayaa uktam yat avyaktam tat prakrutih pradhaanam iti aadi shabdaih uchyate manvaadibhih, na saankhyaadi abhimatam, nityam sat asat aatmakam - chetana achetana aatmakatvena nityam | * Daaruni agnih iti vakshyati |*

Whatever was told as the *shareera* of *Paramaatman*, the unmanifest primordial matter, is called as *prakruti* and *pradhaana*, by *Manu* and other *rishis*. Whatever they have told is in line with what is taught in the *Shrutis*. There are others like *Saankhya* by *Kapila* which are opposed to what is told in the *Shrutis*, these are not acceptable.

The name of *Kapila* comes in the *Shrutis*, and whatever is told by him has to be accepted, is the objection. This objection is removed by *Brahma Sutra kaarar*, *Baadaraayanar*, that *Saankhya Smruti* has a lot of things which are

opposed to what is taught in the *Shrutis*. One of them is that *pradhaana* is *abrahmaatmaka*; they do not accept *Brahman*; they have only *purusha* and *prakruti*; creation happens when the *pradhaana* modifies itself; it is *abrahmaatmaka* they say, and it acts by itself; this is not acceptable and is not as per what is told in the *Shrutis*.

Sat shabdavaachya brahma is told. *Asat shabdavaachya* is also told, which means that *naama roopa vyaakarana* was not there. When nothing was differentiated into name and form, it is called as *asat*. This entire universe of *chetanaas*, *achetanaas* was existing as *sat shabda vaachya*, as *sookshma chit achit vishishta Paramaatman*, before *srushti*. He became *sthoola chit achit vishishta Paramaatman*, after *srushti*. Like fire which exists in the wood, but is not seen. When two wood pieces are rubbed, then *agni* is supposed to be produced.

Akshayam iti | Akshayam akrutsna parinaami | Akshayam iti paathe kshaya anarham | Na anyat aadhaaram akaaryatvaat anyatra asamavetam | Anyatra shabdasya pullingatve api dandaadheshah samaase tat alopascha aarshou | Ameyam - desha kaala aadinaa | Ajaram - kaalena na jeeryati | Dhruvam spanda rahitam | Vishesha guna raahityam aaha - shabdeti |

Chetanaas are existing inside *achetana*, and are unseen. *Prakruti* is told as *akshaya*, meaning that it does not change completely; part of the *prakruti* undergoes change and *mahat* is formed. In the *avyakta* form, it is *nitya*, eternal. Primordial matter is *nitya* means that it is not the effect of something; *akaarya* means that it is not an effect, does not have a *kaarana*. *Paramaatman* does not create *avyakta* during *srushti*; *avyakta* is an eternal entity existing all the time - *achetana*. In the *avyakta* form, it is an eternal entity. *Paramaatman* only makes *avyakta* to undergo modification being its inner controller, *antaryaami*; it becomes *mahat*, *ahamkaara*, etc., they then merge back in the reverse order, and then it remains as *avyakta*.

Meya means measurable, and *ameya* means immeasurable. *Prakruti* is existing everywhere in this *prakruti mandala*. It does not become old. It is

without any vibrations. It does not have *shabda*, *sparsha*, etc., they comes only after *pancheekarana*. After *pancheekarana*, the *aakaasha* is formed, and it has got quality of *shabda*, *vaayu* has got quality of *shabda* and *sparsha*, etc. Even the forms are not there before *pancheekarana*.

Trigunam iti | Trigunam gunatraya aatmakam | Anaadiprabhavaapyayam - aadih kaaranam, prabhavah janma, apyayah layah, taih viheenam | Agre srushte poorva kaale; pralayaadanu praakruti pralaya kaala ante, vyaaptam grastam, ambhasaa iva lavanam |

It is *tri gunaatmaka*. *Aadi prabhava aapyaya rahitam anaadiprabhavaapyayam*, there is *nai samaasa*; it does not have a *kaarana*, it is always existing, it is not created, and is an eternal entity; everything merges into it and stays in *eki bhaava* with *Paramaatman*.

Before *srushti* means at the end of *praakruta pralaya*. *Vyaaptam* means eclipsed, or surrounded, just like the salt is dissolved in water, all these were swallowed by *pradhaana*, *avyakta* at the end of *praakruta pralaya*.

Vedeti | Veda vaada vidah veda vaado vaidika nyaayah; tat vidah, brahma niyataah vedarthah eka ruchayah; brahma vaadinah - brahma eka kaaranatva vaadinah | Etam uktam eva artham prati, pradhaana pratipaadakam shloka dvayam pathanti iti aaha - pathanti iti |

Veda vaada means according to the logic as told in the *Vedaas*, those who are knowledgeable about it. *Brahma niyataah* means those interested only in what is taught in the *Vedaas*. *Brahma vaadinah* means those who understand and believe and know that *Brahman* only is the sole cause of everything. They tell about these two *shlokaas* telling about *pradhaana*.

Sri Vishnu Puraana, Amsha 1, Chapter 2, Shlokaas 23, 24:

Na aho na raatrih nabho na bhoomih na aaseet tamo jyotih abhoot cha naanyat |

Shrotraadi buddhyaa anupalabhyamekam praadhaanikam brahma pumaan tat aaseet ||

Vishnoh svaroopaat paratodite dve roope pradhaanam purushascha vipra |

Tasya eva te anyena ghrute viyukte roopaantaram tat dvija kaala samjyam ||

These *shlokaas* are *pradhaana pratipaadaka shlokaas*. We shall take them up in the next class.

Question: Please explain the terms *mahat* and *prakruti*.

Answer: *Prakruti* is also told as *avyakta* or *pradhaana*, which is primordial matter, which is the unmanifest state of matter, at the time of *pralaya*. During *srushti*, *Paramaatman* being the *antaryaami*, makes it to undergo change, and a part of it undergoes change. It is *trigunaatmaka*. It undergoes change and becomes a new entity called *mahat* - this is also an inert *tattva*, unseen, unmanifest. *Paramaatman* who is *antaryaami* of *mahat*, makes it to undergo change, and it becomes *ahamkaara*. There are three *ahamkaaraas* - *saatvika*, *raajasa*, *taamasa*. From the *saatvika* and *raajasa ahamkaaraas*, eleven *indriyaas* are created. From the *raajasa* and *taamasa ahamkaara*, *pancha tanmaatras* and *pancha bhootas* are created. Then *pancheekarana* happens.

We were studying the nature of *prakruti* and *purusha*, that existed before *srushti*, at the end of *pralaya*. In order to teach about *srushti*, *Paraasharar* tells about the *svaroopa* of *pradhaana* and *purusha* and others, at the time of the end of the *pralaya*, before *srushti*. Then he will start

telling about *srushti*. While telling this, he tells that everything is *Paramaatman* only, everything is *Bhagavaan's shareera*; the change that happens is only in the *shareera* and not in the *Paramaatman*, who is inseparably associated, and is immutable. If He does not undergo any change, if the change is only in the *shareera* which is *chetana* and *achetana*, (*svaroop vikaara* in the *achetana* and *svabhaava vikaara* in the *chetana* in the *dharma bhoota jnyaana*), how can *Paramaatman* be called the cause of creation? It is because the very existence, sustenance and functioning of these *chetanaas* and *achetanaas*, is controlled by *Paramaatman*, and they are all inseparably associated with Him. As a qualified entity, He can also be called as the cause - He is the main cause. Creation is a mere sport for Him, *Kreedato baalakakasyeva cheshtaam tasya nishaamaya*, just like a boy is playing. *Kreedaa eva prayojanam iti arthah*.

Avyakta, which is called as *pradhaana* by *Manu* and other *rishis*, is the cause. It is *prakruti*, very subtle, *sookshma*, *nitya*, eternal. It is not an effect; it is the cause of *mahat*, *ahamkaara*; it is an eternal entity, always existing. There is no vibration - *sattva*, *rajas*, *tamas* are all equal in proportion at the time of *pralaya*. It is *triguna*, has three qualities. *Shabda*, *sparsha*, etc. are not there at the time of *pralaya*, and are manifested at the time of *vyashti srushti*, when the division happens into name and form.

Veda vaadis, establish reality only based on what is taught in the *shrutis*. *Brahma vaadis* accept that *Brahman* is only the *kaarana*, the cause.

Two *shlokaas* about *pradhaana* are well known.

[Sri Vishnu Puraana, Amsa 1, Chapter 2, Shlokaas 23, 24:](#)

Na aho na raatrih nabho na bhoomih na aaseet tamo jyotih abhoot cha naanyat |

*Shrotraadi buddhyaa anupalabhyam ekam praadhaanikam brahma
pumaan tat aaseet | |*

There was no day, no night, no sky, no earth, no *tamas*, no light or darkness. There was nothing which could be known from *shrotra* and others. *Pradhaana*, *Brahma* and *samashti purusha*, were there.

*Vishnoh svaroopaat paratah udite dve roope pradhaanam purushascha
vipra |*

*Tasya eva te anyena dhrute viyukte roopaantaram tat dvija kaala
samjyam | |*

This tells about *kaala*.

Sri Engal Aalwaan's Commentary:

*Tat eva shloka dvayam darshayati - na ahah iti | Shrotra aadi
buddhyaa na anupalabhyam - shabda aadi raahityaat shrotra aadi
janya jnyaane agamyam |*

When we hear something, we understand it - this is *shrotra janya jnyaana*. By seeing, we get some knowledge - this is *chakshur janya jnyaana*. Because there was no *shabda*, etc., everything was merged in *pradhaana*, *prakruti*, it was *avyakta*, and not divided into name and form. *Pancha bhoota tattvas* were not there. There was nothing that could be known through *shrotra* and others.

Pradhaanam eva praadhaanikam, svaarthe thak pratyayah |

Pradhaana means *moola prakruti*, it was *avyakta*.

***Brahma cha, pumaan samashti purushascha ekam aaseet, * tam aaseet
tamasaa goodham agre, * tamah pare deve ekee bhavati * ityaadi
shruteh |***

Pradhaana, Brahma, samashti purusha, the collectivity of all the *chetanaas* - were all existing as one. *Shruti pramaanaas* are given. *Srushti* happens, and *pralaya* happens in the reverse order. In *srushti*, causes become effects, and *kaarana* becomes *kaarya*, *prakruti* becomes *mahat*, *mahat* becomes *ahamkaara*, *ahamkaara* becomes *tanmaatras*, etc. In *pralaya*, it is reverse order, *tanmaatras* become merged into *ahamkaara*, *ahamkaara* merges in *mahat*, *mahat* merges in *prakruti*, then all the *samashti purushaas* join together, everything joins *Paramaatman*. *Avyaktam akshare leeyate, aksharam tamasi leeyate, tamah pare deve ekee bhavati*.

In *shruti*, it is told wonderfully about *pralaya*. There is *naasadeeya sookta*, in *Rig* and *Yajur vedaas*. There was nothing - there was no death, nor immortality, it was one with *svadhaa*. There is a question asked - who knows from where everything came? Who created all these things? *Yah asya adhyakshah parama vyoman*. In *parama vyoma*, one who is presiding over all these things, He knows. He only knows, nobody else knows.

***Na aho na raatrih iti sthoola kaala upaadhi bhoota jyotitaraadi
nishedhe api tadaa aaseet iti nirdeshaat sookshmah kaalah asti iti
gamyate |***

Kaala is said to be two - *akhanda kaala* and *khanda kaala*. *Akhanda kaala* means there is no division - there is one time. *Khanda kaala* means we see divisions like *kalaa, kaashtha, muhoortha, aho, raatri, paksha, maasa, samvatsara* - this is *oupaadhika*. It is told that there is no day, no night, no light, no darkness - those which give the division of time we see here. The word *tadaa* indicates time. Though there was no division of time we see here, like day, night, etc., one *akhanda kaala*, the *sookshma kaala* still existed at that time.

So, what existed before *srushti* was *pradhaana* or *avyakta*, *Brahman* and *samashti purushaas*. *Brahman* is *nitya vibhooti vishishta*. *Nitya vibhooti* is outside the scope of this creation and destruction. *Nitya vibhooti* is eternally present there. *Paramaatman* who is *nitya vibhooti vishishta*, *divya soori vishishta*, *divya bhooshana*, *divya aayudha*, *divya mahishi*, was existing, along with *pradhaana* and *samashti purusha*.

Vishnoh svaroopaat iti | Atra svaroopaa shabdo roopa vachanah; svaroopaat roopaat |

This means from *Vishnu's shareera*. It is not that *Bhagavaan's* essential nature itself divided into *purusha* and *pradhaana*.

Chetana samashti and *achetana* which was existing as *avyakta* - they were present at that time. Two forms which are *pradhaana* and *purusha* manifested.

Udite udbhoote; aarshah sandhih |

We can say as *paratah udite*, which is *aarsha sandhi*.

Dite iti paricchede vibhakte iti arthah tasmaat tamas sanjaayate * iti shruteh |

Or can say that *paratah dite*, *viyukte*, separated. Two forms separated from Him, inseparably associated but differentiated.

Te roope viyukte |

Srushti arha samyoga virahite yathaa syaataam tathaa tasya eva, yena anyena ghrute stah tat roopaantaram kaala sanjyam |

Avyakta and samshti purusha were united into Paramaatman as if they cannot be separated as though they are one. During srushti, they manifest in such a way that they can become effects, can manifest themselves in the gross form; they become separated from Paramaatman in such a way that they can manifest. Another thing which supports this is kaala, time.

Te anye anye aarshatvaat saadhuh sandhih |

This is the *aarsha sandhi* told by a *rishi*.

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 25:

Prakrutou samsthitam vyaktam ateeta pralaye tu yat |

Tasmaat praakruta samjnyah ayam uchyate pratisancharah ||

Pratisanchara means pralaya. This pralaya is called praakruta pralaya. Whatever was present in prakruti, when creation happens, it gets manifested. Because it was all merged into prakruti, and present in prakruti, it is called praakruta pralaya.

Sri Engal Aalwaan's Commentary:

Prakrutou iti | Prakrutou samsthitam leenam | Pratisancharah - pralayah |

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 26:

Anaadih bhagavaan kaalo naanto asya dvija vidyate |

Avyucchinnaah tatah tu ete sarga sthiti anta samyamaah ||

Avyucchinnaah means unceased, or uninterrupted. *Kaala* is always there, it is like a *pravaaha*.

Sri Engal Aalwaan's Commentary:

Kaalasya prakruti purusha samyojakatvaat vyakta utpatti aadi pravaaha hetutvaat cha vyaktavat na prakrutou layah iti aaha - anaadih iti |

Paraasharar says that everything is merged into *prakruti*, so it is called *praakruta pralaya*. *Purushaas* are existing separately, they are *chetanaas*, they are united together as *tamas*, united in *Paramaatman*. At time time, what happens to *kaala*? Everything happens at a particular time, *srushti* happens at a particular time. Getting manifested, creation, are like a continuous stream happening; in this way, one of the causes is also *kaala*. Like *vyakta*, whatever is manifest, *kaala* does not merge into *prakruti*. *Kaala* is said to be *anaadi* - there is no beginning and there is no end.

Tatah - kaalaat; kaalasya anaadyantatvaat sarga kaala nirodhah samyamah jagat niyamana anupravesho vaa |

Sarga (creation), *sthiti* (sustenance), *anta* (the end or *pralaya*), *samyama* (cessation of creation) - these four things are told. Or *samyama* can be told as *jagat niyamana anupravesha* doing *anupravesha* for controlling happens.

Prakruti purusha roopavat kaala roopam api parasmin antarhitam |

Just like *prakruti* and *samashti purushaas* which get united with *Paramaatman* and stay one with Him, *kaala* is also united with *Paramaatman*.

[Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 27:](#)

Guna saamye tatah tasmin pruthak pumsi vyavasthite |

Kaala svaroopam tat vishnoh maitreya parivartate ||

Now, starting of *srushti* is going to be told.

[Sri Engal Aalwaan's Commentary:](#)

*Prakruteh avishada satata parinaama ganita dvi paraardha
kaalaavasaane prathamam srushti kaala unmeshanam aaha guna
saamya iti |*

The *srushti kaala* starts. *Paraardha* is half of the life of *Chaturmukha Brahma*. *Dvi paraardha* means two *paraardha*s. *Paraardha* is said to be the highest number that is possible to count - this is 50 years of *Brahma's* life. *Avishada* means that is not manifest. At the end of hundred years of *Chaturmukha Brahma*, is when *praakruta pralaya* happens. Up to that, it is continuously undergoing changes. After that is *praakruta pralaya*, and then *srushti* happens, creation starts.

*Guna saamye sattva aadi guna saamya roope guna saamya
niroopaneeye tasmin pradhaanam pumsi cha prutham vyavasthite
pruthak viyukte sthite sati, tat kaala svaroopam parivartate - srujya
jeeva karma anuguna sarga anukoolam bhavati iti arthah |*

In *pralaya* time, *sattva*, *rajas*, *tamas* are all equal. If one of them changes, *srushti* happens. At the time when *pradhaana* can be known as having *sattva*, *rajas*, *tamas* as equal, when the primordial matter and *chetanaas* were existing separately, how does time get modified? It becomes favourable for creation according to the *karmaas* of the sentients who are all going to be part of creation. We can say that time becomes ripe for creation.

Sri Vishnu Puraana, Amsha 1, Chapter 2, Shlokaas 28, 29:

Tatah tu tat param brahma paramaatmaa jaganmayah |

Sarvagah sarvabhooteshah sarvaatmaa parameshvarah ||

Then the *Paramaatman*, who has everything as His body, is present everywhere, the ruler of all beings, ...

Pradhaana purushou cha api pravishyati aatmecchayaa harih |

Kshobhayaamaasa samp्राapte sarga kaale vyaya avyayou ||

Vishnu, Srīman Naaraayana, out of His own willing, *sankalpa*, enters into *pradhaana* and *purusha*, when the time for creation comes, causes disturbance in *prakruti*, which is *vyaya*, which undergoes change, and *avyaya*, which is the *chetanaas*, *jeevaatman* who do not undergo any change, after entering into them.

Sri Engal Aalwaan's Commentary:

Atha srushtyartham pradhaana pumsoh kshobhamaaha - tata iti |

*Pradhaanam iti | Aatmecchayaa * bahu syaam iti sankalpaatmikayaa, pravishya - vishayeekrutya, kshobhayaamaasa sarge unmukhou chakaara | Pradhaanasya kshobho guna vaishamyam pravrutti unmukhatvam cha, pumso jnyaana vikaasah samskaara udbodhah cha | Vyaya avyayou - vyayati iti vyayah, avyayah - vyayarahitah, vikaara kootasthou iti arthah |*

He does *sankalpa* that 'Let Me become many, let Me be born'. He is present everywhere, what does it mean that He is going to enter? It means making that as the object of His action. Disturbance, is that He made them ready for creation. What is the readiness of *pradhaana* for creation, means, He creates disturbance in the three qualities, *sattva*, *rajas*, *tamas*, so that it

starts getting modified. For *chetanaas*, the readiness for creation is *jnyaana vikaasa*; during *pralaya*, their *dharma bhoota jnyaana* is contracted very much, so that they are lying down like *achetana*; during *srushti*, He will make them know, and his experiences and impressions from the earlier births, he will be made aware of all that. *Vyaya* is *vikaara*, undergoing change, and *avyaya* is *kootastha*, *jeevaatmans* will not be undergoing any change.

Through this disturbance, He makes them ready for creation.

[Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 30:](#)

Yathaa sannidhi maatrena gandhah kshobhaaya jaayate |

Manaso na upakartrutvaat tathaa asou parameshvarah ||

This is an example given. Just by mere presence, mere nearness, fragrance creates disturbance or agitates what is nearby, of the mind; fragrance by mere nearness, can cause change to undergo in the mind, without being an instrument; in the same way, by *Paramaatman*, the disturbance is like that.

[Sri Engal Aalwaan's Commentary:](#)

Eeshvarah prakruti purushayoh kshobhane api svayam avikaarah iti aaha - yathaa iti |

Paramaatman is *avikaara*, does not undergo any change; His mere presence, His *sankalpa* can cause disturbance.

Yathaa gandhah kinchit vikaara rahito api sannidhi maatrena manasah kshobhaaya sukha dukha aadi vikaaraaya bhavati |

The fragrance does not undergo any change, it is just present nearby. Just its mere presence causes *sukha* and *dukha*, which are *vikaaras* of the mind. The mind undergoes change.

The fragrance does not undergo any change, it is just present nearby. Just its mere presence causes *sukha* and *dukha*, which are *vikaaras* of the mind. The mind undergoes change. Just like this, *Paramaatman's* presence can itself cause change in *chetana* and *achetana*.

A question arises.

[Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 31:](#)

Sa eva kshobhako brahman kshobhyah cha purushottamah |

Sa sankocha vikaasaabhyaam pradhaanatve api cha sthitah | |

The one who causes this disturbance is also He only, the one who undergoes disturbance is also He only.

[Sri Engal Aalwaan's Commentary:](#)

Gandha drushtaantena tasya nimittatvam eva kim iti aashankaayaam upaadaanam api sa eva iti aaha - sa eva iti |

The *gandha* which is present, which causes disturbance in the mind, is not *upaadaana kaarana* for those effects, it is only *nimitta*. Is *Paramaatman* also only *nimitta kaarana*, as *gandha drushtaanta* is given. How can He be told as *upaadaana kaarana* also? This is established here.

Kshobakah san pradhaana purushaatmakam svayam eva kshobayati |

He, who has *pradhaana* and *purusha* as His body, changes Himself.

*Na hi svasmaat bahirbhootam kulaalo mrut pindam iva, * tat
aatmaanam svayam akuruta * aatma kruteh; * sah abhidhyaaya
shareeraat sukhaat * ityaadibhyah |*

It is not like a potter who creates a pot out of mud, which is external to him. It is not like that for *Paramaatman*. *Paramaatman* is not doing like that. He Himself makes effect into Himself.

This is told wonderfully in the *Prakruti Adhikarana*, which is the last-but-one *adhikarana* of the fourth *paada* of the First Chapter of *Brahma Sutraas*.

There are six *sutraas*, and the first of these says "*Prakrutih cha*".

Paramaatman is only the *upaadaana kaarana*. One of the reasons why He is told as *upaadaana kaarana* is *aatma kruteh*. From His own *shareera*, doing *sankalpa*, He created all these beings. *Achetana*, *chetana* are all His *shareera*, inseparably associated. Still He remains unchanged all the time. There is no change in His *svaroopa svabhaava*. There is change only in His attributes, which are *chetana* and *achetana*. *Achetana* undergoes change in *svaroopa* itself, and *chetana* undergoes change in *svabhaava*, according to the *karmaas* of the *jeevaatman*.

Na kevalam jagat upaadaanam, kaarya bhootam jagat api sa eva iti aaha - sa sankocha iti | Sankocha-vikaasaabhyaam yuktah pradhanaanatve api sthitah sa eva |

He is *nimitta kaarana* is told first; then it is told that He is *upaadaana kaarana*. Not only *upaadaana kaarana*, He is only present as effect. The world which is an effect is also He only. Associated with contraction and expansion, He is also present as *pradhana*. Everything is Himself, but He is also their *shareeri*. They are all inseparably associated. The *shareeri* does not undergo any change.

We also see this in the *jeevaatman*. During young age, middle age, old age, all the changes happen to the body, whereas *jeevaatman* remains unchanged inside. They are associated inseparably. In the same way, *Paramaatman* who is *antaryaami*, though there is change in the *jeevaatman's dharma bhoota jnyaana*, He does not undergo any change. He being *antaryaami* of everything, is present as everything, as everything is

His *shareera*. Anything which has name and form is there only because He has done *antah pravesha*.

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 32:

Vikaasa anu svaroopaih cha brahma roopa aadibhih tathaa |
Vyakta svaroopah cha tathaa vishnuh sarveshvareshvarah | |

Sri Engal Aalwaan's Commentary:

Vikaasa iti | Vikaasa anusvaroopaih vyashti samaashti roopaih cha, tathaa brahma aadi roopaih cha yukta; sa eva vyakta svaroopah - mahat aadi svaroopah cha |

Vikaasa svaroopah is whatever is manifested in the gross form. And what is in the *samashti*, collectivity, and Brahma and other forms; everything, He is only associated. The *mahat*, *ahamkaara*, etc. are also He only. He is the supporter of everything.

Now, *srushti* is going to be told.

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 33:

Guna saamyaaat tatah tasmaat kshetrajnya adhisthitaat mune |
Guna vyanjana sambhootih sarga kaale dvijottama | |

Sri Engal Aalwaan's Commentary:

Srushtim aaha - guna saamyaaat iti | Tatah - kshobhaanantaram | Kshetrajnya karma preritaat guna saamyaaat - guna shakti saamyaa roopaat pradhaanaat, vyajyante anena gunaa iti guna vyanjanam mahat tattvam, tasya sambhootih |

Tatah means after *Paramaatman* starts creation. From the *pradhaana* which was existing before *srushti*, having all *gunaas* in equality, being impelled by the *karmaas* of the *kshetrajnyaas*. At the time of *srushti*, the first thing created is *guna vyanjana*, which is *mahat tattva*. In the *moola prakruti* form, the *gunaas* are all equal. Whereas when there is some disturbance, and something undergoes change, then *prakruti* becomes *mahat*. In the *mahat*, some *guna* will be prominent.

We saw so far how before *srushti*, *Paramaatman* makes them ready for creation, and brings awareness, *samskaara*, and makes it ready for *guna vaishamya*; He being *antaryaami* is the cause, and everything happens in Him. Everything is Him only, and the effect is also Him only. He is only the *upaadaana kaarana*, the material cause. Though He is *upaadaana kaarana*, He does not undergo any change. It is not like a potter who makes a pot out of mud.

Bhagavaan will start when the time comes; He does the *sankalpa*, *kaala* will make everything ready. Time becomes right for creation to start, according to the *karmaas* of all the *jeevaas*. *Paramaatman* will do *anupravesha*, He will impel them; the *guna saamya* will get disturbed; *guna vaishamya* will come in *pradhaana*, He will do *sankalpa - bahusyaam prajaayeya*. With all the changes happening in *prakruti* and *purusha*, *Bhagavaan* remains unchanged.

An example was given, of fragrance. Fragrance, when present creates a reaction in the mind, and it does not get changed in any way. *Paramaatman* also does not get changed in any way; He brings about changes in *prakruti* and *purusha*. And, He is also not just *nimitta kaarana* like fragrance, but He is also the *upaadaana kaarana*, as the changes happen in Him only. Because everything is associated inseparably with *Paramaatman* only. Changes are in *Paramaatman's shareera* and not in His *svaroopa* or *svabhaava*. *Achetana* and *chetana* are inseparably associated

with Him as His *shareera*. He is controlling them, He is their support and master.

Creation of the various *tattvaas*, in order, is going to be told now.

[Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 33:](#)

Guna saamyaaat tatah tasmaat kshetrajnya adhisthitaat mune |

Guna vyanjana sambhootih sarga kaale dvijottama ||

There is a *vaishmya* in the *gunaas* which is happening, one of them becomes more or less, and creation starts. *Moola prakruti* becomes *mahat*. *Mahat* becomes *guna vyanjana*. *Vyajyante anena gunaah* - qualities are shown in this. Impelled by the *karmaas* of the *kshetrajnya*, the *jeevaatmans*, due to *prakruti*, the *mahat tattva* is formed at the time of creation.

The next stages of creation are explained.

[Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 34:](#)

Pradhaana tattvam udbhootam mahaantam tat samaavrunot |

Saatviko raajasah cha eva taamasah cha tridhaa mahaan ||

[Sri Engal Aalwaan's Commentary:](#)

Pradhaana tattvam iti | Udbhootam mahaantam tat pradhaanam samaavrunot |

Pradhaana tattva envelops the *mahat tattva*.

*Yadaa udbhootam iti pradhaana visheshanam | Saatvika ityaadi |
Saatvikatvaadikam pradesha bhedhena udbhootam guna trayam |*

Sattva, rajas and tamas gunaas - one of them becomes more and based on this, the state changes. This modifies into three different tattvaas - saatvika ahamkaara, raajasa ahamkaara, taamasa ahamkaara. The three qualities of pradhaana, saatvika, raajasa and taamasa are told. From that, they are manifesting.

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 35:

Pradhaana tattvena samam tvachaa beejam iva aavrutam |

Vaikaarikaah taijasah cha bhootaadischaiva taamasah ||

Sri Engal Aalwaan's Commentary:

Pradhaana tattvena iti | Samam bahissamantatah |

Samam means from outside completely. As though the seed is enveloped by outer skin, the mahat tattva is enveloped by pradhaana. Pradhaana is moola prakruti.

*Vaikaarikaah - saatvikah, taijasa raajasah, bhootaadih taamasah,
vaikaarika padena avikaara roopasya parama sattvasya vyaavrutti, *
Kaamam devaah cha munayah sattvasthaa nrupasattama | Heenaah
sattvena sookshmena tato vaikaarikaah smrutaah | Iti moksha dharma
ukteh |*

Vaikaarika is saatvika ahamkaara, taijasa is raajasa ahamkaara, bhootaadi is taamasa ahamkaara. Saatvika, raajasa and taamasa ahamkaaraas are told by the terms vaikaarika, taijasa and bhootaadi. Vaikaarika means that it is of vikaara svabhaava, undergoes changes. Bhootaadi also means that it is the cause of pancha bhootaas. There is one more sattva known as shuddha sattva, or parama sattva, which

is in *Parama Pada*; this *sattva* is different from the *sattva guna* of *prakruti*. Because the *sattva guna* of *pradhaana* undergoes changes. Whereas the *shuddha sattva* in *Parama Pada* does not undergo any change. The *Moksha dharma* quotation is told about how the *vaikaarika* word is mentioned.

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 36:

Tri vidho ayam ahamkaaro mahat tattvaat ajaayata |

Bhootendriyaanaam hetuh sah trigunatvaat mahaa mune |

Tathaa pradhaanena mahaan mahataa saa tathaa vrutah ||

These are the three types of *ahamkaara tattva* created from *mahat tattva*. This is the cause of *pancha bhootaas* and the eleven *indriyaas*.

Sri Engal Aalwaan's Commentary:

Trividha iti | Bhootendriyaanaam hetum sah iti atra taamasa amshena bhootaanaam hetuh, saatvika amshena indriyaanaam | Raajasa amshena ubhayoh anugraahakah |

Ahamkaara is of three types. From the *saatvika ahamkaara*, eleven *indriyaas* - *jnyaanendrika*, *karmendriya* and *manas* are created. From *taamasa ahamkaara*, *pancha bhootaas* and *pancha tanmaatras* are created. *Raajasa ahamkaara* helps both in the creation of the respective *indriyaas* and *pancha bhootaas*.

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 37:

Yathaa pradhaanena mahaan mahataa saa tathaa vrutah ||

Bhootaadih tu vikurvaanah shabda tanmaatrakam tatah |

Sasarja shabda tanmaatrat aakaasham shabda lakshanam ||

The way *mahat tattva* is enveloped by *pradhaana*, in the same way, the *ahamkaara tattva* is enveloped by *mahat tattva*. *Taamasa ahamkaara* will modify and create *shabda tanmaatras*.

Tanmaatras is a middle state. When milk becomes curd, the mid state between milk and curd, called as *kalala*, is like the *tanmaatras*. In the same way, *taamasa ahamkaara* becomes *shabda tanmaatras*, and then becomes *aakaasha*. *Shabda tanmaatras* is a very *sookshma avasthe*.

From *taamasa ahamkaara*, assisted by *raajasa ahamkaara*, *shabda tanmaatras* is created. From *shabda tanmaatras*, *aakaasha* is created. From *aakaasha*, *sparsha tanmaatras* is created. From *sparsha tanmaatras*, *vaayu* is created. From *vaayu*, *roopa tanmaatras* is created. From *roopa tanmaatras*, *tejas (agni)* is created. From *tejas*, *rasa tanmaatras* is created. From *rasa tanmaatras*, *ap* is created, water. From *ap*, *gandha tanmaatras* is created. From *gandha tanmaatras*, *pruthivi* is created. *Aakaashaat vaayuh, vaayoh agnih, agneh aapah, apbhyah pruthivi*. *Aakaasha, vaayu, agni, ap, pruthivi* are the *pancha bhootaas*. In between states are the *tanmaatras*.

We should understand that there should not be any *virodha* between *shrutis* and *smrutis*. In *shrutis*, in one place, it says '*Ashtou prakrutayah, shodashakascha vikaaraah*' - there are eight causes, and there are sixteen effects. The eight causes are *moola prakruti, mahat, ahamkaara*, and five *tanmaatras*. The sixteen *vikaaraas*, effects, are eleven *indriyaas* and *pancha bhootaas*.

In the *srushti prakarana* of *Chandogya* and in *Taittiriya Upanishad*, the *tanmaatras* are not mentioned. Whereas in the *laya prakarana* of *Subaalopanishad*, the *tanmaatras* are mentioned. *Tanmaatrani bhootaadou leeyante*.

Sri Engal Aalwaan's Commentary:

Bhootaadih ityaadi | Tato bhootaadi vikurvaanah kshubhyan, anabhi vyakta vishesha shabda gunakam shabda tanmaatram sasarja | Shabda tanmaatrat shabda vishesha lakshanam sthoola aakaasham abhoot iti arthah |

Bhootaadi undergoes disturbance, change, *shabda tanmaatrat*, in which the *shabda guna* is not manifested, is created. *Aakaasha*, which is having the quality of *shabda*, the gross *aakaasha*, when the *pancheekarana* is not yet done, is created.

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 38:

Shabda maatram tathaa aakaasham bhootaadih sa samaavrunot |

Aakaashah tu vikurvaanah sparsha maatram sasarja ha ||

Bhootaadi envelopes *shabda tanmaatrat* and *aakaasha* both. The previous *tanmaatrat* envelopes the next *tanmaatrat* and the *vishesha*. *Aakaasha* got modified to *sparsha tanmaatrat*.

Sri Engal Aalwaan's Commentary:

Shabda maatram iti | Shabda maatram - shabda tanmaatram; tathaa aakaasham - sthoola aakaasham cha, sah bhootaadih, aavrunot | Etena poorva poorva tanmaatram uttara uttara tanmaatram tat vishesham cha aavrunot iti darshitam | Aakashah tu iti | Aakaashah - tanmaatrat roopa sthoola aakaasham iva sparsha tanmaatram cha sasarja |

Bhootaadi enveloped *aakaasha* and *shabda tanmaatrat*. By this, we have to understand that the previous *tanmaatrat* envelopes the successive *tanmaatrat* and the *vishesha*, where the qualities are manifested. *Aakaasha* gets modified into *sparsha tanmaatrat*.

[Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 39:](#)

Balavaan abhavat vaayuh tasya sparsho guno matah |

Aakaasham shabda maatram tu sparsha maatram samaavrunot ||

[Sri Engal Aalwaan's Commentary:](#)

*Balavaan iti | Balavaan abhoot vaayuh, sparsha maatraat iti sheshah |
Sparshah sparsha visheshah |*

From the *sparsha tanmaatra*, *vaayu* is created. The quality of *vaayu* is *sparsha*. It has got *shabda* and *sparsha* both. Previous *tanmaatra* envelopes the next *vishesha* and next *tanmaatra*. Because of this, the qualities are carried over from the causes to the effects.

In our *siddhaanta*, we accept that *pruthivi* has all the five qualities, *shabda*, *sparsha*, *roopa*, *rasa* and *gandha*. *Aakaasha* has got only *shabda*. *Vaayu* has got *shabda* and *sparsha*. *Tejas* has got *shabda*, *sparsha*, *roopa*. *Ap* has got *shabda*, *sparsha*, *roopa*, *rasa*. *Pruthivi* has got all five.

[Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 40:](#)

Tato vaayuh vikurvaano roopa maatram sasarja ha |

Jyotirutpadyate vaayoh tat roopa gunam uchyate ||

Vaayu undergoes change and creates *roopa tanmaatra*. From the previous *shabda tanmaatra*, and the *roopa tanmaatra*, *tejas*, or *agni* or *jyoti* is created.

[Sri Engal Aalwaan's Commentary:](#)

*Tata iti | Vaayuh tanmaatrah roopah roopa maatram sasarja | Jyotiriti
| Vaayoh roopa tanmaatrah sahitaat vaayoh, sparsha tanmaatrah
roopaat sthoolam jyotih utpadyate iti arthah | Atra idam
anusandheyam | Poorva poorva tanmaatrah sahitaat eva uttara uttara
tanmaatrah sva vishesha utpattih na kevalaah | Tathaa sati vaayvaadi
bhoota visheshaanaam tat tat guna aadhikya ayogaat; kaarana
kramena hi kaarye guna sambhava iti | Atra puraanaantara vachanam |
* Aakaasham shabda tanmaatram sparsha tanmaatram samaavishat |
Roopam tathaa eva aavishatah shabda sparsha gunou ubhou | Shabdah
sparshah cha roopam cha rasa maatram samaavishat | Tasmaat
chaturgunaah ete visheshaah cha indriyagrahaah | | ityaadi |*

The next element is created by the immediate *tanmaatrah*, along with the previous *tanmaatrah*s. For *agni*, *roopa tanmaatrah*, along with the earlier *shabda* and *sparsha* are needed. If it is not so, if the previous *tanmaatrah*s are not associated, it will not be possible. Because of this, *aakaasha* has only *shabda*; *vaayu* has *shabda* and *sparsha*; *agni* has got *shabda*, *sparsha* and *roopa*; *ap* has got *shabda*, *sparsha*, *roopa*, *rasa*; *pruthivi* has got all the five including *gandha*. Whatever the cause has got, the effects will have that accordingly. There is a *pramaana* quoted from *Vaayu Puraana*.

Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 41:

*Sparsha maatrah tu vai vaayuh roopamaatram samaavrunot |
Jyotischaapi vikurvaanam rasamaatram sasarja ha | |*

Sri Engal Aalwaan's Commentary:

Sparsham iti | Jyotih roopa tanmaatram |

This is about *agni*. From the *tanmaatrah* only the next *utpatti* happens, and not by the element itself.

Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 42:

Sambhavanti tato ambhaamsi rasaadhaarana taani cha |

Rasa maatraani cha ambhaamsi roopamaatram samaavrunot ||

Sri Engal Aalwaan's Commentary:

Sambhavanti iti | Tato ambhaamsi - tatah rasa tanmaatrat poorva tanmaatra traya sahitaat |

Though it is said that it is *rasa*, it is also associated with the previous three *tanmaatras*. From these four, *ap* is created. *Ambhaamsi* is waters. The previous *tanmaatras* enveloping this *tanmaatra* and the *vishesha*.

Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 43:

Vikurvaanaani cha ambhaamsi gandha maatram sasarjire |

Sanghaato jaayate tasmaat tasya gandho guno matah ||

Sri Engal Aalwaan's Commentary:

Vikurvaanaani iti | Ambhaamsi rasa tanmaatrani, sanghaatah bhoomih, samhata shabda aadi sarva gunakatvaat, tasmaat gandha tanmaatrat poorva tanmaatra chatustaya sahitaat |

The *ap* which is undergoing modification, creates *gandha tanmaatra*. From *gandha tanmaatra*, *pruthivi* is created. *Pruthivi* is said to be *sanghaata*, *bhoomi*. It is called *sanghaata* because it is collectivity of all the five qualities, *shabda*, *sparsha*, *roopa*, *rasa*, *gandha*. *Tasmaat* means, from the *gandha tanmaatra*, associated with the previous four *tanmaatras*, *pruthivi* is created. Its main quality is said to be *gandha*, and it has also the previous four qualities.

The five elements are created from the *tanmaatras*. *Aakaasha* itself will not create *vaayu*, but *aakaasha* will modify to *shabda tanmaatra*, and *vaayu* is created from *shabda tanmaatra*. *Vaayu* itself will not create *tejas*, but *vaayu* will modify to *roopa tanmaatra*, and *tejas* is created from it. *Tanmaatras* are the causes of the elements, they being assisted by the previous *tanmaatras*.

There are other views. One view is that *aakaasha* will get modified into *sparsha tanmaatra* and *vaayu*. But ultimately, *Paramaatman* being the *upaadaana* and *nimitta kaarana* of everything, and *antaryaami* of everything, everything culminates in Him. He is the sole creator of everything. There is a *pramaana* that *Adbhya agnih*, *agni* is created from water, in *Taittiriya Aranyaka*. Whereas in the *srushti prakarana*, it says *agneraapah*, that *ap* is created from *agni*.

The *pramaana* from *Taittiriya Aranyaka* is to be taken as *vyashti srushti* and not *samashti srushti*. For example, lightning is said to have water as its cause - from the water carrying cloud, lightning is created.

The first element *aakaasha* has *shabda* as quality. Second element *vaayu* has got *shabda* and *sparsha* as qualities. Third element *tejas* is created from *roopa tanmaatra*, has *shabda*, *sparsha*, *roopa* as qualities. *Ap* is created from *rasa tanmaatra*, it is associated with the previous three *tanmaatras*, and has got four qualities. The final element, *pruthivi*, is created from *gandha tanmaatra*, and is associated with *shabda*, *sparsha*, *roopa*, *rasa*.

[Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 44:](#)

[Tasmin tasmin tu tanmaatram tena tanmaatrataa smrutaa ||](#)

[Sri Engal Aalwaan's Commentary:](#)

Tasmin iti | Tasmin vyomaadou vishesha rahita shabda sparsha aadi guna maatram; tena tasmin tattve tanmaatrataa |

In *aakaasha*, *vaayu*, *agni*, *ap*, *pruthivi*, only those *tanmaatras* which are not having those qualities manifest. *Gunaas* are there, but they are subdued, and not manifest.

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 45:

Tanmaatraani avisheshaani avisheshaah tato hi te ||

Sri Engal Aalwaan's Commentary:

Tat eva aaha tanmaatraani iti | Avisheshaani vishesha rahitaani; tatah tena, te shabda aadayoh avishesha sangyaah |

These *tanmaatras* are told as *avisheshaas*. They are not having the *visheshaas* manifest in them.

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 46:

Na shaantaa na api ghoraah te na moodhaah cha avisheshinah |

Bhoota tanmaatra sargo ayam ahamkaaraat tu taamasaat ||

Sri Engal Aalwaan's Commentary:

*Vishesha shabda artham vyaakurvan tat tat bhaava vishesham aaha na shaantaa iti | Avisheshinah shaanta ghora moodhaakhya triguna janya vishesha rahitatvaat avisheshinah | Uktam bhoota sargam nigamayati bhoota tanmaatra iti | Bhootaanaam tanmaatraanaam cha sargah ahamkaaraat tu taamasaat | Ayam ukta kramena, na tu avyavadhaanena | Kechit, * aatmaana aakaashaat sambhootah, aakaashaat vaayuh * ityaadi shruti darshanaat aakaasha aadi bhoota*

*visheshaanaam poorva poorvam prati prakrutitvam aahuh | Tat * ashtou prakrutayah shodasha vikrutaya iti shruti viruddham | Teshaam api prakrutitve prakruteenaam aadhikyam vikruteenaam nyoonatvam cha syaat | Tasmaat * ashtou prakrutaya ityaadi shruti virodhena * aatmaana aakaashah * ityaadi shruteh iti taih artho vyaakhyeyah | Vyaakhyaatah cha adhatastaat asmaabhireva poorva poorvam tanmaatram sva vishesham uttarottara tanmaatram cha utpaadayati iti aachakshaanaih | * Pruthivyaa oshadhayah * iti oshadhi vikrutitve api pruthivyaah na tattva prakrutitvam iti avirodhah | Tasmaat ukta prakara eva srushti kramah |*

Now, the explanation of the *vishesha* is given. *Tanmaatras* are said to be *avishesha*, and elements are said to be *vishesha*. *Sattva*, *rajas*, *amas*, give rise to the qualities of *shanta*, *ghora* and *moodha* - peaceful or quiet, frightful; these qualities are not seen in the *tanmaatras* and hence are called *avisheshas*. With this, the creation of the elements is concluded. The elements and their respective *tanmaatras*, are all created from *taamasa ahamkara*. This is in the order that is told, and not just directly. There are some statements that say that from *aakaasha* only, *vaayu* is created, from *vaayu* only *agni* is created, etc., this is opposed to what is told in the *shrutis*, that there are only eight causes and sixteen effects. *Sri Engal Aalwaan* says that even he has commented that *aakaasha* comes from *shabda tanmaatra* only, and from there, *sparsha tanmaatra* comes, etc. and the order has to be like that. *Shruti* also says that from *pruthivi*, trees are all created. When *prakruti* modifies into trees, *pruthivi* is not the cause of *tattvas*; so there is no *virodha* there. For example, *vaayu* is not counted as a cause, but *sparsha tanmaatra* is counted as a cause. But, if *pruthivi* becomes a cause for the trees, is this not opposed to the *shrutis*, means, *pruthivi* is not the cause of any *tattva*. There is no contradiction here, as this happens in *vyashti srushti* only. Therefore, what is told here is the order in which is has to be accepted.

Now, the creation of *indriyas* is going to be told.

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 47:

Tejasaani indriyaani aahuh devaa vaikaarika dasha |

Ekaadasham manah cha atra devaa vaikaarikaah smrutaah ||

Sri Engal Aalwaan's Commentary:

*Taijasaani iti | Raajasaahamkaara kaaryaani indriyaani iti kechit aahuh | Devaah - manassahitaani dashendriyaani, vaikaarikaah saatvika ahamkaara kaaryaani iti apare | Sva paksham aaha - atra devaa iti | Indriyaanaam deva shabda vaachyatvam tat adhishtaatu devataa abhipraayena | Taijasa ahamkaarah tu vaikaarika taamasayoh sva kaarya karane pravartakah, sattva tamasoh kevalam * rajah pravartakam tatra iti vaayu ukteh | Ahamkaarasya indriyaani prati nimittatvam eva, bhootaanaam eva upaadaanatvam * annamayam hi somya manah aapomayah praanah tejomayee vaak * ityaadi shruteh iti kechit aahuh, tat ayuktam | Ahamkaarasya eva upaadaanatve api bhootaanaam aapyaayakatvena api tathaa nirdesha upapatteh | Ayam atra indriyasya srushti kramah vaikaarika ahamkaaraat kramena shabda tanmaatra aadi pancha sahaayaat kramena shrotraadi jnyaanendriya panchakasya srushtih, tasmaat eva tat sahaayaat vaak aadi karmendriya panchakasya srushtih, asahayaat tu tasmaat manasah srushtih iti |*

From *vaikaarika ahamkaara*, which is *saatvika ahamkaara*, the *indriyaas* are created, assisted by *taijasa*, *raajasa ahamkaara*. But some people say that from *raajasa ahamkaara* itself, the *indriyaas* are created; *Paraasharar* says that this is not his view, and is not acceptable to him. The *indriyaas* are told as *devaah*. *Bhagavaan* is there with the *indriyaas* always, but they never know Him. *Paraasharar's* paksha is that they are from *saatvika ahamkaara*. For every *indriya*, there is an *adhishtaatu devataa*, who is presiding over it, and controlling the functions; *indriyaas* are all *achetanaas*, and have an *devataa*. *Raajasa ahamkaara*, which is called *taijasa* here, only assists *saatvika ahamkaara* and *taamasa ahamkaara* in their respective creations. This is also told clearly in *Vaayu Puraana* also. It is discussed at

one place that *manas* is made of *anna*, which is *pruthivi*; this view is not correct.

The *raajasa ahankaara* only assists *saatvika* and *taamasa ahankaaras* is told in *Vaayu purana*. Another view is also discussed and refuted here: some say that *ahankaara tattva* is only *nimitta kaarana* (efficient cause) of *indriyas* and *bhutas* (elements) only are *upaadaana kaarana* (material cause). They quote the *Upanishat vakya* - '*anna mayam hi somya manah aapomayah praanah tejomayee vaak*'. But that is not correct. Because *annamayam* means here *anna* is *apyaayaka* to *manas* (that is food is appealing or causes happiness to mind). So *ahankaara* is only *upaadaana kaarana* and *bhutas* are only *aapyaayakas*. The order of creation of *indriyas* is like this: from *vaikaarika ahankaara* (or *saatvika ahankaara*) in order with the help of five *tanmaatras* starting with *shabda tanmaatra*, the five *jnaanendriyas* - *shabda* and others are created. From *vaikaarika ahankaara* itself with the help of five *tanmaatras* again *vaak* and other five *karmendriyaas* are created. *Manas* is created directly from *vaikaarika ahankaara* only (without the help of *tanmaatras*).

Saatvika ahamkaara is only the cause of all the eleven *indriyaas*. This is the *siddhaanta* told by *Sri Engal Aalwaan*.

[Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 48:](#)

Tvak chakshur naasikaa jihvaa shrotram atra cha panchamam |

Shabdaadeenaam avaaptyartham buddhiyuktaani vai dvija ||

The five *indriyaas* are told - *tvak* is sense of touch, *chakshuh* - sight, *naasikaa* - sense of smell, *jihvaa* - sense of taste, *shrotram* - sense of hearing. These are the five *jnyaanendriyaas*.

[Sri Engal Aalwaan's Commentary:](#)

Tvak iti | Avaaptyartham - pumso vishaya jnyaanartham | Buddhi yuktaani tvak aadeeni vishaya jnyaana artham bhavanti iti sheshah | Atra buddhi shabdena antahkaranasya grahanam | Atra shloke kramo na vivakshitah |

Avaaptyartham means for the person to get the knowledge of the sense objects like *shabda*, *sparsha*, *roopa*, *rasa*, *gandha*. These sense organs generate the knowledge; when we hear a sound, the organ of hearing generates a knowledge about what is heard; for sensing the objects of the sense organs. How the organs help the *chetana* or person to get the knowledge, is through the mind, *antahkarana*. Mind is the channel for all these. Everything is coming through the mind. *Aatman* connects to the mind; mind connects to the external sense organ, and that connects to the object; this is how it is perceived; and through the mind, it gets conveyed back to the *aatman*. Mind is the channel in between the sense organ and the *aatman*. In this *shloka*, the order is not as told.

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 49:

Paayu upasthou karou paadou vaak cha maitreya panchamee |

Visarga shilpa gati ukti karma teshaam cha kathyate | |

This is about the five *karmendriyaas*.

Sri Engal Aalwaan's Commentary:

Paayu iti | Paayoh vidvisargah, upasthasya mootra retoh visargah | Visarga shilpa gati ukti iti dvandvaikavat bhaavaat napumsakatvam |

Paayu is the organ of excretion, *upastha* is for urination and procreation. Hands, legs and speech. *Visarga* is for throwing out, *shilpa* is for procreation. *Gati* is for movement, and *ukti* is for speech. These are the actions performed by the organs of action.

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 50:

Aakaasha vaayu tejaamsi salilam pruthivi tathaa |

Shabda aadibhih gunaih brahman samyuktaani uttarottarih | |

Aakaasha, vaayu, tejas (fire), water, earth - they have got shabda, sparsha, roopa, rasa, gandha, in the order of increasing qualities.

Sri Engal Aalwaan's Commentary:

*Atha anda srushtyartham bhootaanaam pancheekaranam aaha
aakaasha iti | Atra aakaashaadayah shabdaah bhoota vishesha paraah
| Uttarottarih - uttarottara atra uttaraih adhikaih ityarthah | Etat
uktam bhavati - aakaashaadeeni mahaa bhootaani uttaratrottaratra
vaayu aadou adhikaih shabdaadibhih gunaih vishishtaani parasparam
yuktaani militaani; tena aakaasha vaayuh dvigunah tejah trigunam
aapah chaturgunaah pruthivi pancha guna iti |*

Aakaasha has got one quality - shabda. Vaayu has got two qualities - shabda and sparsha. Tejas has got shabda, sparsha, roopa.

From this *shloka* onwards, in order to tell how the *anda*, the Cosmic Egg is created, this is going to be told. *Pancheekarana*, the mixing of the five elements in a particular way, is going to be told. *Aakaasha* has got only one *guna*, *shabda*. *Vaayu* has got two *gunaas* - *shabda* and *sparsha*. *Tejas* has got three *gunaas* - *shabda*, *sparsha*, *roopa*. Water has got four *gunaas* - *shabda*, *sparsha*, *roopa*, *rasa*; *ap shabda* is always in *bahu vachana*. *Pruthivi* has got five qualities - *shabda*, *sparsha*, *roopa*, *rasa*, *gandha*.

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 51:

Shaantaah ghoraah cha moodhaah cha visheshaah tena te smrutaah | |

Sri Engal Aalwaan's Commentary:

*Shaantaa iti | Tena parasparam melanena, pratyekam visheshaah shaantaah ghoraah moodhaah | Svatah shaante bhoomi jale, ghorou tejo anilou, moodhah aakaashah, melanaat sarve shaanta ghora moodhaah | Ayam atra pancheekarana prakarah - aakaashasya ekam ardham aakaashatvena sthitam | Anyasmin ardhe chaturdhaa krute vaayu aadi chaturbheda bhoota pravesah, evam bhootaantaro api | Uktam hi * evam jaateshu bhootaani pratyekam syuh dvidhaa tatah | Chaturdhaa bhinnam ekaikam ardham ardham tathaa sthitam | Vyomni ardha bhaagah chatvaaro vaayu tejah payo bhuvaam | Ardhaani yaani vaayostu vyoma tejah payo bhuvaam | Ityaadi |*

By mixing, each one has got these three qualities - quiet and peaceful (*shaanta*), frightful or fearful (*ghora*), and causing delusion (*moodha*). *Pruthivi* and *ap* - are said to be *shaanta*. *Tejas* and *vaayu* are said to be *ghora*. *Aakaasha* is said to be *moodha*. When they are all mixed up, all of them have got all the three qualities. For example, if the *aakaasha* element is taken, and made into two parts - one half of it is remaining as *aakaasha*; if the second half of *aakaasha* is made into four parts, those four parts are filled with one part of *vaayu*, one part of *tejas*, one part of *ap*, one part of *pruthivi*. So, *aakaasha* is 50 percent *aakaasha*, and 12.5 percent each of *vaayu*, *tejas*, *ap*, *pruthivi*. Similarly with *vaayu*, *tejas*, *ap*, *pruthivi*. This is called *pancheekarana prakriyaa*. The *Brahma Sutraas* say that this is done directly by *Paramaatman* - it is told as *trivrutkarana*, which is same as *pancheekarana*. *Paramaatman* only does this, as *Chaturmukha Brahma* is not yet created. This is directly done by *Paramaatman*, during *srushti*, after *praakruta pralaya*. After *pancheekarana*, if we see the *aakaasha*, it has got 50 percent of *aakaasha*, and 12.5 percent of the remaining four. It is still called *aakaasha*, as it has abundance of *aakaasha*. All the elements have got all the other elements also, in part.

Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 52:

*Naanaa veeryaah pruthak bhootaah tatah te samhatim vinaa |
Naashaknuvan prajaah srashtum asamaagamy krutsnashah | |*

Sri Engal Aalwaan's Commentary:

*Atha anda utpatti artham mahat aadeenaam paraspara aatmakatvam
iti aaha naanaa veeryaa iti | Naanaa veeryatvam ati drava ati
kathinatva aadikam | Samhatim vinaa melanam vinaa, ata eva
asamaagamy samityekeeabhaave ekatvam apraapya | Prajaa grahana
mandasya api upalakshanaartham |*

Naanaa veeryatva is is being too much of liquid, or being too hard. *Sammahatim vinaa* means without getting mixed up in this proportion told. Without getting mixed up in this proportion, it was not possible to do any creation. When they are separate, they have different qualities. When they are mixed in this proportion, they have the proper qualities.

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 53:

*Sameti anyonya samyogam paraspara samaashrayaah |
Eka sanghaata lakshyaah cha sampraapya aikyam asheshatah | |*

Sri Engal Aalwaan's Commentary:

*Sametyeti | Sametya paraspara samaashrayaat anyonya samyogam
samsleshm sametya, anantaram asheshata aikyam praapya, eka
sanghaata lakshyaah eka sanghaata veekshakaah, chaturvidha ananta
prajaa nirantara andotpaadana tatparaah | Paathaantare ekah
sanghaatah andam lakshya saadhyam yeshaam te eka sanghaata
lakshyaah | Yat vaa eka sanghaata lakshyaah eka sanghaata iti
drushyaah |*

Getting mixed up like this, after that, becoming one as though there is no difference, the purpose of all this is to create the Cosmic Egg. All these were used to create, continuously without break, the four types of beings (*deva, manushya, tiryak, sthaavara*). From *pradhaana* or *moola prakruti*, it becomes *mahat, ahamkaara, tanmaatras, pancha bhootas, indriyas*, and then *pancheekarana* - all these are done to create the Cosmic Egg, and then the beings. Afterwards, they will be seen like one unit, which is *anda, Brahmaanda*, Cosmic Egg.

[Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 54:](#)

Purusha adhisthitatvaat cha avyakta anugrahena cha |

Mahat aadyaa visheshaanta hi anda utpaadayanti te ||

[Sri Engal Aalwaan's Commentary:](#)

Purusha adhisthitatvaat iti | Purusha adhisthitatvaat punya paapa parishvakta jeeva anupravishtatvaat | Avyakta anugrahena anugraha anupravesha, beejasya tvak anugrahena ankuraarambhavat, aapyaayakatvam vaa |

Purusha adhisthitatvaat means being presided over by the *chetana*, one who has the *punya, paapa* and these *karmaas*. Depending on the *punya* and *paapa*, the *jeeva* does *anupravesha*.

Paramaatman makes *jeeva* enter into a body, and He also enters as *antaryaami*. Just as the seed has got the outer skin, and from there, the sprout comes up, the *avyakta* is also similarly combined with the *jeevaatman*; or it is for making the *jeeva* experience the pleasures and pains.

Vishesha is the *pancha bhootas* with the qualities manifested after *pancheekarana*. Beginning from *mahat*, up to the *indriyas* and *pancha bhootas*, they ultimately result in creation of the Cosmic Egg.

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 55:

*Tat kramena vivruddham sat jala budbudhavat samam |
Bhootebho andam mahaa buddhe bruhat tat udakeshayam |
Praakrutam brahma roopasya vishnoh sthaanam anuttamam | |*

Sri Engal Aalwaan's Commentary:

*Tat iti | Samam samatvam, andasya andasya hi bhityaadi
avayavaanaam sama kaalatvam jala budbudavat | Anena asthairyam
cha soochitam | Bhootaanaam eva praadhaanyam iti aaha bhootebhya
iti | Brahma roopasya praakrutam iti visheshanaabhyaam sva
asaadhaaranam divya roopam apraakrutam sthaanam cha asti iti
soochitam |*

This Cosmic Egg keeps growing gradually, similar to how the bubbles and foam are formed in the water. From the *pancha bhootaas*, the *anda* keeps growing, and it is residing in water. This is supposed to be *praakruta sthaana*, in the form of Brahma; this means that there is an *apraakruta sthaana* also.

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 56:

*Tatra avyakta svaroopasou vyakta roopo jagat patih |
Vishnuh brahma svaroopena svayam eva vyavasthitah | |*

Sri Engal Aalwaan's Commentary:

*Anda bhoktaa chaturmukha eva katham vishnoh sthaanam iti uchyate |
Iti atra aaha - tatra iti | Avyaktam pradhaanam, vuaktam mahat aadi,
asou svayam eva pradhaana aadi purusha apadeshena sthitah, * etou*

*dvou vibudha sreshthou prasaada krodhajou smrutou | Tadaa darshita
panthaanou srushti samhaara kaarakou | Nimitta maatram taavatra *
iti bhaaratavaachanaat |*

How *Chaturmukha Brahma* is told to be *Vishnu's sthaanam*, the *praakruta sthaana* of *Vishnu*, is told here. He is only present as *avyakta*, He is only present as *mahat*. *Mahat shareeraka Vishnu* becomes *ahamkaara shareeraka Vishnu*; *ahamkaara shareeraka Vishnu* becomes *tanmaatras shareeraka Vishnu*; *Paramaatman* is always there as inner self, otherwise, they cannot change by themselves, as they are all inert matter, *prakruti*. He is only said to be *pradhana*, *purusha*. Two knowledgeable persons, were born of *prasaada* and *krodha*, the grace *Bhagavaan*, and out of His anger; *Chaturmukha Brahma* is born out of His grace, and out of His anger, *Rudra* is born; they act only guided by *Paramaatman*; being guided by *Paramaatman* only, they get to be the creators and destroyers; they are only the *nimitta* in this. If *Paramaatman* is not *antaryaami*, they cannot even act. That is why it is told that *Paramaatman* is Himself standing as *pradhana*, *purusha*.

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 57:

Meruh ulbam abhoot tasya jaraayuh cha maheedharaah |

Garbhodakam samudraah cha tasya aasan sumahaatmanah ||

Sri Engal Aalwaan's Commentary:

*Meruh ityaadi | Tasya brahmanah ulbam garbha veshtana maamsam,
tat veshtanam jaraayuh, garbhaashayah, uttaram vaa * ulbaanjaraayuh
* iti shruteh | Sva deha bhoota brahmaanda avayava bhootah meru
aadibhih sahito hiranya garbhah samavartatagre ityarthah | * Hiranya
garbhah samavartataagre * iti shruteh |*

Meru parvata became the muscles and flesh that are surrounding the womb of *Chaturmukha Brahma*, the sac covering it, is said to be all the mountains. Oceans became the liquid in the womb. *Meru* and other *parvataas* are parts

of the Cosmic Egg, which is the body of *Paramaatman*. With all these things, *Hiranyagarbha* was existing at the time of creation. The quote is from *Hiranyagarbha Sookta*, which says that *Hiranyagarbha* was there in the beginning, which is *Paramaatman* only.

[Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 58:](#)

Saadri dveepa samudraah cha sajyotih loka sangrahaah |

Tasmin ande abhavat vipra sa deva asura maanushah ||

The mountains, islands, oceans, planetary orbits, collection of all the worlds, everything was existing in this Cosmic Egg, along with all the *devaas*, *asuraas*, *manushyaas*, O Maitreya.

[Sri Engal Aalwaan's Commentary:](#)

*Yat brahmanaa saha srushtam yat cha brahmanaa srushtam tat sarvam
tasmin anda eva iti aaha - saadree iti | Sa jyotih - jyotih chakrasahitah
| Loka sangrahaah - loka samoohah |*

[Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 59:](#)

Vaari vanhi anila aakaashaih tato bhootaadinah bahih |

Vrutam dasha gunaih andam bhootaadih mahataa tathaa ||

Outside of this Cosmic Egg, what was there is told. *Bhootaadi* is *taamasa ahamkaara*. Water, fire, *vaayu*, *aakaasha*, and *taamasa ahamkaara*, all these were existing, each ten times. The Cosmic Egg was covered by all these, each ten times. And the *taamasa ahamkaara* was covered by *mahat tattva*.

[Sri Engal Aalwaan's Commentary:](#)

Vaari ityaadi | Dasha gunaih - dasa gunottaraih |

Each one is ten times the previous one. There were multiple layers, each ten times more than the inner layer, surrounding the Cosmic Egg.

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 60:

Avyaktena aavruto brahman taih sarvaih sahito mahaan |

Ebhih aavaranaiah andam saptabhih praakrutaih vrutam |

Naarikela phalasya antar beejam baahya dalaih iva | |

Like this, seven *praakruta vastus*, five *bhootaas*, *ahamkaara*, *mahat*, surrounding the *anda*, were present. It was covered by seven layers. All these were covered by *avyakta*, the *pradhaana*. Just like the coconut which has got multiple layers of covering, and inside is the essence. In the same way, this *anda* was covered by the seven *tattvaas*.

Sri Engal Aalwaan's Commentary:

Avyaktena iti | Praakrutaih iti anena prakruteh api lakshanayaa grahanam, chatreeti nyaayaat |

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 61:

Jushan rajo gunam tatra svayam vishveshvaro harih |

Brahmaa bhootvaa asya jagato visrushtou sampravartate | |

The quality of *rajas* being high at the time of creation, *Paramaatman* who is *antaryaami* of *Chaturmukha Brahma*, *Chaturmukha Brahma's rajas* gets increased, and he starts to act and start creation. Effects of *guna vashyatva* are for *Chaturmukha Brahma* and not for *Paramaatman*.

Sri Engal Aalwaan's Commentary:

Kshetrajnya buddhi poorvaka sargaadou kshetrajnya amshasya eva guna vashyatvam na tu vishnoh iti aaha jushan iti | Brahmaa bhootvaa rajo gunam jushan tatra api svayam vishveshvarah sarveshvaro na guna vashyah, api tu sva sankalpena kshetrajnyaan eva guna vashyaan karoti |

Creation was done according to the *karmaas* of the *kshetrajnyaas*. According to their *karmaas*, they are associated with *prakruti*; *gunaas sattva, rajas, tamas* have an effect on them. In this, the *guna vashyatva* is under the sway of *gunaas* of *prakruti*, is only for the *kshetrajnya amsha*. *Amsha amshi bhaava* was told. *Kshetrajnya* is *visheshana amsha*, *Paramaatman* is *visheshya amsha*. *Guna vashyatva* to the *gunaas* is only for the *kshetrajnya amsha*, which is *shareera* of *Paramaatman*. *Paramaatman* is not affected by this, and He has no role in this.

Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 62:

Srushtam hi paati anuyugam yaavat kalpa vikalpanaa |

Sattvabhrut bhagavaan vishnuh aprameya paraakramah | |

Kalpa vikalpanaa are the *Brahma ahah vyavahaarah*, the days and nights of *Brahma*. *Anda* is created, and *Chaturmukha Brahma* is created; he starts to act further, *Paramaatman* is always his *antaryaami*. All the things created are protected and nurtured in every *yuga*, as long as the days and nights of *Brahma* are going on. One who is supporting everything, *Bhagavaan Vishnu*, unparalleled valour.

Sri Engal Aalwaan's Commentary:

Srushtam iti | Kalpa vikalpanaa brahma ahar vyavahaarah |

*Sattvabhrut - sattvam apraakrutam shuddha sattva gunam bibharti iti sattvabhrut, * gunaaadi doshaam cha mune vyateetah, * iti ukteh | Kim cha * sattvaadayo na santeeshe yatra cha praakrutaa gunaah | Na hi*

*tasya gunaah sarve sarvaih muni ganaih api | Vaktum shakya
viyuktasya sattva aadyaih akhilaih gunaih | Ityaadibhyah |*

Sattvabhrut means that He also supports the *apraakruta shuddha sattva* also, which is *Parama Pada*. He is beyond the defects of *guna* and others. *Praakruta sattva, rajas, tamas gunaas* are not there in *Paramaatman*. These qualities, the entire host of sages cannot praise or sing or understand, because they are all far away from *sattva, rajas, tamas*.

We will take up the further *shlokaas* in the next session. We saw how the *indriyaas* are created, and *pancheekarana* is done, mixing up of the *pancha bhootaas* in the right proportion, and how creation cannot continue without this, then the creation of the *anda*, Cosmic Egg, then *Chaturmukha Brahma*, and further creation by *Chaturmukha Brahma*, with *Paramaatman* as *antaryaami*. This was told as '*Jagat cha sah*'. Everything is *shareera* of *Paramaatman*, and changes that are happening are in His *shareera*. *Paramaatman* remains unaffected, and immutable.

We have so far studied the second half of the second chapter of *Sri Vishnu Puraanam*, where the creation of the *tattvaas*, the elements, and their mixing up called *pancheekarana kriyaa*, and then creation of the *brahmaanda*, Cosmic Egg, and *Chaturmukha Brahma*, were explained. How it is surrounded by seven *aavaranaas* was told. *Paramaatman*, being the *antaryaami*, creates according to the *karmaas* of the *chetanaas* - he gives them the respective *deha, indriyaas*, etc. He Himself remains untouched by all these. As long as the days and nights of *Chaturmukha Brahma* are there, *Bhagavaan* protects all that is created. He also supports the *Nitya Vibhooti* - *shloka* 62 of *Amsha* 1, Chapter 2.

Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 63:

Tamodreki cha kalpaante rudra roopi janaardana |

Maitreya akhila bhootaani bhakshayati ati bheeshana | |

O Maitreya, at the end of the *kalpa*, *Bhagavaan Janaardana*, having increased *tamas*, taking the form of *Rudra*, being most ferocious, He eats up all the beings.

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 64:

Bhakshayitvaa cha bhootaani jagati eka arnaveekrute |

Naaga paryanka shayane sheyate asou parameshvarah ||

After eating up everything and withdrawing unto Himself, the whole world becomes one huge ocean, *Parameshvara* who is the Supreme Lord, He sleeps on the bed of *Aadishesha*; He does *yoga nidraa*.

We say '*Bhagavan pundareekaaksha shriyaa bhoomyaa cha neelayaa | Jagat rakshana jaagaryaam yoga nidraam upaakuru ||*'. In order to be conscious of protecting the world, do *yoga nidraa*.

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 65:

Prabuddhascha punah srushtim karoti brahma roopadhruk ||

Sleeping on the bed of *Aadishesha*, again, when He wakes up, He again does creation, taking on the form of *Chaturmukha Brahma*.

Chaturmukha Brahma does the creation, but *Bhagavaan* being the *antaryaami* directs Him to do all that.

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 66:

Srushti sthiti antakaraneem brahma vishnu shivaatmikaam |

Sa sanjyaam yaati bhagavaan eka eva janaardanah ||

Bhagavaan Janaardana Himself is called by the names *Brahma*, *Vishnu* and *Shiva*, performing the acts of creation, sustenance and withdrawal.

Sri Engal Aalwaan's Commentary:

*Brahmaadeen apadishya teshu sthitvaa svayam eva srushtyaadikam
karoti iti aaha srushteti | Srushti sthiti anta nimittaam brahma vishnu
shivaatmikaam brahmaa vishnuh shiva iti evam roopaam samjnyaam tat
roopo bhagavaan eva yaati iti arthah | Sarga sthiti antakaranaam iti
vaktavye deepo prayogah aarshatvaat saadhuh | Yat vaa karmani
vyutpattayaa samjnyaayamaanaa samjnyaatva avasthaa uchyate |
Tathaa cha sargaadi kriyaa saadhana bhootaam brahma aadi
aatmikaam avasthaam yaati iti arthah | Karaneem iti karoteh karane
lyut pratyayah |*

Being the *antaryaami* of *Brahma*, He does creation. Being the *antaryaami* of *Shiva*, He does *samhaara*, withdrawal. Taking on the *avataara* of *Vishnu*, He does sustenance. The forms responsible for creation, sustenance and end of the world, *Bhagavaan* having them as His *shareera*, controlling them and making them do all the acts, He only does everything, and everything culminates in Him ultimately. Here is a grammatical item mentioned, this is told by a *rishi*, so we have to accept it. Or, the means to the acts of creation, sustenance, etc. - those states of *Brahma*, *Vishnu* and *Shiva* - *Bhagavaan* only takes them. Cause and effect - effect is *avasthaantaraapatti* of *kaarana*; another state of the cause. *Bhagavaan* only is the cause and the effect. The modifications and changes are in His body, and in His nature, there is no change. There are changes in His *shareera*.

Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 67:

*Srashtaa srujati cha aatmaanam vishnuh paalyam cha paati cha |
Upasamhriyate cha ante samhartaa cha svayam prabhuh | |*

He creates Himself. He only protects Himself. And He withdraws unto Himself at the end.

Sri Engal Aalwaan's Commentary:

Tadvat srujya paalya samhaarya ananta vastu antareshu samjyaantara abhidheyatayaa vartate iti aaha - srashteti | Srashtaaram brahmaanam srujyam cha daksha aadi ganam, samhartaaram rudram, samhaaryam cha trailokyam, yugapat nirdishya tat roopatva vidhaanaat srujya samhaarya bhootaat vastunah srashtu samhartoh na vishesha iti pradarshanam asmin shloke abhipretam | Tasya kshetrajnya karma anugunam guna niyantrutvam eva na bhoktrutvam iti aaha - svayam prabhuh iti |

In the same way, the created, protected, that which is destroyed, unlimited beings, objects, being inside all of them, He Himself is present taking on different names. What is told in this *shloka* is that - *Brahma* the creator, *Daksha* and others who are created, *Rudra* who is the destroyer, the three worlds which are destroyed, addressing them at the same time; there is no difference between the creator and created, the destroyer and the destroyed, because such form is being told. He creates *Chaturmukha Brahma*, and being his *antaryaami*, creates everything. He protects being *Vishnu*, and destroys being *Rudra*. But, He is not attached to any of these. All the creations happen according to the *karmaas* of *kshetrajnyaas*. He controls the *guna niyantrutva*; the *sattva*, *rajas*, *tamas* becoming more or less. When *sattva* is more, *jnyaana pravrutti* happens; when *rajas* is more, there is a lot of action, desire; when *tamas* is more, there is ignorance, sleep. All this happens in the *kshetrajnya* according to his *karma*. The qualities keep varying, being associated with *prakruti*. The *kshetrajnya* experiences various things because of this. Everything happens according to *karma* of *kshetrajnya*, and *Bhagavaan* does not have any enjoyership, *bhoktrutva*. This is explained by the word *svayam prabhuh*; He remains the Lord. Everything is happening in His *shareera* and not in Himself. There is no change in His nature, though He remains *antaryaami* and controls and supports everything.

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 68:

*Pruthivi aapah tathaa tejo vaayuh aakaasha eva cha |
Sarvendriya antahkaranam purushaakhyam hi yat jagat | |*

Sri Vishnu Puraana, Amsa 1, Chapter 2, Shloka 69:

*Sa eva sarva bhootaatatmaa vishva roopa yato avyayah |
Sarga aadikam tu tasya eva bhootastham upakaarakam | |*

Sri Engal Aalwaan's Commentary:

*Uktasya sarvataadaamyasya hetum adhyaayaadou uktam punarapi
darshayati - pruthivyaapa iti | Evam bhootam yat jagat tat sa eva iti
uttaratra anvayah |*

What is told here is whatever was told at the beginning of this chapter, that is identity with everything. It was told *jagat cha sah*, He was identified with everything. This world, consisting of *pruthivi, ap, tejas, vaayu, aakaasha*, all the *indriyaas, antahkarana*, and then the *chetanaas*, sentients - is He only.

He is *sarva bhoota aatma*, inner controller of all beings.

Sri Engal Aalwaan's Commentary:

*Tatra hetuh sa eva iti | Sarva bhoota aatmaa vishva roopo yata iti -
sarva bhootaanaam ayam aatmaa vishvam cha asya shareeram iti
yatah, atah sarvam sa eva iti | Tato brahma aadi bhootastham sarga
aadikam leelaa avataara roopinah asya eva upakaarakam | Yathaa
shareera vyaapaaraah shareerino jeevasya iva |*

He is present as the entire world. *Roopa* is *shareera*. Entire world is His *shareera*, controlled by Him, subservient to Him, being supported by Him. He is *vishva roopa*. He is immutable, unchanging. He is the self of all the beings, the entire world is His *shareera*. Because of this, He is only everything. Creation, sustenance, destruction are all His acts only. *Leela* is all His mere sport; when He is doing creation, sustenance, etc., He is engaged in sport; it is all useful for *Bhagavaan* only, who has taken *leelaa avataara*. Just as all activities and functions of our body are useful to the *aatman* inside. Just like this, creation, sustenance, destruction are all useful to the *Paramaatman* only. It is *upakaaraka* to Him, who is *shareeri*, and it is all mere sport.

Sri Vishnu Puraana, Amsha 1, Chapter 2, Shloka 70:

Sa eva srujyah sa cha sarga kartaa sa eva paatyatti cha paalyate cha |

Brahma aadi avasthaabhih ashesha moortih vishnuh varishtho varado varenyah | |

He is the created, and He is only the creator, He only protects, He eats up also, He also the protected one. He takes all forms such as Brahma and others, He is the Supreme, He is the one who grants all boons, He is the one to be chosen.

Atti cha adyate cha - He only eats, and He is being eaten.

Sri Engal Aalwaan's Commentary:

*Uktam artham nigamayati - sa eva iti | Ashesha moortih - srushti aadi kartuh svasya eva srujyatvaadi upasaadhanam ashesha moortih iti | Brahmaadeenaam kutah srushtrutvaadikam tatra aaha - varada iti | Ayam aashritebhyo brahma aadibhyah srushtrutvaadi vara pradah, * tad aadarshitapanthaanou srushti samhaara kaarakou, * mayaa eva ete*

*nihataah, * ityaadeh | Atra aadyate chetadhyaahaaryam | Varenyah - varaneeyah |*

Whatever was told is concluded here. The one who does the acts of creation and others, He is only being created. He only is present in all forms. How can creation and others be attributed to Brahma and others - this is possible because He grants all boons. He gives them the power to do creation, but He being *antaryaami*. Brahma and others who have taken refuge in Him, He gives the boons. The way of creation is being taught to Brahma and others, by *Paramaatman* only. Because of being shown how to do it, they become the creators or destroyers. Krishna says to Arjuna that 'I have already killed everyone, you are only an instrument'. *Atti - adyate cha | Paati - paalyate cha | Srujya - sarga kartaa cha |*

What was started as *jagat cha sah*, in this process, the entire creation was told, *pancheekarana, samashti srushti, vyashti srushti*, creation of Brahma and others, and through them doing everything, that it is all His different forms only, was told. Because He does *anupravesha* only, any *vastu* gets *vastutva*; otherwise it cannot even exist. He supports everything. He controls everything, and everything is meant for His purpose. He does creation according to the *karmaas* of the *kshetrajnyaas*. Creation is mere sport for Him. He only creates Himself and protects Himself. He withdraws unto Himself. Entire world is Him only. All these are real entities only. Because He is existing as *antaryaami*, all the words in the ultimate sense connote *Paramaatman* only.

This concludes the Second Chapter.

|| Iti shri Vishnu Puraane prathame amshe sviteeyo adhyaayah ||

**|| Iti shri Bhagavat bhaashyakaara charana nalinaantaranga shri
vishnu chitta virachite shri vishnu puraana vyaakhyaane prathama
amshe dviteeyo adhyaayah ||**

This concludes the second chapter of First Amsa of Sri Vishnu Puraana Vyaakhyaana, written by Sri Vishnu Chitta, who is dancing in the holy feet of Sri Bhaashyakaarar. He is inside the Lotus Feet of Sri Bhaashyakaarar.

|| Atha Triteeyo Adhyaayah ||

Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 1:

Maitreyah:

Nirgunasya aprameyasya shuddhasya api amalaatmanah |

Katham sarga aadi kartrutvam brahmano abhyupagamyate ||

Nirguna is without any gunaas, is the general meaning. But for Bhagavaan, it is heya guna rahitatta, or praakruta guna rahitatta. Aprameya is immeasurable. Shuddha is most pure. Amala aatma is untouched by any defects. How can creation and other things be attributed for such a person? How can this be accepted?

Sri Engal Aalwaan's Commentary:

**Loke raaga dvesha sattva aadi gunakasya shareerinah paricchinnasya
karma vashyasya tat sambandha arhasya eva kulaala aadeh kartrutvam
drushtam | Brahmanah tat vilakshanasya katham jagat sarga aadi
kartrutvam iha uchyate iti chodayati nirgunasya iti |**

In the world, we see that people like potter are associated with prakruti, having sattva, rajas, tamas, and this leads to raaga, dvesha, desire, hatred, has a praakruta shareera, is limited or bounded, is under the sway of karma, one who is associated with that - any doership is seen only for such persons.

When we say that *Parabrahman* is different and distinct from all these, how can we attribute creation, etc., how is it possible, this is the question which *Maitreyar* is asking.

[Sri Vishnu Puraana, Amsha 1, Chapter 3, Shloka 2:](#)

Sri Paraasharah:

Shaktayah sarva bhaavaanaam achintya jnyaana gocharaah |

Yato ato brahmanastaah tu sarga aadyaa bhaava shaktayah |

Bhavanti tapataam sreshta paavakasya yathaa ushnataa ||

This is being answered by *Paraasharar* like this. All objects existing, their capabilities cannot be imagined by anyone. In the same way, for *Parabrahman* also, His powers and capabilities are possible. One who is a *sreshtha* among *tapasvis*, just like the capability of causing heat which is present in fire.

Fire burns, which is the natural power of fire. Like that, every object has got its natural powers. One cannot imagine those powers. *Paramaatman* also is like that, He has got powers.

[Sri Engal Aalwaan's Commentary:](#)

Pariharati - shaktayah ityaadi saardha shlokena | Shaktaya iti | Sarva padaarthaanaam vanheh aushnyam iva svaabhaavikyah shaktayah tarkaih achintyaah sva saadhaka pramaana gocharaah santi |

For all objects, just like the burning power of fire, natural powers which cannot be established through debate, which can be known only through its own validity, they exist.

*Ato brahmano api * paraasya shaktih vividhaiva shrooyate svaabhaaviki jnyaana bala kriyaa cha * ityaadi shruti prasiddhaah jagat sarga aadi nimitta bhootaah bhaava shaktayah - svaabhaavika saamarthyaaani santi |*

For Brahman also, His capabilities are natural, not given by anyone; He has got multifarious capabilities, which is told in the *Shrutis*, which is well known. His capabilities which are responsible for creation of the world and other things, which cannot be established through *tarka*, such capabilities exist, such natural capabilities.

Ato loukika kartru vilakshanye api sarga aadi kartrutvam yuktam |

Because of that, even though He is different and distinct from any doer, the act of His creation is possible.

Sargaadyaa iti | Srujyate anayaa iti sargah |

Creation and others. *Sarga* means created by these means.

** Akartari cha kaarake * iti karane ghai pratyayah |*

This is told according to *vyaakarana*.

Srushtyaadi karana bhootaa ityarthah |

These are the instruments for creation, etc. He does not need any instruments like a potter needs various instruments to create a pot.

Tapataam sreshtha iti sambuddhih |

He is addressed as *tapataam shreshtha*, one who is excellent among the sages.

***Atra brahmano ashareeratvam abhyupagamy shaktimatvaat
kartrutvam uktam |***

Here, *ashareeratva* is accepted, the Brahman does not have a *shareera*. But He has the capabilities, and because of this, He can do creation.

Paramaarthah tu divya mangala vigrahavatvam asti eva |

He is always endowed with *divya mangala vigraha*, the divine auspicious form. This is His reality, established in the *Shrutis*.

***Yadvaa loke sattva aadi gunakam paricchinna cha mrudaadi
upaadaanam drushtam |***

Example given is of a pot, and this is similar to everything else that is created. Mud and other things are taken as material cause in this world, which are also *praakruta*, and *triguna*, and are very limited.

Dehaadi yukto raagaadinaa malinah cha kulaalaalih nimittam.

The *nimitta kaarana*, the efficient cause, is told as the potter and others, who are having a body.

***Brahmanah tu tat vailakshanyaat katham upaadaanatvam nimittatvam
cha iti chodyam |***

What is asked here is that *Brahman* who is different and distinct from all these, how can He be attributed with both the material and efficient causes of the world?

Uttaram to loke na ayam niyamah |

The answer is that even in this world, there is no rule that it has to be only like this.

Dravya lakshane hi nirgunam eva achit dravyam gunaanaam upaadaanam drushtam |

The *naiyaayikaas*, logicians say that whatever is created for an instant, remains without *guna*; that *gunaas* are created after the *dravya* is created. In this way, the *dravya* becomes *upaadana* for *guna*. The *achit dravya* which does not have any quality becomes the material cause for the qualities. In this, the rule is broken, that *nirguna dravya* cannot be *upaadana kaarana*. So, it is not necessary that *trigunaatmaka dravya* has to be *upaadana kaarana*.

Aparicchinaa eva aakaashaadih shabdaadeh; ashareera eva aatmaa sva shareera prerane nimittam drushtah |

It also need not be a limited object. *Aakasha* which is *aparicchinna* which exists everywhere in this *prakruti* mandala, is unlimited; and it becomes the cause of *shabda* and other qualities. So, *paricchinnatva* is not necessary. And in the case of individual self, he does not have a body by himself, and body is what is seen outside; in his essential nature, he is *jnyaana atmaka*. *Aatman*, being without any body, becomes impeller for the body; he is the *nimitta kaarana* of this. Acts of walking, eating, are controlled by *jeevaatman* inside. He becomes the *nimitta kaarana* of the functioning of the body. He is the *nimitta kaarana* being *ashareeri*. Here also the rule is broken that *shareera* is required for being *nimitta kaarana*.

Raaga aadi rahita eva skhalanadou, ayatna eva aayaskaantaadih loha bhramanaadou heturdrushta iti evam tvat ukta vyaapti bhangam iti abhipraayah |

What the *naiyaayikaas* say, that the magnet attracts the metal, and nothing is seen there; these are all the things where the *vyaapti* is broken.

So, we cannot argue through *tarka* that because we see like this in this world, *Brahman* who is *ashareeri*, cannot create.

Sarva bhaavaanaam sva kaarya utpaadana shaktayah sva pramaana siddhatvaat anya ananyatvaadi vikalpaih avichaaraneeyaah santi |

All objects have got their own capabilities, to do various things, like fire can burn, and water can cool, they are all self valid; we cannot have options like *anya siddha*, *ananya siddha*.

Yathaa agneh daahakatva shaktih |

It is like the burning power of fire.

Naiyaayikaas say that it has to be *ananyathaa siddha*. If it is also possible to establish by some other means, then it cannot be told as the cause. Any other thing should not be established as the cause of this effect. If it is *anyathaa siddha*, it can also be established through some other validity. For example, the burning power of *agni* is established directly by itself. In the same way, *Parabrahman* also has such wonderful capabilities, which are told very clearly in the *Shrutis*; that He made Himself into effect. Through logic, this cannot be rejected.

Evam brahmano jagat sarga aadi hetavah svaabhaavikyah shaktayah santi iti |

In the same way, for *Parabrahman* also, the natural qualities which are the causes of creation, sustenance, destruction, are existing in *Parabrahman*.

*Yathaa aahuh - * Na cha paryanuyogo asti vastu shakteh kathanchana |
Agnirdahati na aakaasham kaa atra paryanuyujyataa || * Aarsha
dharmopadesham cha veda shaastra avirodhinaa | Yah tarkena
anusandhatte sa dharma veda netarah || ityaadi |*

As is told - We cannot say - 'Why should fire burn?' It burns, and it is its natural power. We cannot question why *aakaasha* does not burn; it is its natural power. Who can question all of this? Fire does not burn *aakaasha*; we cannot question. The same is for *Paramaatman's* capabilities also. Also, what is taught by *rishis*, *Manu*, *Vyaasa*, *Paraashara*, who have done *upadesha* of *dharmaas*; one who understands all of them as not opposed to anything told in the *Vedaas*, using logic, true logic according to what is taught in the *Shrutis*, only he knows dharma. We cannot argue against what is told in the *Shrutis* - such a person does not know *dharma*. *Tarka* has no definite end; and cannot help in deciding realities. A person can argue in one way; another more intelligent person can argue and establish something different; a third person can come later and argue to establish something totally different. It has to be understood according to what is told in the *Vedaas*. *Tarka* can be used to understand it in a proper way, but it should always be not against what is taught in the *Vedaas*.

Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 3:

Tat nibodha yathaa sarge bhagavaan sampravartate |

Naaraayanaakhyo bhagavaan brahmaa loka pitaamahah ||

I am going to teach you how *Bhagavaan* starts to engage in these creation and other things; how *Chaturmukha Brahma* engages in creation and other things.

Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 4:

Utpannah prochyate vidvan nityameva upachaaratah ||

We will see these *shlokaas* in the next class.

So far we saw *saamaanaadhikaranya*, concomitant coordination, where everything is told as *Paramaatman* only. Everything is His *shareera*, and He is present as *antaryaami*. All these acts are His mere sport. All objects have their natural capabilities. Though *Bhagavaan* is different and distinct from whatever we see in this world, just as so many objects have so many wonderful powers in this world, which cannot be questioned, in the same way, as *Shrutis* are establishing, *Bhagavaan* also has such wonderful qualities, because of which He is able to do all this creation and others. This has to be accepted.

Recap: We have started *Adhyaaya 3 of Amsha 1 of Sri Vishnu Puraana*. Where *Maitreyar* is asking how for such a *Bhagavaan* creation is possible. He is said to be the *upaadaana kaarana*, and *nimitta kaarana*; what is seen in the world is that *upaadaana kaarana* undergoes change in its essential nature. Regarding *nimitta kaarana*, we find in this world people having all kinds of defects, *raaga*, *dvesha*. How can those things be attributed to *Paramaatman*, who is said to be without any defiling qualities, and without any *praakruta gunaas*, immeasurably pure. This was answered by *Paraasharar* as - the capabilities and powers of *Paramaatman*, are something which cannot be even imagined by anyone; He is *sarva shakta*, *sarvajnya*, *satya sankalpa*, endowed with all the auspicious qualities, His nature is opposed to everything that is defiling, one cannot question His powers; similarly we see in this world, just like the burning power of fire, how did fire get that power and why cannot some other object have that power. Every object in this world has its own unique power which can be known from that object itself. If we touch fire, it burns; which proves that it has such wonderful capability.

Similarly, all *padaarthaas* have got capabilities, which are beyond reach of our mind. *Parabrahman* being of such wonderful nature, we cannot even

imagine His capabilities. Because we don't see Him with a form here, we cannot say that one who does not have such a form cannot be the intelligent cause. In this world, we are the efficient cause of our own *sukha*, *dukha*. *Jeevaatman* in his essential nature does not have any form; *jeevaatman* is the *nimitta kaarana* for *sukha*, *dukha*. Similarly, *dravya* is accepted as the material cause of *guna* also. General examples in this world show that all these things are possible, and objects have wonderful capabilities which cannot be questioned, and they are natural. In the same way, *Parabrahman* also has natural powers and qualities which are causes of creation, of this wonderful world, where He can become the material cause as well as the efficient cause of this universe. This one cannot even question.

In respect of all things which are *ateendriya*, supersensory, one can know their validity only through *shabda pramaana*, the *Veda shastra*. This is beyond logic, and one cannot disprove it with logic, as logic has no entry into supersensory aspects. If logic is used with respect to what is told in the *Vedaas*, it is only to firm up our understanding, to firmly establish what is already told in the *Vedaas*. One who used logic, *tarka* to understand what is told in the *Vedaas* by the *rishis*, as not opposed to what is told in the *Vedaas*, only such a person can understand what is dharma.

[Sri Vishnu Puraana, Amsha 1, Chapter 3, Shloka 3:](#)

Tat nibodha yathaa sarge bhagavaan sampravartate |

Naaraayanaakhyo bhagavaan brahmaa loka pitaamahah ||

Now that there is no doubt that *Bhagavaan* has such wonderful powers, to be the material and efficient cause of this wonderful universe, know from me how *Bhagavaan* starts to do this wonderful creation. *Chaturmukha Brahma* does that; he is also said to be *Naaraayana*, because *Naaraayana* is *antaryaami* to him, and in a way, He is only present in that form being *antaryaami*, and gets all creation done through *Chaturmukha Brahma*.

Chaturmukha Brahma is a *chetana*, and *Bhagavaan* being *antaryaami* of *chetana*, *achetana*, He is the impeller and controller of all activities; having *Chaturmukha Brahma* as His *shareera*, He gets all these things done.

Sri Engal Aalwaan's Commentary:

Tat nibodha iti | Naaraayanaakhyah srushtou naaraayano loka pitaamahoh brahmaa brahma roopena |

In the form of *Brahma*, He gets creation and all of this done.

Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 4:

Utpannah prochyate vidvan nityameva upachaaratah | |

Sri Engal Aalwaan's Commentary:

*Utpanna iti | Utpanna iti upachaarena uchyate | Sa tu nitya eva | Atra naaraayanatvam hetuh | Svecchayaa eva sarvaatmakatva roopatvaat tasya | Karma adheena shareera parigraho hi mukhya utpattih | Yadvaa raatrou naaraayane praveshe naaraayanaakhyo brahmaa prati kalpam utpannah iti upachaarata uchyate | Dvi paraardha kaala sthaayitvena nityatvaat tasya svecchaa gruheeta shareerasya api kaadaachidkatva saamyaa utpannatva upacharah | Raatrou naaraayanatvam brahmanah kourme uktam, * Tato avateerya vishvaatmaa dehamaashritya chakrinah | Avaapa vaishnaveem nidraam ekee bhooyaatha vishnunaa | | iti |*

Utpanna is used in the secondary sense. *Sriman Naaraayana* is the eternal principle, because He is the Supreme *Brahman*. He by His own willing is present in every form that is seen here, as the inner controller, *antaryaami* of all the forms we see here. Everything is His mode

being His *shareera*; this happens out of His own *sankalpa*. He just wills and transforms into all these things. Changes are happening in His *shareera*, and He remains same *ekaroopa*. Creation or being born in the real sense, is accepting a body due to *karmaas*. *Jeevaatman* is *nitya*, but due to *karma*, he keeps getting into different bodies, and all the bodies come according to his *karma*. Whereas for *Naaraayana*, this is only in the secondary sense. *Ajaayamaanah bahudhaa vijaayate*, is told with respect to His *avataaraas*. In the same way, *Naaraayana* is seen as *Chaturmukha Brahma*; there is no *utpatti* for *Naaraayana*. *Utpaattis* is there only for *baddha chetanaas*. *Naaraayana* is only born as *Chaturmukha Brahma*; He does *anupravesha*, and *Chaturmukha Brahma* is created. All *chetanaas* are His *apruthaksiddha visheshana*, and He is only present in that form. They are all His *prakaara*, and He is *prakaari*. For Him, there is no change in either His essential nature or attributive nature. He remains the same all the time. During the night of *Chaturmukha Brahma*, He is said to be entering into *Naaraayana*, and in every *kalpa*, again, when he wakes up, he is said to be born; *Brahma* who is one with *Naaraayana*, during the next day, is said to be born again, in the secondary sense. He is present for the duration of two *paraardhaas*, according to the measure of *deva varsha*, which is said to be *nitya*, because it is a very long time; he takes his body according to his own willing. *Chaturmukha Brahma* goes and becomes one with *Naaraayana* every night, is told in *Kurma Puraana*. Having taken refuge in the body of *Chakri*, who is *Sriman Naaraayana*, He becomes one with Vishnu, and is said to have gone into *Vaishnavi* sleep. Everyday he is not born, but because he becomes one with *Naaraayana*, and wakes up in the morning.

Durations and times are told now.

[Sri Vishnu Puraana, Amsha 1, Chapter 3, Shloka 5:](#)

[Nijena tasya maanena aayurvarsha shatam smrutam |](#)

[Tat paraakhyam tat ardham cha paraardham abhidheeyate ||](#)

According to the time period of the *devaas*, his lifespan is said to be hundred years. This hundred years of *Chaturmukha Brahma* is called by the name *para*, half of that is said to be *paraardha*.

Sri Engal Aalwaan's Commentary:

Nijena iti | Nijena braahmena maanena kaala parimaanena | Sarva samsaaryaayusho adhikatvaat tasya aayuh param iti uchate |

This is with respect to measure of time, according to Brahma's time, *divya varshaas*. *Chaturmukha Brahma*'s lifespan is said to be *para*, as it is more than all the living beings.

Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 6:

Kaala svaroopam vishnoh cha yat mayaa uktam tava anagha |

Tena tasya nibodha tvam parinaama upapaadanam | |

O blemishless *Maitreya*, what was told to you about the *kaala svaroopam* of Vishnu, according to that, hear from me what kind of changes happen.

There are two *paathas* here - *parinaama*, *parimaana*.

Sri Engal Aalwaan's Commentary:

Kaala ityaadi | Tena kaalena, tasya brahmanah, parinaama upapaadanam, naasha svaroopasya parinaamasya upapaadanam nirvartanam nibodha | Parimaana upapaadanam iti paathe brahmaadeenaam jeevane iyattaaklruptih |

According to his time, what kind of changes happen in his entire life of hundred years, till everything comes to an end, that you hear from me. *Parimaana* means measure, in this *paatha antara*, the limits, are told.

Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 7:

Anyeshaam cha eva jantoonaam charaanaam acharaascha ye |

Bhoo bhoobhrut saagaraadeenaam asheshanaam cha sattama | |

All other beings also, all moving and non moving beings, earth, mountains, oceans, all of them, listen to me.

Sri Engal Aalwaan's Commentary:

Anyeshaam iti | Anyeshaam cha eva parinaama upapaadanam iti sheshah |

How they all undergo change, I am going to tell you.

Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 8:

Kaashthaa pancha dasha aakhyaataa nimesha munisattama |

Kaashthaa trimshat kalaa trimshat kalaa mouhoortiko vidhih | |

O sage, fifteen *nimeshaas* are said to be one *kaashthaa*. *Nimesha* is the smallest measure. Thirty *kaasthaas* are said to be one *kalaa*. Thirty *kalaas* are said to be one *muhoortha*.

Sri Engal Aalwaan's Commentary:

Kaala svaroopam aaha kaashthaa ityaadinaa | Kaasthaa iti | Mouhoortiko vidhih muhoorta prakaarah |

Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 9:

Taavat sankhyaih aho raatram muhoortaih maanusham smrutam |

Aho raatraani taavanti maasa pakshadvayaatmakah | |

Thirty *muhoortas* are formed as one *ahoraatra*, one day and night put together, of *manushya*. Thirty days and nights put together, is called a *maasa*. *Maasa* has got two *pakshaas*.

[Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 10:](#)

Taih shadbhih ayanam varsham dve ayane dakshina uttare |

Ayanam dakshinam raatrih devaanaam uttaram dinam ||

Six *maasaas*, form one *ayana*. One year has got two *ayanaas* - *dakshina* and *uttara*. For *devaas*, *dakshinaayana* is said to be night, and *uttaraayana* is said to be the day.

[Sri Engal Aalwaan's Commentary:](#)

Taavat iti | Yadyapi trimshat muhoortaa saavano ahoraatrah, shukla krishna dvi pakshaatmakah chaandro maasah, ayana dvayaatmakah souro abdah, tathaa api souraabdaireva yuga vyavahaaraat dina maasayoh api souratvam eva atra upalakshyam |

The *paksha*, *maasa*, *ayana*, *varsha*, are told here. *Paksha* is *chaandra*, according to the moon - *shukla* and *krishna*. One lunar month has got two *pakshaas*; but the thirty *muhoortas* which form a day and night are solar day and night. Two *ayanaas* are said to be one solar year. Even though there is mix up of lunar month and solar year, the year is said to be solar. *Yuga vyavahaara* is done considering the solar year only. Because of this, the solar consideration only is taken here.

After having told the *nimesha*, *kalaa*, *kaashtaa*, *muhoorta*, *ahoraatra*, *paksha*, *maasa*, *ayana*, *varsha*, the durations of the *yugaas* are going to be told.

[Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 11:](#)

Divyaih varshaih sahasraih tu kruta tretaadi sanjyinitam |

Chaturyugam dvaadashabhih tat vibhaagam nibodha me | |

The *divya varshaas*, according to the *varsha* of *devaas* - our one year is one day for them. Twelve thousand divine years, *divya varshaas*, constitute one *chaturyuga* - *kruta*, *treta*, *dvaapara*, *kaliyuga*, all put together is called one *chaturyuga*. Know how that is divided and what divisions exist in that.

Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 12:

Chatvaari treeṇi dve cha ekam krutaadishu yathaakramam |

Divyaabdaahaam sahasraani yugeshu aahuh puraa vidah | |

Thousands of divine years according to the gods, is divided into the four *yugaas*, as *Kruta yuga* - four thousand years, *Treta yuga* - three thousand years, *Dvaapara yuga* - two thousand years, *Kali yuga* - one thousand years.

Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 13:

Tat pramaanaaih shataih sandhyaa poorvaa tatra abhidheeyate |

Sandhyaa amsha cha eva tat tulyo yugasya anantaro hi sah | |

There is *sandhyaa*, before every *yuga*, which is of the same measure as 4, 3, 2, 1, but in hundreds. After the *yuga*, with the same equivalent count of 400, 300, 200, 100, is called *sandhyaamsha*.

So, there is first *sandhyaa* of 400 years, then 4000 years of *kruta yuga*, then 400 years of *sandhyaamsha*. Again, 300 years of *sandhyaa* of *treta yuga*, then 3000 years of *treta yuga*, then 300 years of *sandhyaamsha* for *treta yuga*; and then 200 years of *sandhyaa* of *dvaapara yuga*, 2000 years of *dvaapara yuga*, then 200 years of *sandhyaamsha* of *dvaapara yuga*; then 100 years of *sandhya* of *kali yuga*, 1000 years of *kali yuga*, then 100 years

of *sandhyaamsha* of *kali yuga*. So, *kruta yuga* has 4800 years, *treta yuga* has 3600 years, *dvaapara yuga* has 2400 years, *kali yuga* has 1200 years, which add up to 12000 years.

Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 14:

Sandhyaa sandhyaamshayoh antah yah kaalo munisattama |

Yugaakhyah sa tu vijnyeyah kruta tretaadi sanjynitah ||

In between *sandhyaa* and *sandhyaamsha*, whatever duration is there, that is known as *yuga*. Between 400 years of *kruta sandhyaa*, and 400 years of *kruta sandhyaamsha*, there is 4000 years of *kruta yuga*. Similarly, *treta*, *dvaapara*, *kali*. Each *yuga* is preceded by *sandhyaa* and succeeded by *sandhyaamsha*.

Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 15:

Krutam treta dvaaparascha kalischa eva chaturyugam |

Prochyate tat sahasram cha brahmano divasam mune ||

This is telling about the measure of one day of *Chaturmukha Brahma*. *Kruta*, *treta*, *dvaapara* and *kali* are together known as *chaturyuga*. Thousand such *chaturyugaas* are said to be one day of *Chaturmukha Brahma*.

Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 16:

Brahmano divase brahman manavastu chaturdasha |

Bhavanti parinaamam cha tessaam kaala krutam shrunu ||

In one day of *Chaturmukha Brahma*, O *Maitreya*, fourteen *Manus* are present. Listen to what all happens during their times.

Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 17:

Saptarshayah suraah shakro manuh tat soonavo nrupaah |

Ekakaale hi srujyante samhriyante cha poorvavat ||

During this period of one day of *Brahma*, fourteen *Manus*, seven *rishis*, gods, *Indra*, *Manus* and their children are all created at the same time, and are all withdrawn at the same time.

Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 18:

Chaturyugaanaam samkhyataa saadhikaa ekasaptatih |

Manvantaram manoh kaalah suraadeenaam cha sattama ||

The duration of each *Manu* is told here. Seventy one *chaturyugaas* and a little more, constitute one *manvantara*.

If we take 71 *chaturyugaas* per *Manu*, and 14 *Manus*, 14×71 becomes 994, which means that 6 *chaturyugaas* are left. If those 6 *chaturyugaas* are distributed across 14 *manvantaraas*, it will be a little more than 71 *chaturyugaas* - 5143 *divya varshaas*.

Sri Engal Aalwaan's Commentary:

*Chaturyugaanaam iti | Saadhikaa kinchit oona trichatvaarimshat
shataadikam pancha sahasram divya abdaanaam adhikam avashishta
chaturyuga shatka sahasrasya divya abdha sahasraanaam chaturdasha
amshah pratyekam chaturyugaanaam eka saptateh adhika ityartyah |
Tena sahita saadhikaa suraadeenaam indra saptarshi manu tat
putraanaam |*

71 *chaturyugaas* and one fourteenth of 6 *chaturyugaas*, which is a little less than 5143 divine years.

[Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 19:](#)

Ashtou shata sahasraani divyayaa samkhyayaa smrutam |

Dvi panchaashat tathaa anyaaani sahasraani adhikaani tu ||

Eight hundred thousand and fifty two, so many thousands is said to be the day.

[Sri Engal Aalwaan's Commentary:](#)

Manvantare deva samvatsara samkhyaaam aaha - ashtaaviti | Adhikam vineti vakshyati, tat atra api sambadhyate |

In terms of gods years, it is told here.

Divine years are converted into years of mortals, by multiplying by 360. One year of man is one day of the gods. 4800 years is the *kruta yuga*, 3600 is *treta*, 2400 is *dvaapara*, 1200 is *kali*. Multiply each by 360, and we get 4,32,000 divine years for *kali yuga*.

[Sri Vishnu Puraana, Amsa 1, Chapter 3, Shlokaas 20, 21:](#)

Trimshat kotyastu sampoornaah samkhyataa samkhyayaa dvija |

Sapta shashtih tathaa anyaaani niyutaani mahaamune ||

Vimshatistu sahasraani kaalo ayam adhikam vinaa |

Manvantarasya sankhyeyam maanushaih vatsaraih dvija ||

Ayuta is 10000. *Niyuta* is 100000. 852000 divine years is the duration of *Manu*. In terms of mortals, 30 crores, 67 lakhs, 20000 years, (30,67,20,000 years) is the period of a *Manu*.

Sri Engal Aalwaan's Commentary:

Tasmin maanusha samvatsara samkhyam aaha - trimshat iti |

*Vimshatih iti | Adhikam vinaa manvantaratya maanushaih
varshasseyam sankhyaa iti anvayah |*

Like this, there are fourteen *Manvantaas* in one day of *Chaturmukha Brahma*.

Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 22:

Chaturdasha guno hi esha kaalo braahmamahah smrutah |

Braahmo naimittiko naama tasyaante prati sancharah ||

Fourteen times this is (fourteen times one *manvantara*) is said to be one day of *Chaturmukha Brahma*. At the end of this day, *pralaya* happens, this is said to be *braahma prati sanchara*. This is *naimittika pralaya*.

Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 23:

Tadaa hi dahyate sarvam trailokyam bhoorbhuvaadikam |

Janam prayaanti taapaartaa maharloka nivaasinah ||

All the three *lokaas* - *bhooh*, *bhuvah*, *suvah*, all get burnt; this is said to be *naimittika pralaya*. The seven *lokaas* - *bhooh*, *bhuvah*, *suvah*, *mahah*, *janah*, *tapah*, *satyam* - out of these the three *lokaas* *bhooh*, *bhuvah*, *suvah* get destroyed; and because of the heat, the people residing in the fourth *loka* *mahah* move to the fifth *loka*, *jana loka*.

Sri Engal Aalwaan's Commentary:

*Chaturdasha guna iti | Braahma iti | Brahmano grasanaa braahmah | *
Nimittam tatra yaccheta iti naimittikatvam vakshyati |*

Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 24:

Ekaarnave tu trailokye brahmaa naaraayanaatmakah |

Bhogishayyaam gatah shete trailokya graasa brahmitah | |

When all the three worlds become one huge ocean, Brahma who is having *Naaraayana* as his *aatmaa*, he goes and sleeps in the bed of *Aadishesha*, having engulfed all the three *lokaas*, having increased in measure.

This is explained in the *vyaakhyaana*, which we will see in the next class.

In this sectionr, we saw the divisions of time, *nimesha*, *kalaa*, *kaashthaa*, *muhurta*, *ahoraatra*, *paksha*, *maasa*, *ayana*, *varsha*; we also saw the durations of the four *yugaas*, and the day of *Chaturmukha Brahma*, which contains 1000 *chaturyugaas*, and how these are divided. There is *sandhyaa* and *sandhyaamsha* before and after each *yuga*. At the end of a day of *Chaturmukha Brahma*, *naimittika pralaya* happens, and all the three worlds are going to be engulfed in fire.

Paraasharar is explaining the various durations of the *Chaturyugaas*, the fourteen *Manvantaraas* in a day of *Chaturmukha Brahma*, in terms of *deva varshaas*, and *manushya varshaas*, the divisions and counts. Fourteen *Manvantaraas* are one day of *Chaturmukha Brahma*; at the end of the day, the *pralaya* is called *Braahma*, or *naimittika pralaya*; those staying in *mahar loka* move to *janar loka*.

Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 24:

Ekaarnave tu trailokye brahmaa naaraayanaatmakah |

Bhogishayyaam gatah shete trailokya graasa bruhmitah | |

When all the three worlds become one huge ocean, *Brahma* who is having *Naaraayana* as his *aatmaa*, he goes and sleeps in the bed of *Aadishesha*, having withdrawn all the three *lokaas*, having increased in measure.

Sri Engal Aalwaan's Commentary:

*Chaturdasha guna iti | Braahma iti | Brahmano grasanaat braahmah | *
Nimittam tatra yaccheta iti naimittikatvam vakshyati |*

*Ekaarnava itiyaadi | Graasa bruhmitah - trailokya graasa samaye
bhagavat anupravesha atishayaat bruhmitah |*

Graasa bruhmitah means eating up or swallowing. The three *lokaas* merge into *Brahma*. There is an increase, *atishaya* in *Chaturmukha Brahma*.

*Jnyaana bruhmita iti paathe tat tat jeeva karma vaasanaa jnyaana
bruhmitah |*

There is a *paatha* called *jnyaana bruhmita*, where the knowledge of *karma vaasanaas*, there is increase. *Brahma* withdraws everything into him, and there is some *atishaya* in him.

*Shree janma rahasye parashuraama aadivat brahmanah avataaratva
vachanaat bhagavat cheshtayaah eva udbhootatvaat cha tasya
bhogishayana vachanam abhiruddham |*

How is *Chaturmukha Brahma* sleeping on *Aadishesha*, is it not *Sriman Naaraayana* sleeping on *Aadishesha*, in *Paramapada*? This is explained in the Commentary. Just like *Parashuraama*, who is said to be *Bhagavaan's*

avataara, *Chaturmukha Brahma* is also said to be an *avataara* of *Bhagavaan*, and it is sport of *Bhagavaan* only, he manifests as a sport of *Bhagavaan*, so telling him as sleeping on *Aadishesha* - there is nothing wrong.

*Avataaratve hi yogi chintyatvam uchyate | Balabhadraadi vadatraapi * Vishnurbrahmasvaroopena svayameva vyavasthitah * ityuktam |*

Just like *Balarama*, *Vishnu* is Himself present in the form of *Brahma*. There are many other explanations given for this.

*Atha vaa * Yathaa sushvaapa bhagavaan ap shayyaam eka eva hi * ityatra ap shaayyaa vachanam bhogi shayyaa vyavadhaanasaham; yathaa cha * Ksheerode vasati prabhuh * ityatra ksheeroda vaasah sreemadaayatana divya mantapa yoga peethaadi vyavadhaanasahah |*

This is also told in another place, that *Bhagavaan* slept in water, during the interruption, He might have been sleeping on the waters here; in between, *Bhagavaan* sleeps in *ksheera samudra*, which is outside the *Vaikuntha*.

Evam brahmaa bhogishayyagata iti atraapi naabhi saroruha vyavadhaanasaham |

Chaturmukha Brahma is sleeping on *Aadishesha* may mean that he is sleeping in the lotus in the navel of *Bhagavaan*.

*Tathaa cha sri vishnudharme * Ekaarnave jagatyasmin brahmanyabhita tejasi | Krishna naabhi hruda udbhoota kamala udara shaayini | |*

In *Vishnu Dharma*, it is told that *Chaturmukha Brahma* is sleeping on the lotus which is sprouted from the *naabhi*, navel of *Bhagavaan*.

** Samhrutya vishvam jalashaayine cha namo namah kaitabha
naashanaaya | Sva naabhi padmodara shaayine cha brahma svaroopo
gataaya deva | **

Having withdrawn all the worlds, and sleeping on the waters, who destroyed *Kaitabha*, I do *namaskaara*. and He Himself has taken the form of *Chaturmukha Brahma*, who is sleeping on the lotus which is sprouting from His *naabhi*.

** Sva naabhi kamalodbhoota kamalodara shaayine |*

One who is sleeping on the lotus which has come out of His navel.

*Iti cha bhagavato jalashaayitvam brahmanah padmodara shaayitvam
cha uktam |*

Bhagavaan is sleeping on the waters, and from His navel, there is a lotus which has come up, and on that *Chaturmukha Brahma* is sleeping.

*Tathaa cha sreehari vamshe * Poorne yugasahasre * iti aarabhya
kalpakshaye brahmanaa saha devaanaam bhagavat anupravesham
uktvaa **

It is also told in *Hari Vamsha* that at the end of the *kalpa*, along with *Chaturmukha Brahma*, all the *devaas* go and merge into *Bhagavaan*,

*Sahasra sheershaa purusho rukmavarnastu ateendriyah | Sushvaapa
salile tasmin * iti bhagavatah salila shayanam uktvaa*

Bhagavaan is sleeping on the waters.

** Brahma tu salile tasmin jyotirbhootvaa chacaara ha | Nishaayaam
iva khadyotah praavrutkaale tatastu sah * iti brahmanah salila
upakshite padme shayanam uktam |*

As though the fireflies in the night in the rainy season, *Chaturmukha Brahma* was going around. These are all *pramaanaas*. When it says that *Chaturmukha Brahma* is sleeping on the *Aadishesha*, it is to be understood like this - *Bhagavaan* is sleeping there, and in His *naabhi*, there is a *padma* which has come out, and *Chaturmukha Brahma* is sleeping on that lotus.

Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 25:

Janasthaih yogibhih devah chintyamaanah abjasambhavah |

Tat pramaanam hi taam raatrim tadante srujate punah ||

Yogis who are present in the *jana loka*, they meditate upon Him. This is also due to *avataara* only. A night also happens which has equal measure as the day - this is when *Chaturmukha Brahma* is sleeping. At the end of the night, he again starts creation.

Sri Engal Aalwaan's Commentary:

*Janasthairiti || Taam braahmeem raatrim, nairantaryena shete,
srujate punah, trailokyam iti sheshah |*

Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 26:

Evam tu brahmano varsham evam varsha shatam cha yat |

Shatam hi tasya varshaanaam paramaayuh mahaatmanah ||

Like this, one year, and one hundred years will pass. One day has fourteen *Manvantaraas*, and an equal duration of one night happens. Like

this, 365 days is one year, and like this, one hundred years will pass. This hundred years is said to be the life span of *Chaturmukha Brahma*.

Sri Engal Aalwaan's Commentary:

*Uktam artham nigamayati - evam ityaadinaa | Evam iti anena
poorvoktaa brahma dina samkhyaa vivakshitaa | Tasya varshanaam
shatam paramaayuh - tasya aayushah param iti samjynaa iti arthah |*

Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 27:

Ekam asya vyateetam tu paraardham brahmano anagha |

Tasya ante abhoot mahaa kalpah paadma iti abhivishtrutah | |

O blemishless *Maitreya*, *para* is one life span of *Chaturmukha Brahma*. Half of it is *paraardha*. This half lifespan is already spent. At the end of this first half lifespan, which is called on *paraardha*, the *mahaa kalpa* called *paadma*, happened. This is the last *kalpa* of the first fifty years of *Chaturmukha Brahma*.

Sri Vishnu Puraana, Amsa 1, Chapter 3, Shloka 28:

Dviteeyasya paraardhasya vartamaanasya vai dvija |

Vaaraaha iti kalpo ayam prathamah parikeertitah | |

The first *kalpa* of the present *paraardha*, the second half of *Chaturmukha Brahma*, is called *Vaaraaha*.

Sri Engal Aalwaan's Commentary:

Ekam iti | Paraardham parasya ardham iti arthah |

We do *sankalpa* as *Shveta varaaha kalpe*.

|| *Iti shree vishnu puraane prathame amshe triteeyo adhyaayah* ||

The third chapter of the First *Amsha* comes to an end.

|| *Iti shree bhagavad raamaanuja paadaaravinda bhrungaayamaana vishnu chitta virachite shree vshnu puraana vyaakhyaane vishnu chitteeye parthame amshe triteeyo adhyaayah samaaptah* ||

Sri Engal Aalwaan, who is like a bee in the lotus feet of *Bhagavad Raamaanuja*, the *vyaakhyaana* of *Sri Vishnu Puraana*, called *Vishnu Chitteeya*, the third Chapter of the First *Amsha* comes to an end.

|| *Atha Chaturtho Adhyaayah* ||

Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 1:

Maitreya uvaacha:

Brahmaa naaraayanaakhyo asou kalpaadou bhagavaan yathaa |

Sasarja sarva bhootaani tat aachakshva mahaamune ||

O great sage. This *Brahma* who is known as *Naaraayana*, at the beginning of the *kalpa*, how he created all the beings, please do tell me that.

Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 2:

Sri Paraasharah:

Prajaah sasarja bhagavaan brahmaa naaraayanaatmakah |

Prajaapati patih devo yathaa tat me nishaamaya ||

The Lord *Prajaapati*, *Chaturmukha Brahma*, who has *Bhagavaan* as the inner self, the way he created all beings, listen from me.

Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 3:

Ateeta kalpa avasaane nishaa supto sthitah prabhuh |

Sattvodriktah tadaa brahmaa shoonyam lokam avaikshata | |

At the end of the *kalpa* which just passed, he slept the whole night and then woke up. Having woken up, after the night, he was having excess of *sattva*, and saw the world which was totally empty.

Sri Engal Aalwaan's Commentary:

*Atha paadma kalpa kathaa vishayaat brahma proktaat paadma
puraanaat anantaram vaaraaha kalpa vruttaanta vishayam idam
vaishnavam puraanam iti darshayitum praak paraardha praaptam
paadmam kalpam anoodya vaaraaha kalpa vruttaantam prastouti -
ateeta kalpa iti | Tathaa uktam maatsye - Etat eva cha vai braahmam
paadme kalpe jagat hitam | Sarva bhootaatmakam yat tat paadmam iti
uchyate budhaih | Vaaraaha kalpa vruttaantam adhikrutya
paraasharah | Yaan praaha dharmaan akhilah tat uktam vaishnavam
viduh | | * iti | Sattvodriktah bhagavat anupravesha atishayaat tasya
eva vaaraahaadi avataara prasiddheh |*

Brahma told about the last *kalpa* of the first *paraardha*; this is called *Paadma Puraana*. What is taught by *Paraashara* is about the *Vaaraaha kalpa*. To show that it is called *Vaishnava Puraana*, he starts to talk about *Varaaha kalpa*. What is told by Brahma is called *Braahma Puraana*; it was told for the good of the whole world; that is *Paadma Puraana*. All the things which happened in the *Vaaraaha Kalpa*, whatever *Paraashara* has told, all *dharmaas* told, that is *Vaishnava Puraana*. *Bhagavaan* has done *anupravesha*, and *Bhagavaan* is well known for His *avataara*, *Varaaha*.

In this fourth chapter, *Varaaha avataara* is going to be told.

Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 4:

Naaraayanah paro achintyah pareshaam api sa prabhuh |

Brahma svaroopi bhagavaan anaadih sarva sambhavah ||

Brahma who woke up from sleep, with excess *sattva*, he saw the world which was empty, and He is *Naaraayana*, *para*, Supreme, beyond out thinking, lord of all, He Himself is present as *Brahma*, beginningless, cause of everything.

We get a doubt here whether *Brahma* and *Naaraayana* have *svaroopa aikya*. This is made clear here.

Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 5:

Imam cha udaaharanti atra shlokam naaraayanam prati |

Brahma svaroopinam devam jagatah prabhavaapyayam ||

This *shloka* is being told about *Naaraayana*. The Lord who is present in the form of *Brahma*, and who is the cause of creation and destruction of the world. *Manu* and others tell this.

Sri Engal Aalwaan's Commentary:

Atra brahma naaraayanayoh svaroopaa aikya shankaayaam manu aadayoh tayoh bheda param naaraayana vishayam shlokam udaaharanti iti aaha imam cha iti |

Manu and others have told *shlokaas* which clearly mention that *Chaturmukha Brahma* and *Naaraayana* are different and distinct.

This *shloka* is from *Manu Smruti*.

Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 6:

Aapo naaraa iti proktaa aapo vai narasoonavah |

Ayanam tasya taah poorvam tena naaraayanah smrutah ||

This is *shloka* about *Naaraayana* which clearly states that He is different and distinct from *Chaturmukha Brahma*. The waters are said to be *Naaraa*, and they are the progeny of *Nara*. They are the residing place for Him, He is said to be *Naaraayana*.

Sri Engal Aalwaan's Commentary:

Tam eva shloka darshayati aapa iti | * Praaduraaseet tamonudah * iti prakruteh parama kaarana bhooto bhagavaan avinaashitvena nara iti uchyate | Tat srushtaa aapo naaraah | Ap shabdah srujya tattvaantara pradarshana parah, * Naraat jaataani tattvaani naaraaneeti tato viduh | Taani eva cha ayanam tasya tena naaraayanah smrutah || ityaadi darshanaat | Asya ayanam anupravishtasya shareeram | * Yat ambu vaishnavah kaayah * iti vakshyati | Poorvam brahma srushteh praak | Kaarana bhooto bhagavati naaraayana shabda nirvachanaat tasya kaarya bhootaat brahmano bheda iti bhaavah |

Bhagavaan is only said to be *Nara*. There is no *naasha*, therefore He is said to be *Nara*; He is the sole cause of everything. Whatever is created from Him are *naaraah*. Everything that is created is indicated by *ap shabda* here. Whatever was created from *Nara*, are all called *naara*, they are the resting place for Him. Because He is *antaryaami*, He is residing in everything as *antaryaami*. This is one of the *vyutpattis* for *Naaraayana shabda* according to *Bahuvreehi samaasa*. *Naaraah ayanam tasya sah naaraayanah | Naaraanaam ayanam naaraayanah is tatpurusha samaasa*.

In *Shruti*, *swara* itself will tell how the meaning is to be taken. When He becomes *antaryaami*, then only the *vastu* gets the *vastutva*. *Naaraayana* is different from *Chaturmukha Brahma*, and there is no *svaroopaa aikya*. *Naama roopa vyaakarana* was done after His *anupravesha*. He is present as *antaryaami* in any object which has name or form. Ultimately, everything connotes *Bhagavaan* only in *aparyavasaana vrutti*. They are all His *shareera*, inseparably associated with Him. That which is *aadheya*, *niyaamyaa*, *shesha* is *shareera*. Water is *Vishnu's shareera*. *Poorvam* means before *srushti*. Before *srushti*, *Naaraayana* is the cause, *kaarana*. This clearly distinguishes the effect and cause. In the causal state, *Bhagavaan* is said to be *Naaraayana*, and in the state of effect, *Chaturmukha Brahma* is created, and He is residing as *antaryaami*. So, He is different and distinct from *Chaturmukha Brahma*.

Aaseet idam tamobhootam aprajnyaatam alakshanam |

It was called *Tamas*, and it was without any name and form differentiation. And then, *Bhagavaan* creates from that.

Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 7:

Toyaa antasthaam maheem jnyaatvaa jagati ekaarnaveekrute |

Anumaanaat tat uddhaaram kartukaamah prajaapatih ||

The whole world has become one huge ocean. He inferred that I have to do *uddhaara* of this world.

Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 8:

Akarot sva tanoom anyaam kalpaadishu yathaa paraa |

Matsya koormaadikaam tadvat vaaraaham vapuraasthitaah ||

He took the form of the boar, in the same way that He had done *Matsya avataara*, *Koorma avataara*, in other *kalpaas*. He took on the form of *Varaaha*.

Sri Engal Aalwaan's Commentary:

*Toyaantaam iti | Toyaantaam samaheem iti paathaantaram |
Toyenaanto naasho yasyaah taam | Anumaanaat * So apashyat
pushkara parnam iti pushkara parna linga darshanaat jnyaatvaa,
naaraayana moorteh anyaaam matsya koormaadikaam sva tanum yathaa
puraa akarot tathaa varaaha roopam aasthitah toyam pravivesha iti
anvayah |*

Worlds when they end, they all become water. In the state of dissolution, everything becomes water. He saw a lotus leaf floating on the water. Seeing this, He inferred that the world is immersed in this, and I have to uplift this world and bring it out. Having taken the form of the boar, He entered into the water.

Bhagavaan took on the form of *Varaaha*, and entered into the water in order to save the world.

This is a wonderful explanation of the *Varaaha Avataara*.

Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 9:

*Veda yaynya mayam roopam ashesha jagatah sthitou |
Sthitah sthiraatmaa sarvaatmaa paramaatmaa prajaapatih ||*

As though it is made of *Veda* and *yajnya*, as though the world is supported by *Veda* and *Vaidika dharma*, is the meaning. For the purpose of sustenance.

Sri Engal Aalwaan's Commentary:

***Veda iti | Veda yajnya mayama roopam veda yajnya mayatvena
niroopaneeyam, veda vaidika dharmaih bhooh dhaaryate iti bhaavah |
Sthitou sthitah sthiti nimittam aasthitah, sthiraatmaa rakshane sthira
chittah |***

He is very firm about protection. He is the inner self of everything, the Supreme Self.

Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 10:

Jana loka gataih siddhaih sanakaadyaih abhistutah |

Pravivesha tadaa toyam aatmaa aadhaaro dharaadharah ||

Sanaka and others who have moved to *jana loka*, are eulogizing Him, singing hymns of praise of His wonderful powers and capabilities, in order for creation. He Himself is the support of Himself, there is no other support. He entered into the waters, one who is supporting the world.

Sri Engal Aalwaan's Commentary:

***Jana loka iti | Abhistutah strushtyartham udbodhita mahimaa;
stooyamaana hi devataa veeryena vardhate iti nyaayaat |***

It is well known that when a *devataa* is praised, the *veerya* increases.

Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 11:

Nireekshyatam tadaa degee paataala talam aagatam |

Tushtaava pranataa bhootvaa bhakti namraa vasundharaa ||

Bhoodevi, bowing in great devotion, was greatly pleased, and felt very happy, on seeing *Bhagavaan* entering in the form of a great boar, into the *paataala*.

[Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 12:](#)

Sri Pruthivi uvaacha:

Namaste pundareekaaksha shankha chakra gadaadhara |

Maam uddhara asmaat adya tvam tvaatto aham poorvamutthitaa | |

O Pundareekaaksha, one who is holding shanka, chakra, gadaa, please do save me from here. I was created by You only. I was born from You only. From this ocean that has formed, please do save me.

[Sri Engal Aalwaan's Commentary:](#)

Nama iti | Maam uddhara asmaat pralaabdheh | Tvatta utthitaa utpannaa |

[Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 13:](#)

Tvayaa aham uddhrutaa poorvam tvanmayaa aham janaardana |

Tathaa anyaaani cha bhootaani gagana aadeeni asheshatah | |

Earlier also, I was saved by You. You are the material cause for me. In the same way, all the other elements, sky, You are the only cause.

[Sri Engal Aalwaan's Commentary:](#)

Tvayaa iti | Tvat mayaa tvat mayee tvat upaadaanaa |

[Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 14:](#)

Namaste paramaatmaatman purushaatman namo astu te |

Pradhaana vyakta bhootaaya kaala bhootaaya te namah ||

O Supreme Lord of everything, You are only present as *pradhaana*, the unmanifest, the manifest, and also *kaala*. I offer my obeisance to You.

Sri Engal Aalwaan's Commentary:

Nama iti | Paramaatmaatman purusha aadi chatooroopa vilakshana svaroopam | Apyaye aniruddhaadayah purusha achyuta satya vaasudevaakhyaaah |

One who is having four distinct forms, called *Purusha* and others. During *pralaya*, the four forms told in *aagamaas*, *Vaasudeva*, *Sankarshana*, *Pradyumna*, *Aniruddha*. *Aniruddha* is called *Purusha*. *Pradyumna* is called *Achuyta*. *Sankarshana* is called *Satya*.

Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 15:

Tvam kartaa sarva bhootaanaam tvam paataa tvam vinaashakrut |

Sarga aadishu prabho brahma vishnu rudra aatma roopa dhruk ||

You are the creator of everything, You are the protector, You are the destroyer. All these You do during creation and others, taking on the form of *Brahma*, *Vishnu* and *Rudra*.

Sri Engal Aalwaan's Commentary:

Tvam iti | Brahma ityaadi - brahma vishnu rudra roopa dhara |

Taking on the form of *Brahma*, *Vishnu*, *Rudra*, You only do creation, sustenance and destruction of this world.

Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 16:

Sambhakshayitvaa sakalam jagati ekaarnaveekrute |

Sheshe tvam eva govinda chintyamaano maneeshibhih | |

Having eaten up everything, the world becomes one huge ocean, You are only sleeping, O Govinda, being meditated upon by the knowledgeable wise ones.

Sri Engal Aalwaan's Commentary:

Sambhakshayitvaa iti | Sheshe - svapishi |

Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 17:

Bhavato yat param (roopam) tattvam tat na jaanaati kaschana |

Avataareshu yat roopam tat archanti divoukasah | |

What is the supreme reality of Your *svaroopa*, *svabhaava*, nobody can know that fully. The gods worship You in the form of Your *avataaraas*.

This is one of the *prayojana* of *avataaraas*, as is also seen in *Geetha Bhaashya*. If *Bhagavaan* does not do *avataara*, nobody will know in which form to worship *Bhagavaan*. The supreme form which He exists as *Paravaasudeva*, nobody has seen or can imagine. How to do *dhyaana* without a form? The mind needs an *aalambana*, a support for meditation. This is why *Bhagavaan* does *avataara*, in order to show a form, in which all can meditate upon Him and worship Him.

Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 18:

Tvam aaraadhya param brahma yaataa muktim mumukshavah |

Vaasudevam anaaraadhya ko moksham samavaapsyati | |

Those who are desirous of getting liberated, they were liberated by worshipping You only. Who can get liberated without worshipping *Vaasudeva*. *Vasati atra iti vai yatah, sarvam yatra vasati, sarvatra asou vasati.*

Like this, *pruthivi* is eulogizing *Bhagavaan* in the *Varaaha avataara*, in these most wonderful *shlokaas*. Further, *pruthivi* praises the *yajnya svaroopta*, and the *Varaaha roopa* is explained by *Paraasharar*.

Pruthivi Devi is eulogizing *Mahaa Varaaha*. The *Varaaha Stuti* by *pruthivi* has started.

[Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 17:](#)

Bhavato yat param (roopam) tattvam tat na jaanaati kaschana |
Avataareshu yat roopam tat archanti divoukasah | |

[Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 18:](#)

Tvam aaraadhya param brahma yaataa muktim mumukshavah |
Vaasudevam anaaraadhya ko moksham samavaapsyati | |

Worshipping You only, O Supreme Brahman, all those desirous of *moksha* attain *mukti*. Without worshipping *Vaasudeva*, how can anyone get *moksha*?

[Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 19:](#)

Yat kinchit manasaa graahyam yat graahyam chakshuraadibhih |

Buddhyaa cha yat paricchedyam tat roopam akhilam tava ||

Pruthivi is praising *Bhagavaan's* most wonderful *Varaaha roopa*. Whatever is grasped through the mind like *sukha*, *dukha*, etc., whatever is perceived through our external senses like eyes, and whatever is known by our intellect, inference, that is whatever is known through other *pramaanaas* like *anumaana*, all that form is Yours only. You are only existing as everything.

Sri Engal Aalwaan's Commentary:

Yat kinchit iti | Manasaa graahyam sukhaadi, chakshuraadi graahyam roopaadi, buddhyaa paricchedyam vyaapti sambandha jnyaana aadinaa pramaanaantara paricchedyam |

Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 20:

Tvat mayaa aham tvat aadhaadhaaraa tvat srushtaa tvat samaashrayaa |

Maadhavem iti loko ayam abhidhatte tato hi maam ||

The *upaadaana kaarana* of *pruthivi* is *Bhagavaan* only. You are my support, I am created by You only, I have taken refuge in You only. Since I belong to *Maadhava*, in the world, I am known as *Maadhavee*.

Sri Engal Aalwaan's Commentary:

Tvat mayaa iti | Maadhavem | Maadhavasya iyam iti maadhavem |

Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 21:

Jayaa akhila jnyaana maya jaya sthoola mayaa avyaya |

Jayaa ananta jaya avyakta jaya vyakta maya prabho ||

Hail to You, O Lord. One who knows everything by Himself. You are only the gross universe that is being seen, hail to You. You don't undergo any change, You are immutable. You are endless, You are unmanifest. You are *mahat* and others.

Definition of *sarvajnya* as told by *Aalavandaar* is *yo vetti yugapat sarvam pratyakshena sadaa svatah*, He knows everything at the same time, directly, all the time, by Himself.

Mahat itself is said to be unmanifest; but compared to that, *Bhagavaan's* form is still more subtle.

[Sri Engal Aalwaan's Commentary:](#)

[Jaya iti | Akhila jnyaana maya - sarvajnya | Sthoolam jagat - tanmaya | Vyaktam mahat aadi, tanmaya |](#)

O Lord, You are the omniscient, the gross universe, everything is Your mode, being Your *shareera*. You are the immutable, You are the endless unmanifest, and the manifest. Everything is You only.

[Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 22:](#)

[Paraa paraatman vishvaatman jaya yajnya pate anagha |](#)

[Tvam yajnyah tvam vashatkaarah tvam onkaarah tvam agnayah ||](#)

You are the inner self of everything that is superior and inferior, You are the Lord of the sacrifices, You are the one worshipped by the sacrifices, O blemishless, You are only the *yajnya*, You are *vashatkaara*. You are only the *pranava*, You are only the three *agnis* that are used in the *yajnya* (*gaarhapatya*, *daakshnaagni*, *aahavaneeya*).

Sri Engal Aalwaan's Commentary:

Paraa paraatman iti | Paraa paraatman utkrushta nikrushtayoh aatma bhoota | Vashatkaaraha astu shroushat ityaadi mantrah |

In *Vedaas*, there are many *mantraas* that are used, like *Astu shroushat*. You are all those *mantraas*.

Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 23:

Tvam vedaah tvam angaani tvam yajnya purusho hare |

Sooryaadayo grahaa taaraah nakshatraani akhilam jagat ||

You are only the *Vedaas*, You are *Veda pratipaadya*, You are the supporter of the *Vedaas*, You are the various *angaas* of the *Vedaas* - *shikshaa*, *vyaakarana*, *nirukta*, *chandas*, etc., You are the one worshipped by the *yajnyaas*, You are the *adhidevataa* of the *yajnyaas*, You are the *Soorya* and the planets, stars.

Vedaas are residing in *Bhagavaan* during *pralaya*, and He teaches them to *Chaturmukha* during *srushti*.

Sri Engal Aalwaan's Commentary:

Tvam iti | Yajnya purushah yajnya aadi devataa | Taaraah kruttikaadyaah | Nakshatraani devagruhaah |

Nakshatraani is explained as *deva gruhaah*, *Shruti* says *Devagruhaa vai nakshatraani*, the residing places of the gods.

Everything is supported by You, everything is Your *shareera*, everything is controlled by You, and is existing for Your purpose only.

Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 24:

Moorta amoortam adrushyam cha drushyam cha purushottama |
Yat cha uktam yat cha na eva uktam mayaa atra parameshvara |
Tat sarvam tvam namah tubhyam bhooyo bhooyo namo namah ||

The substances which exist everywhere are *moorta*. *Amoorta* are unmanifest or subtle. That which is unseen and that which is seen. Whatever I have mentioned here, and what I have not told, O Supreme Lord, You are everything. Everything is You only. I bow down in reverence to You again and again.

Sri Engal Aalwaan's Commentary:

Moorta amoortam iti | Moortam sarvagatam dravyam | Drushyam pratyaksham |

Pruthivi eulogizes Lord *Varaaha* in this wonderful way. *Paraasharar* continues explaining that wonderful form of *Varaaha*.

Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 25:

Sri Paraasharah:

Evam samstooyamaanah tu pruthivyaa dharaneedharah |
Saamasvara dhvanih shreemaan jagarja parighargharam ||

Bring eulogized by *Pruthivi*, the Lord who is bearing the earth, His voice was like *Saama Veda*, who is ever associated with *Shree*, *Bhagavaan* was very

pleased by the hymns of praise by *Pruthivi*, and roared, indicating that He approved all of this.

Sri Engal Aalwaan's Commentary:

*Evam iti | Parighargharam iti varaaha jaati dhvani anukrutih |
Garjanam strotra anumodana prakaarah |*

Parigharghara is the sound made by the boar.

Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 26:

*Tatah samukshipya dharaam sva damshtarayaa mahaa varaahah sphuta
padma lochanah |*

*Rasaatalaat utpala patra sannibhah samutthita neela iva achalo
mahaan ||*

Paraasharar says *Mahaa Varaaha*. He, with lotus like eyes, wide open, brought out the earth, from *Rasaatala*. He was looking like a huge dark hued mountain, like the dark hue of the lotus petal, as though a great mountain goes up from *Rasaatala*.

Sri Engal Aalwaan's Commentary:

*Tata iti | Sphutam vikasitam | Neela utpala patravat snigdha
shyaamah |*

Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 27:

*Uthisthataa tena mukhaanilaahatam tat sambhavaambho jana loka
samshrayaan |*

*Sanandanaadeen apakalmashaan muneen chakaara bhooyo api
pavitrataa padam ||*

As *Varaaha* was rising up, from His face, his mouth, the breath which was coming out, which is *Veda maya*; the water which was gushing out being pushed by the breath of *Mahaa Varaaha*, went up to *Jana Loka*, and *Sanandana* and the *munis*, who were taking refuge in *Jana Loka*, it purified them; all their blemishes got washed away; it made them pure.

Sri Engal Aalwaan's Commentary:

*Uttisthateti | Tat samplavaambha iti paathaantaram | Tat samplavaambhah tat abhisheka jalam | Bhagava mukha nishvaasya veda mayatvaaat tat prerita sheekara sparshaat iti paavanatvam * tasya vaa etasya mahato bhootasya nihsvasitam etat yat rigvedah * ityaadi shruteh | Ambhovisheshanam vaa pavitrataa padam iti |*

The water became pure being pushed by the breath of *Bhagavaan*, the breath is said to be *Veda maya*; the Supreme Brahman, His *nihsvaasa* is nothing but *Rig veda*. Being pushed by that, it had a cool touch, and it became most pure. Because of being pushed by the *Mahaa Varaaha*'s breath, waters became purified and went up to *Jana Loka*, and purified all the *munis* there.

Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 28:

Prayaanti toyaani khuraagravikshate rasaatale adhah kruta shabda santati |

Shvaasaanilaastaah paritah prayaanti siddhaa jane ye niyataa vasanti ||

Rasaatala was torn apart by the sharp edge of the tusks of *Mahaa Varaaha*, water started moving down, gushing down making great noise. And being pushed by the breathing of *Mahaa Varaaha*, the waters started gushing all over, including the *Jana Loka* where *siddhaas* are living.

Sri Engal Aalwaan's Commentary:

*Prayaanti ityaadi | Varaahasya khuraagrena vikshate videerne
rasaatale sati, adhah anda kataahe prayaanti sma | Kruta shabda
santati iti kiyaa visheshanam | Tathaa cha shri vishnu dharmottare
gangaa vyaaptou paataalaani adhikruti uktam * roukma bhoumaat adho
yaataa roudram tejah sudaarunam | Tatra api avilayam yaataa
varaaham lokamaagataa | Vaaraaha loke brahmaandam adha oordhve
bhinnavaan harih | Chidrena tena saa devee svaam yonim
punaraagataa |*

Rasaatala being torn apart, the waters started moving down in the *anda kataaha*. Great noise was made by the moving waters, when the *Rasaatala* got torn apart. *Sri Engal Aalwaan* quotes *Vishnu Dharma*, where *Ganga* came from *Deva Loka* to here, it went to various worlds. Various layers of the earth are told - *shveta bhouma*, *rakta bhouma*, *shilaa bhouma*, *rukma bhouma*. Crossing all of this, it came to *Vaaraaha loka*. *Brahmaanda* was torn apart into two halves by *Hari*. After that, He again came back to the original place.

Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 29:

*Uttishtatah tasya jalaardra kuksheh mahaa varaahasya maheem
vigruhya |*

*Vidhunvato veda mayama shareeram romaantarasthaa munayah
stuvanti | |*

Mahaa Varaaha, as He rose up, all His body was wet with water, bringing out the earth, He shook off His body. His *shareeara* is said to be *Veda maya*, the hairs of the mane spread till *jana loka*. Those who were standing in between the hairs of the mane, started praising Him.

Sri Engal Aalwaan's Commentary:

*Uttishtatah iti | Romaantarasthaa munayah iti | Jana lokam yaavat
taavat roma prasaaranaat iti bhaavah | Stuvanti sma iti sheshah |*

Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 30:

Tam tushtuvuh tosha pareeta chetaso loke jane ye nivasanti yoginah |

*Sanandanaadyaa hi atinamra kandharaa dharaadharama
dheerataroddha tekshanam ||*

All the yogis who are living in the *jana loka*, being very pleased in their minds, with minds filled with great joy, started praising Him. Yogis, none other than *Sanandana* and others, bowing down their heads in great reverence, *Mahaa Varaaha* who was supporting the earth; without doubt, He was casting His glances of *oudaarya* on everything, and everyone.

Sri Engal Aalwaan's Commentary:

*Tam iti | Tosha parita chetasah toshena aanandena vyaaptaani
chetaamsi yeshaam te | Ati namra kandharaah preeti bhaarena |
Dheera taroddhatekshanam nirvishanka udaara eekshanam iti arthah |*

Sanandana and other yogis start praising the *Mahaa Varaaha*.

Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 31:

*Jayeshvaraanaam paramesha keshava prabho gadaa shankha dharaasi
chakradhruk |*

*Prasooti naasha sthiti hetuh eeshvara tvam eva naanyat paramam cha
yat padam ||*

You are the Lord of *Brahma*, *Rudra*. O Lord, One who is bearing the most wonderful divine weapons, *gadaa*, *shankha*, *khadga*, *chakra*. You are the cause of creation, sustenance, destruction. You are only the Lord. The *mukta svaroop*a is also You only. *Parama pada* is *padayate iti padam*, that which is attained, is also You only. *Parama pada* is also under Your control.

Sri Engal Aalwaan's Commentary:

*Jayeti | Eeshvaraanaam brahmaadeenaam | Keshaveti | * Ka iti
brahmano naama eesho aham sarva dehinaam | Aavaam tavaange
sambhootou tasmaat keshava naamavaan | | Iti mahaabhaarate |
Prasooti aadeenaam tvam eva hetuh | Eeshvarah niyantaa | Paramam
cha yat padam mukta svaroopam, tat cha tvatto naanyat | Tat
paramam padam tvam eva iti arthah, tasya tvat adheenatvaat |*

Rudra praises Bhagavaan - Kah is said to be the name of Chaturmukha Brahma. I am Eeshvara. We both were born from You only. That is why You are called Keshava.

Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 32:

*Paadeshu vedaah tava yoopa damshtra danteshu yajnyaah chitayah cha
vaktre |*

*Hutaasha jihvo asi tanooruhaani darbhaah prabho yajnya pumaan tvam
eva | |*

The entire shareera of Paramaatman is said to be yajnya. He is said to be yajnya purusha. All the Vedaas are in Your paada. Your tusk is the yoopa stambha, where the pashu is tied. All the sacrifices are in Your teeth. Your mouth is the altar. Your tongue itself is agni. All the hairs in Your body are sacrificial darbha. O Lord, You are only the personification of a yajnya.

Sri Engal Aalwaan's Commentary:

*Paadeshu iti | Yajnyaah agnistoma aadyaah, chitayah kanka chita
aadyaani chayanaani utara kratushu utara veda sthaaneeyaani |*

Yajnyaah means agnishtoma and other yagnyas, chitayah means kankachita, shyenachita etc which are told that are the chayanas and located in place of uttaravedi in uttarakratu's.

Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 33:

Vilochane raatri ahanee mahaatman sarvaaspadam brahma param shiraste |

Sooktaanya asheshaani sataa kalaapo ghraanam samastaani haveemshi deva ||

Night and day are Your eyes. Day and night are told as the time of the *yajnya*. The refuge of all the *varnaas*. *Brahma*, *pranava* is Your *shiras*. All *Vedic* hymns are Your mane. Your nostrils are the oblations, *havis* offered in a *yajnya*.

Sarvaashrayam is also a *paathaantara*.

Sri Engal Aalwaan's Commentary:

Vilochane iti | Raatri ahanee chandraarkopalakshitou yajnyeeya kaalou | Sarvaaspadam iti paathe sarva varnaashrayatvaat sarvaaspadam | Brahma pranavah | Sataah skandha romaani |

Raatri and ahanee - means the kaalas for yagnyas indicated by Chandra and surya. The times for various yajnyas are decided in jyoutisha (which is a vedaanga). There are two paathas - sarvaaspadam and sarvaashrayam. Since 'brahma' which means pranava is you shiras as it is aashraya for all varnas. Sataakalaapa means the hairs of your mane.

Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 34:

Sruk tunda saamasvara dheera naada praagvamsha kaaya akhila satra sandhe |

Poorteshta dharma shravano asi deva sanaatanaatman bhagavan praseeda ||

Sruk, *sruva*, *darvi*, the ladle with which the *havis* is offered, are Your tongue. Your deep voice is the sound of *saama gaana*. Your body is the

praagvamsha, front portion of the *yajnya vaatikaa*, *agni shaalaa*. A *yaaga* which is ordained to attain something which is immediately available, is a *satram*. All Your joints are the *satra*. Your ears are the *poorta* and *ishta*; the tanks are called *poorta*, and *ishta* are the *yajnya* and others. You are *anaadi*, and of the same form all the time, be pleased.

Sri Engal Aalwaan's Commentary:

Sruk tunda iti | Praagvamsha agni shaalaayaah praagdesah | Satram aasannopaaya chodanaa chodito yaagah | Poortam tataaka khaataadi | Ishtam yajnyaadi |

Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 35:

Pada krama antaa bhuvam bhuvantam aadi sthitam cha akshara vishva moorte |

Vishvasya vidmah parameshvaro asi praseeda naatho asi paraavarasya ||

What is told here is *shabda brahma*, made of *akshara*, *pada*, *krama*, and the way *Vedaas* are recited. The *shabda brahma*, which is all pervading - all are You only. You are the *vaachya* for all the *vaachaka shabdaas*. You are the supreme lord of this whole world. You are the Lord, the one to whom we can pray. *Para avarasya naathah*.

Sri Engal Aalwaan's Commentary:

Pada krameti | Pada kramaabhyaam aakraantam vyaaptam | Anantam aadou cha sthitam shabda brahma iti arthah | Aksharah kakaara aadi varnaatmakah | Naathah praarthyah svaamee vaa |

Everything is pervaded by pada and karma. It means that which exists in the beginning and end - which is shabda brahma. Aksharah means 'ka'kaara and other varnas. Naathah means swamee or one who is prayed to.

Beautiful similes are given how *Mahaa Varaaha* was looking.

Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 36:

*Damshtra agra vinyastam ashesham etat bhroomandalam naatha
vibhaavyate te |*

*Vigaahatah padma vanam vilagnam sarojini patram iva oodhapankam
||*

This entire universe which is placed on the edge of Your tusk, is seen as though You are sporting in the lotus pond, as though a lotus petal having some mud on it. The whole universe on Your tusk is looking like some mud which is sticking to a lotus petal when You are sporting in the lotus pond and get up.

Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 37:

*Dyaavaapruthiviyoh achala prabhaava yat antaram tat vapushaa
tavaiva |*

*Vyaaptam jagat vyaapti samartha deepte hitaaya vishvasya vibho
bhava tvam ||*

O all pervading lord, of incomparable glory, all the place in between *dyu loka* and *pruthivi loka* is all filled with Your great form, which is capable of pervading the entire world. Do good to the entire world. Grace us with all good.

Now, the *Aadi Varaaha Chatusshloki* which is famous, and is commented upon in *Sri Bhaashya* in detail, comes, in the next four *shlokaas*.

Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 38:

Paramaarthah tvam eva eko naanyo asti jagatah pate |

Tavaiva mahimaa yena vyaaptam etat charaacharam ||

Paramaarthah is that which is real, there is no other Lord. He is *chit achit vishishta*, so everything is said to be Him only. You are the Lord of the universe. All this is Your glory only. All the movables and immovables are pervaded by Your *mahimaa* only.

Sri Engal Aalwaan's Commentary:

*Paramaarthah ityaadi | Paramaarthah satyah | Tvat vyatiriktah paramaartho naasti * Bahu syaam * Sa brahmaa sa shivah sa indrah sah aksharah paramah svaraata * Neha naanaasti * Tasmin jajnye svayam brahmaa * Sarva gatvaat anantasya * Tat anupravishya, sat cha tyat cha abhavat, * Harih akhilaabhih udeeryate * Hareh na kinchit vyatiriktam asti * ityaadibhih | Atra hetuh yena upaadaana bhootena tvayaa etat charaacharam vyaaptam tasya tava eva charaacharaatmano mahimaa, atah tvat aatmakam eva idam sarvam iti, tvat anyah ko api paramaartho naasti iti bhaavah |*

There is no other *paramaarthah* other than You. *Bhagavaan* did *sankalpa* 'Let Me become many', He Himself became many. Everything is His *vibhooti*, all are told in *saamaanaadhikaranya*. He is the *antaraatman* of everything. The multiplicity of *brahmaatmaka* and *abrahmaatmaka* does not exist. *Brahma* was also born in Him only. He is everywhere. Having entered, He became *sat* and *tyat*, *chetana* and *achetana*. You who are the material cause of everything, all the movables and immovables are pervaded. This is all Your greatness, glory. Everything is *bhagavadaatmaka*; You are the inner self of everything. There is nothing other than You which can be said to be *paramaarthah*. This all pervasiveness of Yours, with which You are pervading all the movables and immovables, is Your glory.

This is also explained in *Sri Bhaashya*. *Paramaarthah tvam eva ekah ityaadyapi na krutsnasya apaaramaartham vadati. Api tu krutsnasya tadaamakatayaa tat vyatirekena avasthitasya apaaramaartham*. Because everything is *bhagavat aatmaka*, there is nothing which is existing apart from Him as not being *bhagavat aatmaka*. Because You are pervading all these movables and immovables, everything is *bhagavat aatmaka*, having You as inner self, there is nothing other than You. Because of being the inner self of everything, You are only the *paramaarthah*. This all pervasiveness which is there, is Your glory, greatness. Otherwise, if everything was illusion, it would have been told *bhraanti*. It is not said *bhraanti*, but *mahimaa*. *Bhaashyakaarar* mentions the *Mahaa Varaaha avataara* of *Vishnu Puraana* here. O Lord of the universe, all these become secondary if everything was illusion. This whole *prakarana* is eulogizing the *Mahaa Varaaha*, who uplifted the universe, very easily, without any difficulty.

[Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 39:](#)

Yat etat drushyate moortam etat jnyaanaatmanah tava |

Bhraanti jnyaanena pashyanti jagat roopam ayoginah | |

All that which are manifest, the gross form, this universe which is being seen, all is Your form only, because You are the one who is pervading all these as the inner self. All these are Your form only. Those who do not have that *yoga*, who have not performed that meditation, which is the means to experience the fact that everything is *Bhagavat aatmaka*, are *ayogis*. Those who do not have the means to experience that You are the inner self of everything, they see everything as that form which is seen only; this is a wrong perception.

[Sri Engal Aalwaan's Commentary:](#)

Yat etat iti | Yat etat jagat drushyate jnyaanaatmanaa tvayaa aatmatayaa vyaaptatvaat etat tava moortam moortih, tasmaat

ayoginah tvat aatmakatva anubhava saadhana yoga virahinah, etat kevala deva manushyaadi roopam iti bhraanti jnyaanena pashyanti |

The *ayogis* perceive this whole world as simply made of gods and humans, and such forms only, which is a wrong perception. They do not perceive the inner self, existing in everything. Because of the inner self existing in everything, every form seen in this world is a manifestation of *Bhagavaan* only. All are His mode, His *shareera*.

This is also explained in *Sri Bhaashya* in a similar way. The *ayogis* see as 'This is only the human that I am seeing', 'This is only the *deva*', 'This is only the animal that I am seeing' - like this, they perceive only the form that they are seeing. They do not perceive the *aatman* who is inside. Because of *Paramaatman* being inside only can anything function, or exist. That is why they are seeing with a wrong perception; they see as an illusion.

Recap: The first two *shlokaas* of the *Aadi Varaaha Chatusshloki*.

Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 38:

Paramaarthah tvam eva eko naanyo asti jagatah pate |

Tavaiva mahimaa yena vyaaptam etat charaacharam ||

Everything is You, and is inseparably associated with You. You are the only truth, the real truth. The *sat-shabda-vaachya Brahman* willed and said 'May I become many'. He is only *Chaturmukha Brahma*, *Shiva*, *Indra*, everything; all are His *vibhootis*. Everything is *Brahmaatmaka*, there is nothing which is *abrahmaatmaka*. *Brahmaatmaka abrahmaatmaka naanaatva* does not exist. *Prahlaada* experiences that *Paramaatman* is everywhere, all pervading, *ananta*; I am only everything; everything is existing in Me. Having

entered, He became the sentient and non-sentient. There is nothing is other than *Hari*.

It is said '*Tava esha mahimaa*'. If it was unreal, it would have been told '*Tava esha bhraantih*'. This is also the same experienced by *Nammaazhvaar*. He said that I am only the worlds, the oceans, the earth, everything is created by me only. *Nammaazhvaar* experiences the '*Aham Brahmaasmi*'. Because everything *brahmaatmaka*. Every *roopa*, *naama* ultimately denotes *Paramaatman*.

By His *mahimaa*, His wonderful powers, everything is pervaded. By You who is the material cause of this entire universe, the movables and immovables are all pervaded. This is Your wonderful *shakti* that You are being seen as all the movables and immovables here. Everything is having You as the inner self. There is nothing which exists, which does not have You as the inner self.

[Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 39:](#)

Yat etat drushyate moortam etat jnyaanaatmanah tava |

Bhraanti jnyaanena pashyanti jagat roopam ayoginah | |

The whole universe which is being seen here, which is also real, is pervaded by You as the inner self. This is all Your *shareera*. Those who do not have the means to realize, that everything is having You as the inner self, the see all the things that are perceived here as mere forms of that person, being; they do not see the *Parabrahman* who is *antaryaami*. He is only the inner controller existing in everything. Everything is His *shareera*, being inseparably associated with Him, controlled by Him and supported by Him. Those who do not see this perceive with *bhraanti jnyaana*, as an illusion, which is wrong perception.

Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 40:

Jnyaana svaroopam akhilam jagat etat abuddhayah |

Artha svaroopam pashyanto bhraamyante moha samplave ||

Sri Engal Aalwaan's Commentary:

Vastutastu tvadaatmakasha jagatah kevala deva manushyaadi roopatvena darshanam eva na bhramah, jnyaanaakaaraanaam aatmanaam deva manushyaadi arthaakaaratva darshanam api bhrama ityaaha jnyaana svaroopam iti | Jnyaana svaroopam jnyaanaatmakatvam iti arthah | Atra jnyaana shabdena jnyaana guna saaratvaat pratyagaatma uchyate | Na ayam shloka para vishayah, yushma shabda adarshanaat | Prakruti purusha viveka eva naasti kutah tvat darshanam iti bhaavah |

The *brahma* told is not mere seeing of all the forms as bird, or cow, or mountain, as that form only; not realizing the *Paramaatman* who is *isantaryaami*; this is one *bhrame*. The second aspect is that there is also a *jeevaatman* inside each. A *manushya* who is seen is *manushya deha vishishta jeevaatma vishishta Paramaatman*. *Chit achit vishishta Paramaatman* is there is every being. External appearance is the *achetana*, the body, *shareera*. Inside is the *jeevaatman*. Controlling both of these is *Paramaatman*, for whom both of these are *shareera*. The entire world which has You as the inner self, seeing it as only that form, this is not the only *bhrame* which exists. The individual selves which are also of the nature of consciousness, is *deha aatma bhrame*; when we call a person *Devadatta*, we think that only the external appearance, body is *Devadatta*, without realizing the *jeevaatman* who is inside. Here, *jnyaana svaroopam* is referring to the *jeevaatman*. Those who are not knowledgeable, they see only the external appearance; they are deluded. By *jnyaana shabda* is meant *pratyagaatma*, one who has a *jnyaatrutva*. It is not mere knowledge,

but *jnyaana* with *jnyaatrutva guna*. A knower is only told as *jnyaana*, mere consciousness, because the aspect of knowership is the most prominent characteristic of a *jeevaatman*. *Tat guna saaratvaat tu tat vyapadeshah praaajnyavat*, is a *Brahma Sutra*. *Vijnyaanam yajnyam tanute* is from *Taittiriya Upanishad*. Here, it is not *viyjaana*, but *viyjanyaataa*. Here, the most essential characteristic of *jeevaatman*, which is knowership is told. His *svaroop*a is also *jnyaana*, and *guna* is also *jnyaana*.

This *shloka* is not about *Paramaatman*, as there is no *yushmat shabda*. Here, yogis are praising *Varaaha roopi Paramaatman*; *Sanaka*, *Sanandana* and others are euologizing Him; earlier it was told about *Paramaatman*. Now, it is not a repetition telling about *Paramaatman*, it is about *jeevaatman*. They do not have the discriminatory knowledge of the body and *jeevaatman* is itself not there, how can they realize You who are the inner self of even *jeevaatman*?

[Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 41:](#)

Ye tu jnyaana vidah shuddha chetasah te akhilam jagat |

Jnyaanaatmakam prapashyanti tvat roopam parameshvara | |

[Sri Engal Aalwaan's Commentary:](#)

Ye punah buddhimanto jnyaana svaroop aatma vidah sarvasya hi bhagavat aatmakatva anubhava saadhanayoga yogya parishuddha manasah cha te deva manushyaadi prakruti parinaama vishesha roopam akhilam jagat shareera atirikta jnyaana svaroop aatmakam tvat shareeram cha pashyanti iti aaha ye tu iti |

The knowledgeable ones, those knowledgeable about the nature of consciousness, *jnyaana svaroop*a of *Paramaatman* and *jeevaatman*, they have pure mind, which is capable of meditating, the means to experience everything as *bhagavadaatmaka*, having the mind capable of meditating like

that; all the forms which we see, the external appearances of *deva*, *manushya*, etc., they are the modifications of *prakruti* - they perceive it as there is something beyond the world that is seen here, which is *Paramaatman*, and the *jeevaatman*, this is how they realize.

[Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 42:](#)

Praseeda sarva sarvaatman bhavaaya jagataam imaam |

Uddharorveem mameyaatman sham no dehi abjalochana ||

O *Paraamaatman*. You are the inner self of everything that exists. Let this world exist, and let it survive. Be pleased, O lotus eyed supreme Lord. Please grant us all auspiciousness, grant us peace, O Lotus eyed Lord.

[Sri Engal Aalwaan's Commentary:](#)

Praseedeti | Bhaavaaya jagataam iti paathe bhaavaaya sadbhaavaaya |

There is another *paatha* called *bhaavaaya jagataam*. This means for proper existence.

[Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 43:](#)

Sattvodrikto asi bhagavan govinda pruthiveem imaam |

Samuddhara bhavaayesham sham no dehi abjalochana ||

You are having excess of *sattva guna*, O *Bhagavan*, *Govinda*, please uplift this *pruthivi*, let it exist and let it live.

[Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 44:](#)

Sarga pravrutti bhavato jagataam upakaarini |

Bhavatyeshaa namaste astu sham no dehi abjalochana ||

You who are going to engage in this creation, which is for the good of the world only. We do obeisance, we pray You, do grant us all auspiciousness.

Sri Engal Aalwaan's Commentary:

Sattva udrikto asi iti | Sattva udrikto asi, atah para upakaarako asi |

Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 45:

Sri Paraasharah:

Evam samstooyamaanastu paramaatmaa maheedharah |

Ujjahaara kshitim kshipram nyastavaan cha mahaambhasi ||

Being eulogized thus, *Paramaatman*, who is carrying the *pruthivi*, called *Maheedharah*, lifted it up quickly, and placed it on the huge ocean.

Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 46:

Tasya upari jaloughasya mahatee nouriva sthita |

Vitatatvaat tu dehasya na mahee yaati samplavam ||

This *pruthivi* was looking as though a huge ship, placed on that ocean. Because the expanse of the earth was so much, it did not submerge in it.

Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 47:

Tatah kshitim samaam krutvaa pruthivyaam so achinot gireen |

Yathaa vibhaagam bhagavaan anaadih parameshvarah ||

He made it uniform, and started forming mountains in the same way that it used to exist earlier, He started making divisions, the Supreme Lord who is beginningless.

Sri Engal Aalwaan's Commentary:

*Tasya iti | Vitatvaat - vistruta mrutpinda aakaara samsthaanatvaat |
Mrutpinda aakaaraa hi apsu majjati na tu shaaraavaadi aakaaraa |*

Pruthivi was like a ball of mud, it was expanded, broad.

Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 48:

Praak sarga dagdhaan akhilaan parvataan pruthiveetale |

Amoghena prabhaavena sasarja amogha vaanchitah | |

Before creation, all mountains which were all burnt earlier, He created with His wonderful powers, through His mere *sankalpa*; His *sankalpa* will never go wrong. He is called *satya kaamah*, *satya sankalpah* - whatever He desires will happen.

Sri Engal Aalwaan's Commentary:

*Praak iti | Prabhaavena sankalpena, amogha vaanchitah satya kaamah
|*

Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 49:

Bhoo vibhaagam tatah krutvaa sapta dveepaan yathaataatham |

Bhooraadyaam chaturo lokaan poorvavat samakalpayat | |

Creating all the divisions of the earth, and all the seven islands, *bhooh*, *bhuvah*, and the *lokaas*, He created. He created them as earlier.

Sri Engal Aalwaan's Commentary:

Bhoo vibhaagam iti | Bhooch iti paataalaam api upalakshanam |

Bhoo is *upalakshana* for everything - the *bhoo*, *bhuvah*, etc., and the *paataalaas*. He also created all the words which are below.

Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 50:

Brahma roopa dharo devah tato asou rajasaa aavrutah |

Chakaara srushtim bhagavaan chaturvaktradhara harih | |

Then He took the form of *Chaturmukha Brahma*, and was filled with *rajas*, which made Him to act. Taking on four faces, the form *Hari*, He started creation.

Sri Engal Aalwaan's Commentary:

Brahma roopa iti | Chaturvaktra dhara iti | Hareh brahma roopa dhaaratayaa chaturvaktratvam suvacham |

Sri Vishnu Puraana, Amsha 1, Chapter 4, Shloka 51:

Nimitta maatrameva asou srujyaanaam sarga karmani |

Pradhaana kaaraneebhootaa yato vai srujya shaktayah | |

In the act of creation of those who are going to be created, the *Bhagavaan* is just a *nimitta*, He just does the act of creation. According to the *praacheena karma vaasanaas* of all the individual selves, the creation happens. Whether someone becomes a *deva*, *manushya*, *vraksha*, or *pashu*, though *Paramaatman* does creation through *Chaturmukha Brahma*, it is only because of the *praacheena karma vaasanaa* of the individual self; whatever

is accumulated over innumerable births, they take on the next birth. This is decided based on the karma, and *Bhagavaan* is only a *nimitta* in the act.

Sri Engal Aalwaan's Commentary:

*Nimitta maatram iti | Srujya shaktayah - jeevaanaam praacheena
karma vaasanaah |*

Sri Vishnu Puraana, Amsa 1, Chapter 4, Shloka 52:

Nimitta maatram muktvaa enam na anyat kinchit apekshate |

Neeyate tapataam sreshta sva shaktyaa vastu vastutaam | |

There is no expectation from *Paramaatman* apart from being *nimitta*. Every object becomes that being because of its own *karma vaasanaa*.

Sri Engal Aalwaan's Commentary:

*Nimitta maatram iti | Nimitta maatram enam parama purusham
muktvaa na anyat kinchit vishesha kaaranam apekshate | Vastu deva
aadi sva shaktyaa sva karmabhih, vastutaam tat tat roopataam | Jeeva
karmayat tattvaat vichitra srushteh teshu pradhaana kaaranatva uktih
upachaarikee |*

Apart from *Paramaatman* being the *nimitta kaarana*, there is no other specific cause needed for creation. *Vastu* means *deva*, *manushya*, *pashu*, *pakshi*, all the various things that are created, they all take that form based on the previous karma of that individual. *Vichitra srushti* happens by karma only. The various creations, differentiation into humans, *devas*, etc. is told as due to the *karma shaktis* only. The individual selves, though they take those forms, and are created like that, the main cause is said to be the karma behind them.

|| Iti sri vishnu puraane prathame amshe pruthivi uddhaarah chaturtho adhyaahah ||

The fourth chapter comes to an end.

|| Iti suri bhagavad raamaanuja charana nalina chanchareeka sri vishnu chitta virachite sri vishnu puraana vyaakhyaane vishnu chitteeye prathame amshe chaturtho adhyaayah ||

|| Atha Panchamo Adhyaayah ||

Now, Maitreyar wants to know in more detail about the creation.

Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 1:

Maitreyah:

Yathaa sasarja devo asou devarshi pitru daanavaan |

Manushya tiryak vrukshaadeen bhoo vyoma salila oukasah ||

Paramaatman created devaas, manushyaas, animals, trees, vegetation, earth, sky, water.

Sri Engal Aalwaan's Commentary:

Atha vaikruta sargam prucchaty yathaa iti |

How the *vikaaras*, the various effects were created, this is being told.

Initially *samashti srushti* was told, the *mahat*, *ahamkaara*, etc. Now, the *vyashti srushti* is going to be told.

Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 2:

Yat gunam yat svabhaavam cha yat roopam cha jagat dvija |

Sargaadou srushtavaan brahmaa tam mamaachakshva krutsnashah | |

What are their qualities, what is their nature, characteristics, forms,
O *Brahmin*, do tell me. During the beginning of creation, please do tell me
completely, in detail, how He created all these various forms of beings.

Sri Engal Aalwaan's Commentary:

*Yat gunam iti | Gunaah sattvaadyaah, svabhaavah sheelam, roopam
aakaarah |*

Gunaas are *sattva*, *rajas*, *tamas*. The conduct, and forms are going to be
told.

Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 3:

Sri Paraasharah:

Maitreya kathayaami etat shrunushva susamaahitah |

Yathaa sasarja devo asou deva aadeen akhilaan vibhuh | |

O *Maitreya*, I am going to tell you all these things. Be attentive and listen to
all the details. The *Vibhu*, the all pervading Lord, how He created
the *devaas* and all the beings.

Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 4:

Srushtim chintayatah tasya kalpa aadishu yathaa puraa |

Abuddhi poorvakah sargah praadurbhootah tamomayah | |

Sri Engal Aalwaan's Commentary:

Srushtim iti | Yathaa puraa - yathaa poorvam, kalpa aadishu tathaa chintayatah abuddhi poorvakah vishesha dhyaana rahitah, tamomayah - tamo guna prachurah, sargah nagasargah |

In previous *kalpaas*, the way in which the creation was made, in the same way, *Bhagavaan* does in every *kalpa*. He did not have any specific thing in mind, when He did creation. The mountains and trees got created. *Tamas* was abundant in them.

As He started to do *sankalpa* for creation, He did in the same way as done in the previous *kalpaas*.

Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 5:

Tamo moho mahaa mohah taamisro hi andha samjnitah |

Avidyaa pancha parvaishaa praadurbhootaa mahaatmanah ||

Sri Engal Aalwaan's Commentary:

Tamo moha iti | Avidyaa paryaayaah tamah prabhrutayoh mahaatmanah praadurbhootaah |

Those which were having abundance of *tamas*, they were created first. They are all synonyms of *avidyaa*, various forms of ignorance.

In this, there is a lot of reference from *Saankhya kaarikaa*, the 47th *kaarikaa*. Five types of *avidyaa* are told - *avidyaa*, *asmitaa*, *raaga*, *dvesha*, *abhinivesha*. The effect of this is *tamas*, *moha*, *mahaa moha*, *taamisra* and *andha taamisra*. *Tamas* is obscurity, *moha* is delusion, *mahaa moha* is excessive delusion, *taamisra* is gloom, *andha taamisra* is extreme gloom. They are all synonyms of *avidyaa* only, neiscience.

Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 6:

Panchadhaa avasthitah sarge dhyayato apratibodhavaan |

Bahiranto aprakaashah cha samvrutaatmaa nagaatmakah ||

The trees and vegetation were created in five different forms.

Sri Engal Aalwaan's Commentary:

*Etat svabhaavakatayaa vruksha aadi roopena cha panchadhaa naga
sarga iti aaha - panchadhaa iti | Jnyaana alpatva praachuryena
vruksha gulma lataa veerut truneshu tama aadi svabhaava vyavasthaa
| Apratibodhanaat iti naga sargasya taamasatve hetuh |
Apratibodhavaan iti vaa paathah | Bahih shabdaadishu, antah
sukhaadishu cha, aprakaashah prakrushta jnyaana rahitah | Jalaadi
aadaana kshata bhagna samrohana dohinaadibhih vrukshaadeenaam
kinchit jnyaatrutva siddheh * Antah samjnyaa bhavantyyete sukha dukha
samanvitaah * ityaadeh cha | Samvruttaatmaa tamasaa samvruta
chaitanyah |*

Having the five types of *avidyaa*, five types of vegetation were created. They have very meagre knowledge. In the order of diminutive knowledge, (i) *vruksha*, the *guna* is *tamas*, (ii) bushes, it is *moha*, (iii) twiners, it is *mahaa moha* (iv) small plants, it is *tamisra* (v) grass, it is *andha tamisra*. He was not very much awake. He started to do *sankalpa*, but was not fully awake, so *tamas* was abundant; this is when *vruksha* and others were created. The vegetation - there is no knowledge inside and outside; outside sound and others, and inside *sukha* and *dukha*, knowledge is not there; very minute knowledge is there. That *vruksha*, etc. have little bit of knowledge is well known, because they drink water; and grow a branch which is cut off, there is milk produced from the tree, all this indicates that there is some *jnyaatrutva*. Being enveloped by great *tamas*, they were all created.

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 7:](#)

Mukhyaa nagaa yatah proktaa mukhya sargah tatah tvayam | |

This creation is called *mukhya sarga*, created at the beginning of the creation.

[Sri Engal Aalwaan's Commentary:](#)

Mukhyaa iti | Mukhyaah - tiryak aadi sargasya aadou jaataah |

First the mountains were formed, then the trees were created. Next come the animals, *manushyaas*, *devaas*.

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 8:](#)

Tam drushtvaa asaadhakam sargam amanyata param punah | |

Having seen this creation, *Paramaatman* thought that still it is not enough.

[Sri Engal Aalwaan's Commentary:](#)

*Tam iti | Asaadhakam - karma anadhikaaraat samsaaraadi
apravartakam |*

These do not have any *karma adhikaara*, as plants and trees don't do any karma, so *samsaara* cannot be continued. So He wanted to continue doing further creation.

Next comes creation of the animals.

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 9:](#)

Tasya abhidhyaayatah sargah tiryak sroto abhyavartata |

Yasmaat tiryak pravrutti sa tiryak strotah tatah smrutah ||

Paramaatman who was continuing to do *sankalpa* for *srushti* - creation of the animals started. Four legged animals which move across are called *tiryak*.

Sri Engal Aalwaan's Commentary:

*Tasya iti | Tiryak srotaah vaayuvat tiryak pravrutta |
Paarshvaabyaam utpanna iti vaa |*

Tiryak were created from His sides.

Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 10:

*Pashu aadayah te vikhyaataa tamah praayaah hi avedinah |
Utpatha graahinah cha eva te ajnyaane jnyaana maaninah ||*

They are well known as *pashu* and others. They are also having *tamas*.

Sri Engal Aalwaan's Commentary:

*Pashu aadayah iti | Avedinah avivekinah, utpathagraahinah maatru
gamanaadi durmaarga gataah, ajnyaane samyak jnyaana abhaave api
samyak jnyaana maaninah |*

They do not have *viveka*, discriminatory knowledge. They do not know anything, and go in all kinds of wrong ways, do wrong acts. Animals were said to be thinking that they had good knowledge, though they did not have proper knowledge.

Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 11:

Aham krutaah aham maanaah ashtaavimshadvadhaatmakaah |

Antah prakaashaah te sarve hi aavrutaah cha parasparam ||

This *shloka* is taken from *Saankhya kaarika*. There is a very detailed commentary for this *shloka*, which we shall take up in the next session. Here, it is said how the animals were created, and they are having these kind of qualities, *ahamkaara*, *aham maana*.

Sri Engal Aalwaan's Commentary:

*Ahamkrutaa iti | Ahamkrutaah - avaliptaah, aham maanaah - tat hetu shareera aatmaabhimaaninah | Ashtaavimshadvadhaatmakaah - ashta vimshati shakti vadhaa vaayu uktaah * Ekaadashendriyavadhaa navadhaambaadhayah tathaa || Ashtou cha taarakaadyaah cha teshaam shaktivadhaa mataah || iti | Indriya vaikalyam ekaadasha vidham, baadhira tvak doshah, aandhyam vairasyam naasaadhvamso mookatvam, kunitvam pangutvam vaiklavyam udaavarto jadatvam cha iti, ambhaadinavatushteenaam taarakaadi ashta siddhinaam cha vaiklavyam, sapta dasa vidham buddhivadhaakhyam vaiklavyam tirsaschaam praayikam iti arthah | Tatra ashta vidhaayaam prakrutyaa chittalayaanmuktah asmi iti tushtih ambhaakhyaa, sannyaasa vesha upaadaana maatraat krutaartho asmi iti tushtih salilaakhyaa, kaalaantare setsyati iti tushtih aapaakhyaa, bhaagyaat eva setsyati iti tushtih vrushtyaakhyaa, etaah prakruti upaadaana kaala bhaagya lakshanaa aadhyaatmikaah chatasrah tushtayah | Arthasya aarjane rakshane kshaye bhoge bhogaavaitrushnaye cha klesha aadi dosha darshanaat artha aarjanaadi virakto mukto asmi iti tushtayah, sutaara supaara sunetra maareechakottamaanbhaakhyaaah pancha braamhaah | Aarjana rakshana kshayeshu kleshah, bhoge tu atrupti doshah bhogaavaitrushnye paapa aadih doshah, anupadishte arthe buddhi aadinaa oohah taaraakhyaa siddhih, praasangikaat shabda shravanaat loka yaatraa darshanaat vaa artha jnyaanam*

*sutaraakhyaa, guru upadeshena eva tato adhikaartha jnyaanam
 taaraayantyaakhyaa taapatraya jaya laabhaah tisro moda pramutidita
 modamaanaakhyaaah | Tatra aadhyaatmikasya aayurvedena jayah |
 Aadhi bhoutikasya loukikaah upaayaih jayah | Aadhi daivikasya
 pratishrayaa aacchaadana pratishthaa daana shavyaakoutuka mangala
 aacharana aadinaa jayah | Mitra yoga vashaadartha
 siddhiradhigamyakhyaa | Vidvattapasvi shushrooshaa labhyaartha
 siddhih sadaa pramuditaakhyaa iti ashtou siddhayah, nava tushtayah,
 indriya ashaktayah cha mokshaantaraayaah | Uktam cha saamkhye *
 Ekaadashendriyavadhaa saha buddhivadhih ashaktiruddhishtaah |
 Sapta dashadhaa tu buddheh viparyayaat tushti siddheenaam ||
 Aadhyaatmikataah chatasrah prakruti upaadaana kaala
 bhaagyaakhyaaah | Baahya vishaya uparamaat pancha nava tushtayah
 abhihitaah | Oohah shabda udyananam dukha vighaataah trayah suhrut
 praaptih | Daanam cha siddhaya ashtou siddheh poorva ankushah
 trividhah || iti | Trividhah viparyayah shaktih tushtih iti siddheh
 mokshasya ankushah antaraayah | Aavrutaah - parasparam pitru
 putratvaadi sambandha anabhihayaah |*

Egotism, due to having the idea of *aatman* in the body, eighteen types of impairment of senses are told in the *Vaayu Puraana* - deafness, defects of the skin, eye defects such as going blind, losing sense of taste, losing sense of smell, dumbness, defects of hands, legs, defects related to rectum, and so on. These are all impairments of the senses. Twenty eight forms of imperfections are 11 types of impairments of the senses, and 17 types of impairment in *buddhi*. Nine types of contentment are four internal (*aadhyaatmika*, *prakruti*, *upaadaana*, *kaala*, *bhaagya*) and five external (*baahya*), due to abstinence from sense objects. The nine kinds of *tushti*, contentment are *prakruti*, *upaadaana*, *kaala*, *bhaagya*, *aarjana*, *rakshana*, *kshaya*, *sanga*, *himsaa*. Eight kinds of *siddhi* are *ooha*, *shabda*, *adhyayana*, prevention of three kinds of *dukha* - *aadhyaatmika*, *aadhibhoutika*, *aadhidaivika*, and *suhrutpraapti* and *daana*. There are seventeen types of imperfections of *buddhi*.

The nine types of contentment are explained thus:

- If *chitta* is merged into *prakruti*, that itself is *moksha* - thinking like this and feeling happy about it is called *ambhaa*.
- By just wearing the sings of *sannyaasa*, such as *kaavi* cloth, feeling that one has become a *krutaartha*, and feeling content and not putting any effort to do *upaaya anusthaana* is called *salilaa*.
- Thinking that anyway, at whatever time *siddhi* will happen, so why worry now, and there is no need to put effort, thinking like this and feeling content is *aapah*,
- Thinking that *viveka jnyaana* cannot be achieved by any other means, but can only happen due to luck, contentment coming out of such thinking is *vrushti*. The above four are said to be internal forms of contentment.
- Five external forms of contentment are - contentment arising from abstinence from five sense objects thinking that they are painful. They perceive defects in the process of earning, saving, spending, enjoying, and not being able to stop enjoyment, etc. and do not put any effort for these, and feel contented. This is *tushti*.

Thinking that why I should earn money, as it is painful to work, and not doing it and feeling happy about it, is *arthasya aarjane viraktih*, called as *sutaara, supaara, sunetra, maareechaka,uttamaambha*.

Now, the *taaraka aadi ashta siddhayah*. Eight kinds of *siddhi* are *ooha, shabda, adhyayana*, prevention of three kinds of *dukha* (*aadhyaatmika, aadhidaivika, aadhibhoutika*), *suhrut praapti, daana*.

Three kinds of *siddhi* called *dukha vighaata siddhayah* - are the winning over the sorrows caused by three kinds of tapas.

Abhigamyaakhyaa siddhih, mitra yoga vishaada artha siddhih - acquiring friends is *suhrutpraapti*.

Vidvat tapasvi shushrooshaa labhyaartha siddhih sadaa pramutidaakhyaa siddhih, is called daana.

All these *siddhis*, nine *tushtis*, and impairment of senses, are all obstructions to attaining liberation.

The eight kinds of *siddhis*, the nine kinds of contentment (*tushtis*), the impairment of the senses (*indriya ashakti*), are explained in the commentary. These are all called *anugraha srushti*, these are required for the functioning, and they are done for the *abhivruddhi*. One should get this knowledge, and the obstructions, and then win over that, and then attain *moksha*. These are all said to be obstructions to *moksha*; this is told clearly here.

What happened after creation of the animals comes next.

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 12:](#)

Tam api asaadhakam matvaa dhyaayato anyah tato abhavat |

Oordhva srotaah truteeyah tu saatvikordhvam avartata | |

Again, Brahma started meditating that this is also not sufficient for the prosperity of the earth. One more *srushti* happened. The third creation is called *oordhva srotas*. The upward part is called *saatvika srushti*.

[Sri Engal Aalwaan's commentary:](#)

Tam iti | Oordhva srotaah asprushta bhoomikaah | Saatviko oordhvam iti aarshah sandhih | Ordhvam avartata dyu loke avartata |

Oordhva srotah means upwards, not touching the earth. The gods are not touching the earth. *Saatviko oordhvam* is not according to *vyaakarana*, but

it is *aarsha*, *rishi kruta*, so we have to accept it. In the upper worlds, the *devaas* were created.

Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 13:

Te sukha preeti bahulaah bahirantah cha na aavrutaah |

Prakaashaa bahirantah cha oordhva srota udbhavaah smrutaah ||

They had excess of enjoyment of the senses, love, experience of the sense objects. They had very good knowledge.

Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 14:

Tushta aatmaanah truteeyah tu deva sargah tu sa smrutah |

Tasmin sarge abhavat preetih nishpanne brahmanah tadaa ||

The third creation is said to be *deva sarga*. Brahma was quite satisfied with that creation of *devaas*, gods.

Sri Engal Aalwaan's Commentary:

Ta iti | Sukha preeti bahulaah - vishaya anubhava dashaa sukham, tat janitaa nirvrutti preetih | Prakaashaa - prakrushta jnyaanaah, jnyaana nirodha rahitaah |

They had experience of sense objects, the contentment arising out of that is said to be *preeti*.

Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 15:

Tato anyam sa tadaa dadhyou saadhakam sargam uttamam |

Asaadhakaan tu taan jnyaatvaa mukhya sarga aadi sambhavaan ||

He wanted to do one more creation, that which can achieve the purpose properly and well. Not content with the creation of the gods, again he meditated.

Sri Engal Aalwaan's Commentary:

Tata iti | Mukhya sargah aadih yeshaam sambhavaanaam sargaanaam te tathaa uktaah |

Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 16:

Tathaa abhidhyaayatah tasya satya abhidhyaayinah tatah |

Praadurbabhoova cha avyaktaat arvaak srotaah tu saadhakah ||

He was *satya sankalpa*, and again He did meditation. Then this *arvaak srotas* was created, which was sufficient to meet His objective in the creation. It was created from *prakruti*.

Sri Engal Aalwaan's Commentary:

*Tathaa iti | Satya abhidhyaayinah sadaa satya sankalpasya avyakta aadi iti etat shareera upaadaana pruthivyaadi aapyaayana dvaaraa; idam cha sarva sargeshu api samam | * Avyaktaat jaayate cha asya manasaa yat yat icchati | Vasheekrutatvaat traigunyaat saakaankshatvaat svabhaavatah || iti vaayu ukteh | Saadhakah - * Agnou praastaa aahutih samyak aadityam * ityaadi prakaarena yajnya aadinaa loka saadhakah |*

All the time, He was of true willing, the *shareera* and everything were pleasing for enjoyment, experience; in all creations it was same. In *Vaayu Puraana*, it is told that it is all created from *avyakta*, body and other things for all the beings are created from modifications of *prakruti*. *Saadhakah* means it was sufficient to meet His objectives. He was happy with that. His main purpose was to make sure that *yajnya*,

yaaga and the *vaidika karmaas* told in the *Vedaas*, are all performed, and the earth will prosper.

This *arvaak srotas*, which was created in the lower worlds, the *manushyaas* were created, which was sufficient to achieve His purpose. In the Upanishads, it is said that the oblations offered in the Agni will go and reach *Aaditya*. Various *devataas* are offered oblations in the *yaaga*, through the fire. They go and reach those *devataas*, this is told in the *Shruti*. It was possible to offer the *yaagaas*, and the *manushyaas* created were capable of performing these *yaagaas*, and the gods get pleased with this, and give all the boons; in this way, it was possible to perform *yajnyaas*. With this, the world would sustain and prosper.

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 17:](#)

Yasmaat arvaak vyavartanta tato arvaak srotasah tu te |

Te cha prakaasha bahulaa tamodriktaa rajodhikaah ||

They are said to be *arvaak srotasah* (*arvaak* is lower), as they were created in the lower worlds, earth and other worlds. They had excess of *sattva guna*, at the same time, *tamas* and *rajas* also. All the three were found in excess in the humans.

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 18:](#)

Tasmaat te dukha bahulaa bhooyo bhooyah cha kaarinah |

Prakaashaa bahirantah cha manushyaah saadhakaah tu te ||

Because *tamas* was high, there was *ajnyaana*, suffering, grief, etc. Because *rajas* was more, which makes one engage in action, they were doing lot of work, activities. They also had more *sattva*, they had knowledge inside and outside, they were able to perceive what is happening outside

through their senses, and could experience *sukha*, *dukha* inside. They were called *manushyaas*, and were able to achieve, perform *yajnya*, *yaaga*.

Sri Engal Aalwaan's Commentary:

***Yasmaat iti | Arvaak - bhoomou, vyavartanta, vyavardhante iti
paathaantaram |***

Arvaak means in the earth. They were born in the earth, and grew here.

If one is feeling unhappy, they would do *yaaga*, and then find happiness. All these *gunaas* were there.

Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 19:

Iti ete kathitaah sargaah shat atra munisattama |

Prathamam mahatah sargo vijneyo brahmanah tu sah ||

Like this, six kinds of creations were told, O great sage, trees, animals, gods, humans, *anugraha*, and *koumaara* (or *mahat* and others). The first creation of Brahman is said to be *mahat* (*ahamkaara* is included).

Sri Engal Aalwaan's Commentary:

***Iti iti | Shat atra iti | Naga aadayah chatvaarah avidyaa vadha tushti
siddhi roopo avaantareeyako anugraha sargah ekah | Atra vaayuh *
Ashtamo anugrahaah sargah sa chaturdhaa vyavasthitah | Viparyayena
cha ashaktya siddhyaa tushyaa tathaa eva cha || Sthaavareshu
viparyaasaat tiryak yonishu ashaktitah | Siddhyaatmanaa manushyeshu
tushtyaa deveshu krutsnashah || iti | Tasya tasya tattvam viparyayaat
itareshaam anugraahakatvam, deva sarga antargata bhootah kumaara
sarga iti eke | Sapta atra iti paathe naga aadayaha chatvaarah mahat
aadayah trayah iti | Atha anugraha koumaarakou vivareetum uktaan***

*sargaan anuvadati prathama iti | Brahma svaroopena avasthitasya
para brahmanah tu shabdena etat soochitam | Ahamkaarasya mahati
antarbhaavah | Bhoutikasya andasya bhoota sarge antarbhaavah |*

Six are told. Trees, animals, gods and humans are four. Five kinds of *avidyaa* that were told, *moha*, *mahaa moha*, etc., twenty eight types of impairment of senses, nine types of *tushti*, contentment, eight *siddhis*, all these kinds of varieties, sub-divisions, are said to be one kind of creation called *anugraha sarga*. Trees is one type, animals is the second type, gods is the third type, humans is the fourth type, and *anugraha srushti* is the fifth type. *Anugraha sarga* is said to be the eighth type in *Vaayu Puraana* - that itself is of four types. *Avidya*, the impairment, *siddhi*, *tushti*, trees (which have *moha*, *mahaa moha*), animals where the impairment of senses was told, among the humans it was existing in the form of *siddhi*, and *devaas* had *tushti*, nine kinds of contentment (*nava tushtayah*). Some say that there is a *kumaara sarga*, which is subdivision of *deva sarga*. Because it helps others, it is said to be *anugraha sarga*. *Mahat*, *ahankaara*, *tanmaatras*, *pancha bhootas*, are all said to be kinds of creation. Now, these are going to be told in detail in further *shlokaas*.

Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 20:

Tanmaatrasanaam dviteeyah cha bhoota sargo hi sa smrutah |

Vaikaarika truteeyastu sargah aindriyakah smrutah | |

Then *tanmaatras* are created, this is said to be second kind of *sarga*; this is said to be *bhoota sarga* because from *tanmaatras*, *pancha bhootas* are created. The third one is said to be *vaikaarika*, it is created from the *vikaaras*, these are the *indriyas* and others.

Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 21:

Iti esha praakrutah sargah sambhooto buddhi poorvakah |

Mukhya sargah chaturthah tu mukhyaa vai sthaavaraah smrutaah | |

This is called *praakruta sarga*. There are two divisions - *prakruta* and *vaikruta*. *Mahat*, *tanmaatras*, *aindriyaka* are said to be *praakruta sarga*. The fourth one is said to be *mukhya sarga*, which is the creation of immovables.

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 22:](#)

Panchamah cha hi yah proktah tairyagyo anyah cha uchyate |

Tat oordhva srotasaam shashte deva sargah tu samstutah ||

The fifth one is the animals, *tiryak*. The sixth one is *oordhva srotas*, the gods who don't touch the earth, who live in the upper world.

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 23:](#)

Tato arvaak srotasaam sargah saptamah sa tu maanushah | |

The seventh one is said to be *maanusha srushti*, it is called *arvaak srotas*, as they live in the *bhoomi*, earth.

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 24:](#)

Ashtamah anugraha sargah saatvikah taamasah cha sah |

Pancha ete vaikrutaah sargaah praakrutaah tu trayah smrutaah | |

The eighth one is said to be *anugraha sarga* - *saatvika* and *taamasa*. Five are said to be *vaikruta* and three are said to be *praakruta*. The three kinds of *srushti* which come from *prakruti* are said to be *praakruta* - these are the causes. The five *vaikrutas* are said to be the effects. The three *praakrutaas* are *mahat*, *tanmaatras* and *aindriyakaas*. The *vaikrutaas* are five - trees, animals, *devaas*, *anugraha*, *manushya*.

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 25:](#)

Praakruto vaikrutah cha eva koumaaro navamah smrutah |

Iti ete vai samaakhyaataa nava sargaah prajaapateh ||

The ninth one is said to be *koumaara sarga*, which is *praakruta* and *vaikruta* both. *Prajaapati's* nine kinds of creation are told like this. They are said to be the root of all this world.

Sri Engal Aalwaan's Commentary:

Praakruta iti | Praakruto vaikrutah cha iti | Koumaaro dvividhah, sanatkumaara aadi roopah, neela lohita kumaara cha | Tatra prathamah praakruta pralaya avasara srushtatvaat praakrutah | Dviteeyah kalpaadou brahmanaa srushtatvaat vaikrutah | Atah koumaarah praakruto vaikrutah cha | Eshu mahat aadyaah trayah prajaapateh vishnoh svaroopena avasthitasya, anye chaturmukha roopena avasthitasya iti vibhaagah |

Koumaara is of two types - *Sanatkumaara*, *Sanaka*, *Sanandana*, *Sanatsujaata*, (*Brahma's maanasa putraas*) is one, *Neela Lohita Kumaara* is another. The first one is - at the time of *praakruta pralaya*, when *Chaturmukha Brahma* is also not there, at the end of *Chaturmukha Brahma's* hundred years; the *srushti* that happens after *praakruta pralaya* is said to be *praakruta srushti*, which is *samashti srushti* - *prakruti*, *mahat*, *ahamkaara*, *pancha tanmaatras*, *pancha bhoota tattvas* are all said to be *praakruta srushti*. Second part of the *srushti* is after *Chaturmukha Brahma* is created, from the *pancha bhootas*, *Bhagavaan* does *pancheekarana*, mixing, from where body can be created. Trees, animals, gods, humans, *anugraha* are all created after *Chaturmukha Brahma* is created - this is said to be *vaikruta srushti*; this happens during *praakruta pralaya* at the beginning of every *kalpa*, every day of *Chaturmukha Brahma* is also *vaikruta* only. One day of *Chaturmukha Brahma* is said to be a *kalpa*, and after that, he sleeps for one night. At the beginning of every *kalpa*, there is *kalpa srushti*. *Koumaara* is said to be *praakruta* and *vaikruta*. *Mahat*, *tanmaatras*, *aindriyaka srushti* - this is done by *Paramaatman* when He is existing in His *svaroopa*. Remaining are

created by *Chaturmukha Brahma*; being *antaryaami* of *Chaturmukha Brahma*, He does that.

[Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 26:](#)

Praakrutaa vaikrutaah cha eva jagatah moola hetavah |

Srujato jagadeeshasya kim anyat shrotum icchasi |

The primary causes of this world are the *praakruta* and *vaikruta* creations. Like this, the Supreme Lord, *Paramaatman*, created all these things. *Parasharar* asks *Maitreya* - what else do you want to know?

Recap: We were studying *Amsha 1, Chapter 5*, where the various kinds of creation were told briefly. There were eight types of creation told. The initial creations were done by *Paramaatman* directly. Trees, animals, *devaas* and *manushyaas*, then comes *anugraha sarga*. The first one is *mahat* and *ahamkaara*. Then the *tanmaatras* is the second. *Vaikaarika*, that which undergoes *vikaara*, *aindriyaka* is the third one. This is the *praakruta sarga*, during *praakruta pralaya*, when even *Chaturmukha Brahma* gets merged; when everything gets merged and resides in *Paramaatman* with *ekee bhaava*. *Sthaavaraas* are the fourth one, called *mukhya sarga*. *Tiryak yonis*, animals, *pashus*, are the fifth one. The sixth one is *oordhva srotas*, gods who live in the upper worlds, who do not touch the earth. Then is the *arvaak srotas*, the humans who live on earth.

Mahat, *tanmaatras*, *aindriyaka*, trees, animals, gods, humans are the seven types. The eighth one is *anugraha sarga*, *saatvika*, *taamasa*. Out of these eight, three are said to be *praakruta*. Five are said to be *vaikruta*. *Praakruta* means whatever happens after *praakruta pralaya*. *Vaikruta* means after *Chaturmukha Brahma* is created, whatever is done through *Chaturmukha Brahma* during every *kalpa*. *Anugraha sarga* is said to be *saatvika* and *taamasa*, impairments to the senses are all *taamasa*; *siddhi* (for *manushyaas*) and *tushti* (for *devaas*), are said to be *saatvika*.

The ninth type of creation is said to be *koumaara*, which is *praakruta* as well as *vaikruta*. Two are said there - one is *Sanathkumaara* and the *maanasa putraas* of Brahma, and *Neelalohita*, who is *Rudra*. *Maanasa putraas* are said to live as long as Brahma's life; they are *praakruta* as well as *vaikruta*. Thus, nine creations were told.

After *praakruta pralaya*, when *srushti* happens, *Sanathkumara* and others were created. *Rudra srushti* was done by *Chaturmukha Brahma*, at the beginning of every *kalpa*, this is said to be *vaikruta*. Therefore, *koumaara* is said to be *praakruta* and *vaikruta*.

The three *srushtis*, the *mahat*, *tanmaatras* and *aindriyaka* told, is till the creation of *Chaturmukha Brahma*, are directly created by *Paramaatman*, because *Chaturmukha Brahma* is not yet created. The term *Prajaapati* is used to denote Vishnu as well as *Chaturmukha Brahma* also. In the *mahat*, *tanmaatras*, *aindriyaka* creations which are *praakruta sargaas*, the term *Prajaapati* means *Vishnu* who is Himself present. Others are all created through *Chaturmukha Brahma*, *Paramaatman* being his *antaryaami*. Here also, *Prajaapati* in the ultimate sense will denote *Paramaatman* only, *Paramaatman* gets the creation done through *Chaturmukha Brahma*.

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 26:](#)

Praakrutaa vaikrutaah cha eva jagatah moola hetavah |

Srujato jagadeeshasya kim anyat shrotum icchasi |

The primary causes of this world are the *praakruta* and *vaikruta* creations. Like this, the Supreme Lord, *Paramaatman*, created all these things. *Parasharar* asks *Maitreya* - what else do you want to know?

Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 27:

Maitreyah:

Sankshepaat kathitah sargo devaadeenaam mune tvayaa |

Vistaraat shrotum icchaami tvatto munivarottama ||

O Superior among sages. Whatever you said so far briefly, about the creation of *devaas* and others, I would like to listen to it in detail.

Paraasharar explains in detail the creation of all the various beings in each of these categories.

Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 28:

Sri Paraasharah:

Karmabhih bhaavitaah poorvaih kushalaah kushalaih tu taah |

Khyaatyaa tayaa hi anirmuktaah samhaare hi upasamhrutaah ||

They are all having those reminiscent impressions of earlier births, they are bound by all this. All the beings are having these reminiscent impressions, due to the *karmaas* which they have performed, in prior births. All actions create reminiscent impressions, in their *jnyaana*. Being associated with those reminiscent impressions, they are bound by them; during *pralaya* they are withdrawn into *Paramaatman*.

Sri Engal Aalwaan's Commentary:

Karmabhih iti | Bhaavitaah vaasitaah, khyaatyaa poorva jnyaana vaasanayaa |

Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 29:

Sthaavaraantaah suraadyaah tu prajaa brahman chaturvidhaah |

Brahmanah kurvatah srushtim jajnyaire maanasaa sutaah | |

Starting with the *devaas*, and ending with immovables, (including *devaas*, *manushyaas*, *pashus*, immovables), these four types of creation, various creations were done by *Chaturmukha Brahma*. As he started creation, children were born from his mind.

Sri Engal Aalwaan's Commentary:

*Sthaavaraantaah iti | Atah karma bhedaat chaturviddhyam prajaanaam
punya taaratamyena brahmano manastanuh stree linge tridhaa jamna
vakshyan prathamam manaso janma aaha - brahmana iti | Maanasaah
tu taa iti paathaantaram | Taah prajaah | Kaaschit iti sheshah |*

The various creations were done by *Chaturmukha Brahma* through his mind, body, and organ of procreation, through women. These are the three ways by which he creates, through his mind, he takes different bodies and creates, and gets creation done through union of man and woman. To start with, those who are born from his mind, is going to be told.

Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 30:

Tato deva asura pritrūun manushyaan cha chatuṣṭayam |

Sisrukshuh ambhaamsi etaani svam aatmaaman ayooyujat | |

Then he created *deva*, *asura*, *pitrus* and *manushyaas*. He deployed his own body for creation of *deva*, *asura*, *pitrus* and *manushyaas*.

Sri Engal Aalwaan's Commentary:

*Atha shaareeram prajaa sargam aaha - tata iti | Ambhaamsi
ambhasanjnyam deva aadi chatuṣṭayam sisrukshuh svayam
aatmaanam ayooyujat yojitavaan, shareera antarena iti sheshah |*

He started to do creation through his body. He started to use or deploy his own body, he himself took different bodies and started to create for these four kinds of creation - *deva*, *asura*, *pitrus* and *manushyaas*.

Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 31:

Yukta aatmanah tamo maatraa hi udriktaah abhoot prajaapateh |

Sisrukshoh jaghanaat poorum asuraa jajnyre tatah | |

Once he started to use his own body for creation, he took different bodies. Those who have excess of *tamo guna*, were created. They were called *asuraas*, demons; they were born from the lower part of the body.

Srashtum icchuh sisrukshuh |

Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 32:

Utsasarja tatah taam tu tamo maatraatmikaam tanum |

Saa tu tyaktaa tanuh tena maitreya abhoot vibhaavaree | |

That body which was having excess of *tamo guna*, he gave up that body. That body which was given up by him, that body became night, as it had *tamo guna praachurya*.

Sri Engal Aalwaan's Commentary:

Yukta aatmanah iti | Tamo maatraa tamo guna amshah |

He got a body which had a lot of *tamo guna*, and created the *asuraas* from his *jaghana*; he then left that body, and it became night.

Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 33:

Sisrukshuh anya dehasthah preetim aapa tatah suraah |

Sattvodriktaah samudbhootaah mukhato brahmano dvija ||

He wanted to create again, and so he took another body. Having left the *taamasa* body, he took a *saatvika deha*. The gods who were having excess of *sattva guna*, they were born out of this, from the mouth.

Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 34:

Tyaktaa so api tanuh tena sattvapraayam abhoot dinam |

Tato hi balino raatrou asuraa devataa divaa ||

He gave up this body also, this body became the day. This is why during the day, gods are powerful and during the night, demons are powerful.

Sri Engal Aalwaan's Commentary:

Sisrukshuh iti | Anya dehasthah saatvika dehasthah |

Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 35:

Sattva maatraatmikaam eva tato anyam jagruhe tanum |

Pitruvat manyamaanasya pitarah tasya jajnyre ||

He took on another body which had only *sattva*. In his mind, he thought that he was like *pitrus*, and from there, the *pitrus* were created.

Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 36:

Utsarja pitruun srushtvaa tatah taam api sa prabhuh |

Sa cha utsrushtaa abhavat sandhyaa dina nakta antarah sthita | |

Having created the *pitrus*, he gave up that body also. That body which he gave up, which he gave up, became *sandhyaa*, which is in between day and night.

Sri Engal Aalwaan's Commentary:

*Sattva maatraatmikaam iti | Pitruvat manyamaanasya | Aatmaanam iti sheshah | Paarshvaabhyaam pitru janma, prajananaat manushya janma, * Mukhaat ajanayat devaan sa pitruun upapakshatah | | Jaghanaat asuraan sarvaan prajanaat api maanushaan | | Iti maatsya ukteh |*

From his sides, the *pitrus* were born; from his regenerative organ, the *manushyaas* were born. This is also told in *Matsya Puraana*. From his mouth, *devaas* were created. From his sides, *pitrus* were created. From the lower hip, *asuraas* were created. From his organ of procreation, *manushyaas* were created.

Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 37:

Rajo maatraatmikaam anyaaam jagruhe sa tanum tatah |

Rajo maatrokataa jaataa manushyaa dvija sattama | |

After that, he took a body made of *rajas*. From this, the *manushyaas* who had excess of *rajo guna*, were born.

Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 38:

Taam api aashu sa tatyaaaja tanum sanghah prajaapatih |

Jyotsnaa samabhavat saa api praak sandhyaa yaa abhidheeyate | |

Chaturmukha Brahma gave up that body also immediately. That body, which had *rajo guna*, became *jyotsnaa*.

Sandhyaa is the later part of the day before night. *Jyotsnaa* is the earlier part of the day. We have *jyotsnaa*, then day, then *sandhyaa*, then night.

Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 39:

Jyotsnaa aagame tu balinah manushyaah pitarah tathaa |

Maitreya sandhyaa samaye tasmaat ete bhavanti vai | |

In the earlier part of the day, is when the humans are said to be more powerful. During the later part of the day, is when *pitrus* are more powerful.

Sri Engal Aalwaan's Commentary:

*Jyotsnaa iti | Jyotsnaa aagame praak sandhya upalakshite poorvaanhe | Sandhyaa samaye charama sangha upalakshite aparaanhe | Atah te tadaa poojyaah; * Aparaaanhah pitruunaam iti shruteh |*

This is why the *pitru tarpana* during *amaavaasyaas*, etc. - they are all given in the *aparaanha*. The later part of the day is when *pitrus* are more prominent. This is because they were created with those bodies, which became that part of the day.

Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 40:

Jyotsnaa raatri ahanee sandhyaa chatvaari etaani vai prabhoh |

Brahmanah tu shareeraani triguna upaashrayaani cha | |

The four parts of the day are told as *jyotsnaa* (*poorvaahna*, earlier part of the day), *raatri* (night), *ahani* (day), *sandhyaa* (later part of the day)

between day and night). These four parts of the day are different bodies of *Chaturmukha Brahma*. Based on the three *gunaas*, these four parts of the body are formed.

Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 41:

Rajo maatraatmikaam eva tato anyaaam jagruhe tanum |

Tatah kshut brahmano jaataa jajnye kopah tataa tatah | |

Then *Brahma* took another body made of *rajas* only. Then, hunger, anger, were born from that body.

Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 42:

Kshut kshaamaan andhakaare atha sah asrujat bhagavaan tatah |

Viroopaah smashrulaah jaataah te abhyadhaavan tatah prabhum | |

Standing in darkness at that time, *Chaturmukha Brahma* created those people who are having terrible hunger. Those people of terrible hunger were of very awkward forms, they had beard and moustache, lot of hair in their face, they started running towards *Chaturmukha Brahma* who created them, to catch him, to probably eat him up.

Sri Engal Aalwaan's Commentary:

Kshut iti | Andhakaare sthitvaa iti sheshah |

Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 43:

Maivam bho rakshyataam esha yaih uktam raakshasaah tu te |

Oochuh jakshaama iti anye ye te yakshaah tu jakshanaat | |

Among them who were created who had terrible hunger, some said don't run like this, that he has to be protected. Those who said like this became *raakshasaas*. Those others who said that let us eat him up, because they want to eat all the time, they were called *yakshaas*.

Raakshaasaas means not those who are bad, they are those who wanted to protect *Chaturmukha Brahma*.

Sri Engal Aalwaan's Commentary:

*Maivam iti | Rakshyataam esha iti atra iti shabdasya anushangah |
Jakshanaat jakshanaartha ukteh | Yakshanam jakshanam api
bhakshanam | Ato yakshaah |*

Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 44:

*Apriyena tu taan drushtvaa keshaah sheeryanta vedhasah |
Heenaah cha shiraso bhooyah samaarohanti tat shirah ||*

Having seen them with dislike, the hairs of Brahma started deteriorating and falling apart. They fell down, and again they came back, and mounted on his head.

Sri Engal Aalwaan's Commentary:

*Apriyena iti | Asya vedhasah shirasah keshaah apriyena heenaah
bhootvaa sheeryanta samaarohanta vyasarpan |*

Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 45:

Sarpanaat te abhavan sarpaah heenatvaat ahayah smrutaah |

Tatah kruddho jagat srushtaa krodhaaat maano vinirmame |

Varnena kapishenograa bhootaah te pishitaashanaah ||

Those which fell down are called *ahis*, (one kind of serpent). Those which moved up, became *sarpaas*. Then, having got fierce anger, the creator created those who are ferocious, who had lot of anger. They were brown, the fierce beings who eat flesh are called *pishitaashanaas*.

Sri Engal Aalwaan's Commentary:

Sarpanaat iti | Krodhaatmaanah krodhaatmakaan | Kapishena varnena upalakshitaah bhootaah, abhavan iti sheshah |

Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 46:

Dhyaayato angaat samutpannah gandharvaah tasya tat kshanaat |

Pibanto jagnynire vaacham (gaamvai) gandharvaah tena te dvija ||

Then the *gandharvaas* were created. Why they were called *gandharvaas* is explained here. As Brahma started meditating, from his body, the *gandharvaas* were created immediately. They were pronouncing the letters, and because of this, they were called *gandharvaas*.

There is one *paathaantara*, *Gaayato angaat*.

Sri Engal Aalwaan's Commentary:

Dhyaayata iti | Dhyaayata angaat iti | Pibanto jagnynire vaacham iti paathaantaram | Dhyaayate iti dhakaarena angaat iti ga kaarena vaacham iti va kaaraanea gandharva pada nirvachanam |

From *dhyaayata*, the *dha kaara* is taken, from *angaat*, *ga kaara* is taken, from *vaacham*, *va kaara* is taken. They keep singing all the time. They were called *gandharvaas*.

[Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 47:](#)

Etaani srushtvaa bhagavaan brahmaa tat shakti choditah |

Tatah svacchandato anyaanii vayaamsi vayasoo asrujat ||

Having created all these, being impelled by the *karmaas* of all these beings, and he again created birds, after that.

[Sri Engal Aalwaan's Commentary:](#)

*Etaan iti | Tat shakti choditah teshaam srujyaanaam karma choditah |
Vayaamsi pakshinah |*

[Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 48:](#)

Avayoo vakshasah chakre mukhato ajaah sa srushtavaan |

Srushtavaan udaraat gaah cha paarshvaabhyaam cha prajaapatih ||

Then he created sheep from his chest portion. From his mouth, he created the goat. From his stomach and sides, he created cows.

[Sri Engal Aalwaan's Commentary:](#)

Avaya iti | Avayah aveen |

[Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 49:](#)

*Padbhyaam cha ashvaan sa maatangaan raasabhaan gavayaan mrugaan
|*

Ushtraan ashvaataraan cha eva nyankoon anyaan cha jaayatah | |

From his feet, he created the horses. He created elephants. He created donkeys, wild cows, deer, camels, mules, antelopes.

Sri Engal Aalwaan's Commentary:

*Padbhyaam iti | Mrugaan harinaan | Ashva gardabha sankaro hi
ashvatarah | * Nyankuh tu shambharaakaara trikona vipulonnatah * iti
vajayanti | Jaatayah mruga aadi jaateeh |*

Mruga means deer. Cross of horse and donkey is said to be *ashvatara*.
Nyanku is an antelope. The various kinds of animals were created.

Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 50:

Oshadhyah phala moolinyo romabhyah tasya jagnynire |

Tretaayuga mukhe brahmaa kalpasya aadou dvijottama |

Srustvaa aapah cha oushadheeh samyak yuyoja sa tadaa adhware | |

From his hair, all the trees were created. At the beginning of the *kalpa*, when *Treta Yuga* starts, he creates all these things. He performed sacrifices. He created water and other things. It is like he performed a proper *yajnya*.

Sri Engal Aalwaan's Commentary:

*Oshadhyah iti | Oshadhyah phala paakaa vaasanaah vreehi aadayah,
phala moolinyah nishpaavasooranaadyaah | Tretaayuga mukhe *
yajanyajnyaih tretaayaam iti vakshyamaanatvaat kalpadou tretaayuga
mukhe yajnya anga pashu aadi srushtih | * Taani dharmaani*

*prathamaani aasan | * Dhyaayan krute ityaadi dhyaana yoga eva kruta yuge |*

Oshadhyah means the various grains, pulses, etc. were created from his hair. Only at the start of *Treta Yuga*, *Chaturmukha Brahma* creates all these things (*pashu* and others) which are accessory to various sacrifices. In *Kruta Yuga*, he is said to be doing only meditation.

Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 51:

Gauh ajah purusho mesha cha ashva ashvatara gardabhaah |

Etaan graamyaaan pashoon aahuh aaranyaan cha nibodha me | |

Cows, goats, horses, mules, donkeys - they are called *graamya pashus*, found in the villages. I am going to tell you now whatever is found in the forests.

Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 52:

Shvaapaadaa dvikhuraa hastee vaanaraah pakshi panchamaah |

Oudakaaha pashavah pashtaah saptamaah tu sareesrupaah | |

Tigers and others, wild cows which have two hooves, elephants, monkeys, birds - these five types which live in the forest, were created. Those which live in water, fish, crocodile, which are of six types, serpents which move by their body itself, are of seven types.

Sri Engal Aalwaan's Commentary:

Shvaapaadaa iti | Shvaapaadaah vyaaghraadyaah, dvikhuraah gavayaadhyah, oudakaah nakraadyaah, sareesrupaah sarpagodhaadyaah |

Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 53:

Gaayatram cha rushah cha eva trivrutstomam rathantaram |

Agnishtomam cha yajnyaanaam nirmame prathamam mukhaat ||

From his face, the various kinds of *chandas* were created, *stoma* is a kind of *stuti* found in *Saama Veda*, were created. He created the *Gaayatri Chandas*, *trivrut stoma*, *rathantara*, *agnistoma* and other *yajnyaas*, from his mouth.

Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 54:

Yajoomshi traishtubham chandah stomam pancha dasham tathaa |

Bruhat saama tathokthyam cha dakshinaat asrujan mukhaat ||

The various *yajur mantraas*, *agnistoma* and other *soma yaagaas*, he created. He created *Trishtup chandas*, *bruhat soma*, from the right portion of his mouth.

Sri Engal Aalwaan's Commentary:

Gaayatram iti | Trivrut pancha dasa sapta dasaika vimshah tomam mukhyaah saama vrutti visheshaah, rathantara bruhat vairoopa vairaajaah saama visheshaah | Agnistoma aadayah soma samsthaa visheshaah |

Trivrut, pancha dasa, sapta dasa, ekavimsha are stomas found in Saama Veda. Rathantarta, vairoopa are all different types of saamas.

Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 55:

Saamaani jagatee cchandah stomam sapta dasham tathaa |

Vairoopam atiraatram cha paschimaat asrujan mukhaat ||

Various *saamaas*, *jagati chandas*, the seventeen *stomaas*, *vairoopa* and *atiraatra*, he created from the western parts of his mouth.

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 56:](#)

Eka vimsham atharvaanam aaptoryaamaanameva cha |

Anushtubham cha vairaajam uttaraat asrujan mukhaat | |

From the north part of the mouth, he created *eka vimshati stoma*, *Atharva Veda*, *aaptoryaamaanameva*, *anushtub chandas*, and *vairaaja*. These are different parts of the *Vedaas*, different *stutis*, *chandas*.

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 57:](#)

Ucchaavachaani bhootaani gaatrebhyah tasya jajnyire |

Deva asura pitruun srushtvaa manushyaam cha prajaapatih | |

Those which are superior and inferior, different types of beings, were born of various parts of his body. He created *devaas*, *asuraas*, *pitrus*, and *manushyaas*.

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 58:](#)

Tatah punah sasarja aadou sankalpasya pitaamahah |

Yakshaan pishaachaan gandharvaan tathaa eva apsarasaan ganaan | |

Then, he again created through his willing, *yakshaas*, *pischaachaas*, *gandharvaas*, groups of *apsaras*.

[Sri Engal Aalwaan's Commentary:](#)

*Ucchaa vaachaan iti | Uccha vachaani utkrushta nikrushtaani aneka
vidhaani | Jeevaanaam vishama srushteh karma apekshitaam vaktum
tat sargam anuvadati deva asura iti |*

Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 59:

Nara kinnara rakshaamsi vayau pashu mruga uragaan |

Avyayam cha vyayam cha eva yat idam sthaanu jangamam ||

Naraas, kinnaraas, demons, birds, animals, deer, the immovables like trees, movables which move, all this he created.

Sri Engal Aalwaan's Commentary:

*Nara kinnara rakshaamsi iti | Visheshena ayate gacchati iti vyayam
jangamam, itarat sthaanu |*

Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 60:

Tat sasarja tadaa brahmaa bhagavaan aadi krut prabhuh |

Teshaam ye yaani karmaani praak srushtyaam pratipedire |

Taani eva te prapadyante srujyamaanaah punah punah ||

The prime creator at the beginning, he created all these things. Whatever *karmaas* they had done in their earlier creations, according to that, they have to experience the results of all those *karmaas*, the fruits of those *karmaas* - *punya* or *paapa* - which have accumulated in innumerable earlier births, according to this, again and again they get different types of bodies, and are born as all these different types told here.

Sri Engal Aalwaan's Commentary:

*Tat iti | Evam srujyamaanaanaam praaninaam gunaakaara
svabhaavaah tat karma anugunyaena brahmanaa srujyante, na tu
svaatantreyena iti aaha teshaam iti |*

Though it is told in the earlier *shlokaas* that he created out of his own freedom, he did not independently create according to his will. This is all decided based on the *poorva janma karmaas* of those beings. He is without any partiality. Their qualities, attributes, forms, their nature, are done according to their *karmaas* only. He has no freedom in creating what he wants; he creates according to their earlier *karmaas*.

The last few *shlokaas* of this chapter tell a lot of *tattva*. We shall these take up in the next class.

We studied the different classifications, subdivisions, different types of beings created. Also the various *chandas*, *saamas*, the various *Veda bhaagaas*, *stotraas*, *yajnyaas*. We have to understand that the *Veda bhaagaas* are not created newly every time, but again and again taught by *Parabrahman*, to *Chaturmukha Brahma*. He teaches and gives the powers to some *rishis* to do *saakshatkaara*. The *Vedaas* are *apourusheya* and *nitya*. All the beings get associated with various bodies according to their *karmaas*.

Recap: We were studying *Amsha 1*, Chapter 5, where we studied the various varieties of beings created by *Brahma*. He created the various immovables and movables, the *naraas*, *kinnaraas*, demons, birds, animals, deer, the variety of beings. Whatever *karmaas* the sentient beings had accumulated, came the various births. From beginningless time, the sentient beings have been engaged in all kinds of work, and accumulating *punya* and *paapa*, the result of various *karmaas* done. All the time, they are engaged in doing something or the other - *Na hi kaschit kshanam api jaatu tishthati akarmakrut*, he cannot be without doing something even for a fraction of a second. According to these *karmaas*, *Brahma*, during creation, gives the

various bodies, as *nara*, *kinnara*, demons, birds, animals, etc. The Lord, one who creates in the beginning, *Bhagavaan*, created everything according to each one's previous *karmaas*. Again and again when they are getting created, they engage in various kinds of work, and accumulate virtues or sins, and they have to experience these; they again get different births; they are getting into this cycle of births and deaths again and again,

[Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 61:](#)

Himsraa ahimsre mrudu kroore dharma adharmou ruta anrute |

Tat bhaavitaah prapadyante tasmaat tat tasya rochate ||

These are the various contradicting qualities which they get, in their births - cruel nature, or not having that cruel nature, being of good nature, soft or tough natured, they follow the virtuous path, or keep doing sins, truth and false. Being controlled by these *karmaas*, the reminiscent impressions accumulated in the previous births, they get the births accordingly, and their nature will be according to this, they act accordingly, and the impressions continue.

[Sri Engal Aalwaan's Commentary:](#)

Himsre iti | Tat bhaavitaah - taih himsraadibhih, karmabhih vaasitaah, himsra kathina anrutaani ahimsra mrudu satyaani cha mano vaak kaaya karmaani pratipadyante | Tat janya dharma adharmou cha yena vaasitou yah yat karoti tat tasmai rochate |

These are said to be the acts of body, speech and mind. Being cruel natured means causing bodily injuries. Or telling harsh words, or speaking lies. Or not injuring anyone, being soft natured by mind, and speaking the truth. They do the various activities of body, speech, mind, according to their nature. According to these qualities, their nature, whatever *dharma* or *adharma* are there, good and bad deeds, they are driven by those impressions, they will engage in those acts, and this will be appealing to them; they would like to do only that. One who has the

tendency, from previous reminiscent impressions, to speak the truth all the time, they will engage in virtuous acts, and this will only appeal to them; they would want to do more and more of that. They are born, already having inherited these characteristics, this is their nature from the previous *karmaas*, due to reminiscent impressions, those acts will be appealing to them.

[Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 62:](#)

Indriyaartheshu bhooteshu shareereshu cha sa prabhuh |

Naanaatvam viniyogam cha dhaataivam vyasrujat svayam | |

The multitude seen in the sense objects, sound, smell etc. in the organs of hearing, etc. - this is the variety in sense objects; the various places of experience - the earth, oceans, heavens, etc. - this is the variety in *bhootaas*, and bodies; the place where they experience, the bodies which they take, two legged or four legged bodies, where the sentient beings, individual selves reside and experience all of these; in various places like the earth, ocean, etc., using various sense organs and objects of the senses - this is the variety that is told in them.

[Sri Engal Aalwaan's Commentary:](#)

*Indriyaartheshu iti | Indriyeshu tat artheshu cha naanaatvam
shrotraaditva shabdaaditva vibhaagam, bhooteshu naanaatvam, bhoo
samudra dyu loka aadi bhoga desha vibhaagam, shareereshu
naanaatvam dvipaata chatushpaada aadi bhoga aayatana vibhaagam,
teshaam viniyogam, asya jeevasya ayam dehah ayam lokah anena
indriyena idam bhogyatvam iti eva lakshanam, dhaataa eva
svaatantryena vyasrujat tebhyaah aadishtavaan | * Naanaatvam
viniyogam cha dhaataa eva vyadadhaat svayam * iti paathaantaram |*

The distribution to the sentient beings, the various bodies, etc.; for this particular sentient, this is the body, this is the place in heaven or in earth, these are the sense organs, these are the things that he will experience,

these are the objects of experience; this kind of distribution is called *viniyoga*. He creates all these things independently. There is one more *paathaantara* with the same meaning.

This is a very important *pramaana* used in our *aachaaryaa's* works. The establish the *Veda Nityatva*, eternity and impersonality of the *Vedaas*.

[Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 63:](#)

Naama roopam cha bhootaanaam krutyaanaam cha prapanchanam |

Veda shabdebhyah eva aadou devaadeenaam chakaara sah ||

The names of the various beings, starting with *deva*, up to the immovables, the four kinds of creations, *deva*, *manushya*, *tiryak*, *sthaavara* - their names like *sura* (gods), *nara* (humans), *mruga* (animals), *khaga* (birds), *vrusha* (trees), the name of their class, is called *naama*. The form is that they do not blink (for gods), being two legged (humans), being four legged (animals), having branches (trees), is the *roopa*. The acts that they do are enjoying the *havis* which is offered during sacrifices (gods), performance of the sacrifices (humans), being the material cause of the sacrifices like the *sruk*, ladle, spoon, *darvi*, *upadarvi*, (from trees, leaves, etc.) - these are all the functions of these classes.

[Sri Engal Aalwaan's Commentary:](#)

*Naama iti | Devaadi sthaavara antaanaam bhootaanaam naama sura nara mruga khaga vrushaadi jaati abhidhaanam, roopam animesha dvipada chatushpada shaakhitva aadi, krutyam havirbhoga yajnya aadi anusthaana sruk chamasa aadi upaadaanatva aadikam * Aindram dadhi * Braahmano agninaa dadheeta * Khaadiram yoopam dhruvam kurveeta * ityaadi veda shabdebhyah eva jnyaatvaa nirmame |*

It is told in the *Vedaas*, that the *havis* offered to Indra is curd. For *yajnya*, the *braahmana* has to bring *agni* and offer the *havis*. The *stambha* for the sacrifice is made from *khaadira* wood. Knowing all these from

the *Vedic* words, only, he created all these things. Creation was done through understanding of the *Vedic* words.

The Supreme Lord, *Paramaatman*, teaches *Vedaas* to *Chaturmukha Brahma*. This is further taught in the *aachaarya - shishya parampara*, the lineage. He also gives certain sages the powers based on their *karmaas*, to directly perceive the various parts of the *Vedaas*, through tapas. The Veda parts are revealed to them directly. The *Veda shabda* is eternal, present always, and is pronounced in the same order all the time in every *kalpa*, every *srushti*. This order is called *krama*. The same words are used. The *Veda shabdaas* indicate the nature of these objects. The characteristics of everything - like *Indra*, *dadhi*, etc. are told in the *Vedaas*. *Chaturmukha Brahma* will create seeing the *Vedic* words. One *chetana* with the right *karma* will be created as *Indra*, with this form and name; and that *chetana* will be called as *Indra*. Similarly, the object with the material cause, called curd is created, and is given name and form. This word *dadhi* is already present in the *Vedaas*. *Chaturmukha Brahma* knows the word *dadhi*, and he creates the object and gives it the name. All the *devaas* are created like this.

[*Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 64:*](#)

[*Rishinaam naamadheyaani yathaa veda shrutaani vai |*](#)

[*Tathaa niyoga yogyaani hi anyeshaam api so akarot | |*](#)

Even the names of the various sages, *rishis*, *Vasishta* and others; he creates one sage as *Vasishta*, another with that kind of *karma* as *Vishvaamitra*, even others like *Indra*, *Varuna*, *Agni*, *Vaayu*, according to their *karmaas*, *Harischandra*, every individual being, the names are already present; the individual object is created according to that form, based on the words present in the *Vedaas*, and they are given those names. A new boy is born, and is given the name *Devadatta*; and *Devadatta* indicates that person. During creation, the words are present already; the name is not given after creation of the object. The name is already present in the *Vedaas*, the

object is created and named so. Their functioning also, as in Indra is supposed to function like this, these are his capabilities, these are his activities; according to this, whatever he is supposed to do, and the roles like *adhvaryu* (one who performs the sacrifice), *yajamaana* (the owner of the sacrifice, who gets the sacrifice performed through *adhvaryu*), etc., these are already known in the *Vedaas*, and are created accordingly. Similarly for *samraat*. He creates whatever is told in the *Vedaas*.

Will different souls get different *rishi's* names in the next creation cycle? This will come in the next *shloka*. They are said to be *pravaaha nitya*; someone is always present in this. Different individual selves will be there at different times. It is like the Chief Minister. This name and role is always present, but the individual performing this role differs from time to time. *Vasishta* and *Vishvaamitra* are all like this. There is never a period when there is no *Vasishta*. Only during *praakruta pralaya*, everyone is merged into *Paramaatman*; there is no name and form differentiation. This is a cycle which keeps repeating. They are called *pravaaha nitya*, eternal as a continuous stream. There is one person always in the role as *Vasishta*. But the individual self who is there as *Vasishta* will differ. Once that person's karma finishes, he may go to *moksha*, or may come back to perform various *yaagaas*.

[Sri Engal Aalwaan's Commentary:](#)

Kincha rishinaam iti | Rishinaam vasishtaadeenaam, anyeshaam - indra harischandra aadeenaam cha tat tat loka yaatraa niyuktaanaam tat tat kriya upaadhikam naam adhvaryu yajamaana samraat aadikam cha, veda krutam veda shrutam eva tatra tatra sanketitavaan | Vasishta indra aadi vyakteenaam anityatve api tat tat pravaahasya nityatvaat tat tat naamnaam vreehi aadi padaanaam iva shroutatva nityatva upapattih |

The individual selves are not eternal, they stay in that position according to karma. After that, they go and someone else comes there. The stream of

selves occupying that role are eternal. Just like the word *vreehi*, which stands for grain, is the same in all *kalpaas*, though the same grain will not be there, this is so. So, it is reasonable to say that they are eternal like a continuous stream of individual selves occupying that role.

In *Brahma Sutraas*, the *Veda Nityatva* and *Pravaaha Nityatva* are answered in three *Brahma Sutraas*. *Samaana naama roopatvaat ... Naama roopa* is similar, but the person is not the same. Again and again, different people occupy; their name, form and characteristics are the same, but the individual selves are different.

Now, an example is given.

[*Sri Vishnu Puraana, Amsha 1, Chapter 5, Shloka 65:*](#)

Yathaa ruthushu rutu lingaani naana roopaani paryaye |

Drushyante taani taani eva tathaa bhaavaa yugaadishu ||

The signs of the various seasons, happen all the time in the same way. The cycle repeats. In the summer season, the same kinds of things happen every year. Same with the winter season. Different forms are there, and keep repeating all the time with the same signs. In the same way, in every *yuga*, the same thing keeps repeating in the same way.

We may not see the same mango tree the next year. There may be a new mango tree. But we see a mango tree every year. Same with every *kalpa*. At the end of every *kalpa*, some worlds get dissolved, not everything. However, during *praakruta pralaya*, everything gets dissolved, and Supreme Brahman creates as it was earlier. The activities and all are repeating in the same way.

[*Sri Engal Aalwaan's Commentary:*](#)

*Pravaaha nityatvam drushtaantena dhrudayati yathaa iti | Rutu
lingaani pushpa phala aadeeni, paryaye punaraavruttou, taani taani
tat tat jaateeyaani eva, yugaadishu yuga kalpa aadi aavruttishu |*

How the *pravaaha nityatva* is being established is made firm through an example. Fruits, flowers, when the same season comes next year, a mango fruit, in the next season also will come; in the same way, in every *yuga* and *kalpa*, they keep repeating.

Sri Vishnu Puraana, Amsa 1, Chapter 5, Shloka 66:

Karoti evam vidhaam srushtim kalpaadou sa punah punah |

Sisrukshaa shakti yukto asou srujya shakti prachoditah | |

In the beginning of the *kalpa*, again and again the same kind of creation is made by *Chaturmukha Brahma*. *Paramaatman* being his *antaryaami* gets it done. The desire to create, and having the capability to create, being endowed with both, *Chaturmukha Brahma* creates according to the karma of those who are going to be created.

Sri Engal Aalwaan's Commentary:

*Karoti iti | Sisrukshaa shakti yuktah - srushti shaktibhyaam yuktah |
Srujya shaktih karma |*

With this the fifth chapter comes to an end.

| | Iti Sri Vishnu Puraane prathame amshe panchamo achyaayah | |

|| Sri Bhagavad Raamaanuja paada antaranga sri vishnu chitta virachite sri vishnu puraana vyaakhyaane sri vishnu chitteeye parthame amshe panchamo adhyaayah ||

|| *Atha Shashto Adhyaayah* ||

Maitreyar asks a question to *Paraasharar* to know more details about creation.

Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 1:

Maitreyah -

Arvaak srotaah tu kathito bhavataa yastu maanushah |

Brahman vistarato broohi brahmaa tam asrujat yathaa ||

The *arvaak srotas* that you told, creation of humans on earth, O *Paraashara*, knower of *Brahman*, please do teach me in detail, how *Chaturmukha Brahma* created them.

Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 2:

Yathaa cha varnaan asrujat yat gunaan cha mahaa mune |

Yat cha teshaam smrutam karma vipraadeenaam tat uchyataam ||

How he created the various *varnaas*, various *jaatis*, with what qualities were they created? What are all their functions or activities of the *Brahmins* and others, please tell me that.

Sri Engal Aalwaan's Commentary:

Atha yajnya aadi saadhakaanaam manushyaanaam varna aashrama karma jeevikaa gati srushti ukteeh pruchhati arvaak iti |

Through humans only, *yajnyaas* and others are being performed. He created humans so that they can perform the *yajnyaas*. The world will prosper through *manushyaas* who perform the *yajnyaas*. Their station in life, their various classes, their karma, how they make a living, what final beatitude they attain, what various benefits they get - all these things how it was being created, is being asked by *Maitreyar*.

Sri Paraashara answers.

Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 3:

Sri Paraasharah:

Satya abhidhyaayinah poorvam sisrukshoh brahmano jagat |

Ajaayanta dvija sreshtha sattvodriktaa mukhaat prajaah ||

At that time, when *Chaturmukha Brahma* had the desire to create, *Chaturmukha Brahma* who was of true will, from his mouth all the beings were created who were having excess of *sattva guna*, O *Maitreya*, best among *Brahmins*.

Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 4:

Vakshaso rajasodriktaah tathaa vai brahmano abhavan |

Rajasaa tamasaa cha eva samudriktaah tathaa oorutah ||

From his chest, those who were having excess *rajo guna* were created, from *Brahma*. From his thigh portion, those who were having both high *rajas* and high *tamas* were born.

Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 5:

Padbhyaam anyaah prajaa brahmaa sasarja dvijasattama |

Tamah pradhaanaah taa sarvaah chaaturvarnyam idam tatah ||

Other beings were created from his feet, O *Braahmana sreshtha*. Those who were born from his feet were having excess of *tamo guna*. Then the four *varnaas* were created.

[Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 6:](#)

Braahmanaah kshatriyaah vaishyaah shoodraah cha dvijasattama |

Paada oorv vakshasthalato mukhatascha samudgataah ||

O best among *Brahmins*, the four *varnaas* were created - *Braahmanaas*, *Kshatriyaas*, *Vaishyaas* and *Shoodraas*. They were created from his feet, his thighs, his chest and his mouth.

[Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 7:](#)

Yajnya nishpattaye sarvam etat brahmaa chakaara vai |

Chaaturvarnyam mahaa bhaaga yajnya saadhanam uttamam ||

In order to make sure that the *yajnyaas* are being performed, to fulfil the objective of performance of the *yajnyaas*, *Chaturmukha Brahma* created all of these. These four classes are the means to fulfilling the performance of the *yajnyaas*. They are all said to be *yajnya saadhana*.

It is told that only *traivarnikaas* have the right to perform *yajnya*. How is it that *shoodraas* are also told as *yajnya saadhana*, this is explained below.

[Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 8:](#)

Yajnyaih aapyaayitaa devaa vrushti utsargena vai prajaah |

Aapyaayayante dharmajnya yajnyaah kalyaana hetavah ||

Yajnyaas are extremely auspicious and create all good to the whole world; the *devaas* who are pleased by performance of the *yajnyaas*, and *havis* is offered to them, they help in proper rains at proper times, and people will be helped by this, as the people can grow food, people are pleased.

Sri Engal Aalwaan's Commentary:

Yajnya nishpattaye iti | Shoodrasya adhyayana agnyaadhaana tatsaadhya yajnya anadhikaare api namaskaara eka mantraka paaka yajnya daana dvija shushrooshaadi adhikaaritvaat chaaturvarnyam yajnya saadhanam iti uktam |

Shoodraas do not have the right to do *adhyayana*, for performing the sacrifice, because *yajnya* can be performed by one who has studied the *Vedaas*, and one who can establish the *agni* in the *vedi*. For performing the *yajnya*, one should have the right to bring the *agni* and establish it in the *vedi*, and should have the right to study the *Vedaas*. *Shoodraas* do not have either of these rights. But there are other things that they are allowed to do, like doing *namaskaara*, reciting something without *pranava*, cooking food (as told in the Upanishads), can donate, can serve the *brahmins*; because of this, which are also part of performing the *yajnya*, like this, they also become *yajnya saadhana*; they are also needed for achieving the objective of performing the *yajnya*.

Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 9:

Nishpaadyante naraih tai tu svadharmaabhirataih sadaa |

Vishuddha aacharanopetaih sadbhih sanmaarga gaamibhih | |

All the humans established firmly in performing their duties of their station in life, performing with utmost liking, always established in good conduct as ordained in the *Vedaas*, they being virtuous people, always tread the path of virtue, ...

Sri Engal Aalwaan's Commentary:

*Nishpaadyanta iti | Pravachana rakshana vaanijya paricharyaanaam
mukhaadi anga saadhyatvaat vipraadeenaam tat tat anga saadhya
kriya ujjeevitvam svaadhyaaya sva gruha uktam sva karma |
Sanmaargah shishtaacharah |*

Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 10:

*Svarga apavargou maanushyaat praapnuvanti naraa mune |
Yat cha abhiruchitam sthaanam tat yaanti manujaa dvija | |*

... they attain various heavens where they enjoy various pleasures, or they can also attain liberation. Taking a human birth, they can attain *svarga* or *apavarga*. Whatever they like, they can attain that place, according to their wishes and liking.

Sri Engal Aalwaan's Commentary:

*Svarga apavargou iti | Maanushyam manushya karma tasmaat |
Abhiruchitam bhouma svarga paataala aadi |*

Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 11:

*Prajaah taa brahmanaa srushtaa chaaturvarnya vyavasthitaah |
Samyak shraaddha samaachaara pravanaa munisattama | |*

All the humans who are created are divided into the four classes by *Chaturmukha Brahma*. They were performing everything sincerely, performing the ordained obligatory duties, always established in that, O excellent sage.

Sri Engal Aalwaan's Commentary:

Prajaa iti | Vyavasthitou iti paathe vyavasthitou niyame |

Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 12:

Yathecccha aavaasa nirataah sarva baadhaa vivarjitaah |

Shuddha antahkaranaah shuddhaah karma anusthaana nirmalaah | |

They can stay in any place they like, they do not have any disturbances or obstructions. Having pure mind, being pure in their acts, performing their obligatory duties with pure mind.

Sri Engal Aalwaan's Commentary:

Yathaa iti | Yatheeccha aavaasaah vaasa sthaanam aashramo vaa tasmin nirataah | Shuddha antahkaranaah ahamkaara phala sanga heenaah, shuddhaah snaana aadinaa |

This means place of living, like *aashrama*, etc. Having pure mind means not having the idea of 'I am doing this', or 'I am interested in the fruits', or 'I am the enjoyer of the benefits', not having *ahamkaara*, not having *phala aashaa*, not having *sanga*; this is the way by which *karma* is to be performed. Taking bath, and keeping them internally and externally pure.

Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 13:

Shuddhe cha taasaam manasi shuddhe antah samsthithe harou |

Shuddha jnyaanam prapashyanti vishnvaakhyam yena tat padam | |

When their mind becomes pure like this, having given up all desires, they perceive *Bhagavaan* who is living in their inner self itself, called as Vishnu; they see the *Paramaatman*.

Sri Engal Aalwaan's Commentary:

Shuddhe cha iti | Shuddhe - anusthaanena viraage, shuddha jnyaanam - shuddha jnyaana svaroopam |

So far, it was told that people were created, and divided into four classes. And that they were established in their duties of station in life. That all four classes are needed for the performance of the sacrifices. That they were always established in performance of obligatory duties, and also not performing what is prohibited. And having pure mind, having established in good conduct. And performing the *karmaas* as *karma yoga*, without any desire in fruits, without the idea of 'I am doing, this is mine'.

From now on, what happened after some time is going to be told. How the time passed and it deteriorated further, is going to be told. *Bhagavaan* is also told to be *kaalaatmaka*.

Today is *Thai Tiruvadurai*, which is the *Tirunakshatram* of Aachaarya Sri V T Tirunarayana Iyengar Swamy in whose memory these lectures are being conducted by Sri Tirunarayana Trust. In *punya smarana* of this great *Aachaarya*, a recitation of *Sri Sampathkumaara Stavam* composed by Sri V T T Swamy himself and recited by himself will be played.

****** Recitation of Sri Sampathkumaara Stava by Aachaarya Sri V T T Swamy (recording) ******

Offering our *pranaamans* to the great *aachaarya* and seeking his *divya anugraha*, we shall resume our session of *Sri Vishnu Puraana*.

Recap: We were studying *Amsha 1*, Chapter 6, where *Parabrahman* through *Chaturmukha Brahma* created *yajnyaas* and

classified people into four classes, *varnaas*, who can all involve in performance of the *yajnyaas*, to please the gods and get benefits as desired. The gods would bestow all good to those who worshipped through *yajnyaas*, and also make sure that there are good amount of rains. All four *varnaas* were involved in the performance of *yajnyaas*, which is very important for sustenance and prosperity of this whole world. People performing their ordained duties as per their *varna* and *aashrama*, duties of their respective stations in life, is also told in the *Bhagavad Geetha* -

Saha yajnyaih prajaah srushtvaa uraa uvaacha prajaapatih |

Anena prasavishyadhvam eshavo tu ishta kaamadhuk ||

Devaan bhaavayataanena te devaah bhaavayantu vah |

Parasparam bhaavayantah shreyah param avaapsyatha ||

Ishtaan bhogaan hi vo devaah daasyante yajnya bhaavitaah |

Performing the *varna aashrama dharmaas*, the people who are living a pure sin free life, their minds became pure by performance of *karma*, *karma anusthaana*, as what was told in the *shastraas*. Performing like this, they can even attain *Paramaatman*, they can perceive *Bhagavaan*, who is their inner self, *antaryaami*.

They had no sufferings, and they were living in good places which they liked. They were keeping themselves pure with *snaana* and other things ordained in the *shastraas*. Their minds were also pure through *karma anusthaana*.

[Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 13:](#)

Shuddhe cha taasaam manasi shuddhe antah samsthitah harau |

Shuddha jnyaanam prapashyanti vishnvaakhyam yena tat padam ||

They realize Vishnu who is *Paramaatman*, who is *shuddha jnyaana svaroop*a, this is how life was going on in the *Kruta yuga*.

Then the *Treta yoga* started. Then the effect of *kaala*, which is also an *amsha* of *Paramaatman*, which is *Paramaatman's shareera*, came. *Kaala* brought in lot of change, there was deterioration in the standard of living, this is being told now. *Kaala* is a *dravya* in our *siddhaanta*.

[Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 14:](#)

*Tatah kaalaatmak*o yo asou sa cha amshah kathito hareh |
*Sa paatayat*yagham ghoram alpam alpa alpa saaravat ||

After the starting of *Treta yuga*, *Kaala*, controlled and supported by *Paramaatman*, and used by *Paramaatman* for *pravartana* of this *samsaara chakra*, that *amsha* of *Paramaatman* started to become active. It brought in a lot of grief, *dukha*, and had very little *sukha*. There was lot of grief, sorrow in the lives.

[Sri Engal Aalwaan's Commentary:](#)

Tata iti | Tatah tretaamukhaantaram | Alpam alpa alpa saaravat iti paathe alpam udbhootam jaatam alpa alpa saaravat ati alpa sukham, ghoram bahu dukham |

People started to suffer a lot, and there was hardly any happiness in their lives.

[Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 15:](#)

Adharma beejam udbhootam tamo lobha samudbhavam |

Prajaasu taasu maitreya raagaadikam asaadhakam ||

The cause of *adharma*, which causes *krodha*, *lobha*; people had ignorance, desire, passion - these things started to sprout in the minds of people, which is the cause of *adharma*.

Sri Engal Aalwaan's Commentary:

Adharma iti | Adharma beejam adharmasya kaaranam, tamah krodha samudbhavam krodha lobhayoh hetum, asaadhakam ashta siddhi virodhi raaga aadikam, ayam kaalah prajaasu paatayati kshipati iti poorvena anvayah | Adharma beejam udbhootam iti cha paathah |

Passion about the various sense objects, which made them not capable of attaining the eight *siddhis* which are told.

In the *Kruta yuga*, the attainment of *siddhis* was very natural to people. In the *Treta yuga*, this became difficult for people.

Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 16:

Tatah saa sahajaa siddhih taasaam naateeva jaayate |

Rasollasa aadayah cha anyaah siddhayoh ashtou bhavanti yaah ||

The *siddhi* which was natural to them during the *Kruta yuga*, they were not able to attain that during *Treta yuga*. They were not able to attain those eight *siddhis*.

Sri Engal Aalwaan's Commentary:

*Tata iti | Sahajaa siddhih outpattikam jnyaanam | * Krute tu mithunotpattih siddhih cha api rasollasaa | Sakrut drushtimayee chaanyaa gruha vrukshatmikaa aparaa || Paschaat sankalpa siddhih cha kalpavruksha aatmikaa aparaa | Prakaama vrushtih chaakrusta*

*pachya siddhih tathaa ashtamee || iti ashta siddhayah | Rasollasah - yogaabhyaasa balaat sva moordhanyamurtaamshu bimbasravat amruta truptataa | Yathaa skandhe - * Rasasya svata eva antarullaasah syaat krute yuge | Rasollaasaakhyaa saa siddhih tayaa hanti kshudham narah || iti | Stree nairapekshyena aanando mithunotpattih | Yathaa tatra eva - * Stri aadi nairapekshyena sadaa truptaah prajaah tathaa | Dviteeyaa siddhih uddishta * iti | Kourme cha * Krute mithunotpatti tathaa saakshaat rasollasaah | Prajaah truptaah sadaa sarvaah sarva aanandaah cha yoginah || iti | Sakrut vrushtimayee sakrut vrushtyaa sasya nishpattih | Gruha vrukshaatmikaa - icchayaa gruha vruksha udgamah | Sankalpa siddhih - sankalpena abhimata siddhih | Kalpa vrukshaatmikaa - bharadvaaja aashramavat | Prakaama vrushtih - nikaamenikaame vrushtih | Akrushta pachya siddhih - akrushta pachya bhoomitvam iti, puraaneshu ashta siddhayo bahudhaa uktaah |*

In *Kruta yuga*, there were eight *siddhis* told - *mithunotpatti*, *rasollaasa*, *sakrut vrushtimayee siddhi*, *gruha vrukshaatmikaa siddhi*, *sankalpa siddhi*, *kalpa vrukshaatmikaa siddhi*, *prakaama vrushti siddhi*, *akrushta pachya siddhi*. This was naturally possible for people in *Kruta yuga*.

1. *Rasollaasa* is when *amruta* is supposed to flow from the *chandra bimba*, through *moordhanya naadi* for *yogis*, and with that, *yogis* never feel hunger. Winning over hunger through continuous practice of yoga is *rasollaasa siddhi*; the various things required to satiate hunger are produced automatically inside the body.
2. *Mithunotpatti* is when *yogis* who attain such *siddhi* were able to get all kinds of joy by themselves. They were in bliss by themselves without the need for anything else. They had freedom from sensual desires. This is told in *Skanda* and *Koorma Puraanaas*.
3. The third *siddhi* is *sakrut vrushtimayee*; with just one spell of rain, it was sufficient to bring in all kinds of prosperity needed, and all plants would grow abundantly.
4. The next is *gruha vrukshaatmikaa*. The trees in their houses would bear fruits as and when they desired.
5. The next is *sankalpa siddhi*; just by willing, they could get whatever they wanted to attain.

6. *Kalpavruksha aatmikaa* is the next one, as though they have a *kalpa vruksha* under their control and can get anything by praying to that *kalpa vruksha*. Just as Sage *Bharadwaaja* treated the entire army of *Bharata*, when *Bharata* wanted to bring back *Sri Raama*; *Bharadwaaja* tells *Bharata* that he would like to treat his army with whatever they needed, this is explained wonderfully in *Srimad Raamaayana*,; he invited all the gods from heaven, and they gave all kinds of food, and they had a wonderful treat never dreamt of. People were able to attain such *siddhi* in *Kruta yuga*.
7. The next is *prakaame vrushtih* - whenever they wanted, they could get rains.
8. *Akrushta pachya* is the next one - without having to do any farming, they could reap all harvest.

These eight *siddhis* were naturally possible for people in *Kruta yuga*. As *Treta yuga* started, things started to deteriorate.

[Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 17:](#)

Taasu ksheenaasu asheshaasu vardhamaane cha paatake |

Dvandva abhibhavat dukhaartaah taa bhavanti tatah prajaah | |

When the state of mind of people started deteriorating, sufferings, disturbances, ill deeds were increasing, the people were affected and suffered the dualities of life like *sheeta*, *ushna*; some time after the start of *Treta yuga*.

[Sri Engal Aalwaan's Commentary:](#)

Taasu iti | Dvandva sheeta ushnaadi |

[Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 18:](#)

Tato durgaani taah chakruh dhaanvam paarvatamoudakam |

Krutrimam cha tathaa durgam purakharvatakaadikam | |

Then they started to make places for themselves, to stay, houses, forts, surrounded by mountains, surrounded by water ditches, walls all around, artificial, employed manual labour; they also made houses of different types, cities.

Sri Engal Aalwaan's Commentary:

*Tata iti | Dhaanvam bahirnirjalam marudurgam | Dhaanvam paarvatam
iti paathah | Krutrimam kriyaanirvruttam vanaadi | Puraadi lakshanam
bhrugooktam * Nrupaavaasah puree proktaa vishaam puram iteeshyate
| Ekato yatra tu graamo nagaram chaikatah sthitam | Mishram tat
kharvatam naama nadee giri samaashritam | | iti | Aadi shabdaat
shibira pattanaadi |*

Dhaanvam means desert, surrounded by waterless sand fort, surrounded by mountains. They built themselves, created them artificially. *Pura* is told by *Bhrugu* as: Place of residence of the kings is said to be *puri*, *vishaam* means peoples', their place of residence is said to be *puram*. There will be a village, and after some distance, there will be a city. A mixture of these, would be near the water sources, like rivers or mountains - is said to be *kharvata*. They created for themselves places which were secure and where they could live and get over the effects of dualities of life. They had camps, towns also.

Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 19:

Gruhaani cha yathaa nyaayam teshu chakruh puraadishu |

Sheeta aatapaadi baadhaanaam prashamaaya mahaamate | |

They created houses as per *Vaastu shaastra*, in those cities, villages, towns, in order to prevent suffering from cold, heat, etc.

Sri Engal Aalwaan's Commentary:

Gruhaani iti | Yathaa nyaayam - vaastu shaastra anatikramena |

Vartaah means farming, cultivation; *hasta siddhih* means manual labour.

Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 20:

Prateekaaram imam krutvaa sheetaadeh taah prajaah punah |

Vaartopaayam tatah chakruh hasta siddhim cha karmajaam | |

Having controlled the effects of cold, heat, they started farming, construction, sculpting. They started to do manual labour, farming, to grow grains, after having secured themselves against the effects of heat and cold.

Sri Engal Aalwaan's Commentary:

Prateekaaram iti | Vartaah krushyaadih | Hasta siddhih - shilpaadih |

Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 21:

Vreehayah cha yavaaschaiva godhoomaa anavastilaah |

Priyangavo hi udaaraah cha koradooshaah sateenakaah | |

Different types of grains are told here. They are paddy, barley, wheat, millets, sesamum, black mustard, lentil, some kind of beans, field peas (or groundnut or *nelagadale* in Kannada).

Sri Engal Aalwaan's Commentary:

Tatra vartaayaam krushi phalam vivrunoti vreehaya iti | Vreehayah shaalyaadayah | Yavo deergha shookah | Go dhoomo nishkanchuko deerghashookah | Anavah kshudra dhaanyaani | Priyanguh kanguh |

*Udaaro deerghanaalah | Koradrushah kodravah | Sateenakah
kaalaayah |*

Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 22:

Maashaa mudgaa masooraascha nishpaavaah sakulutthakaah |

Aadhakyah chanakaaschaiva shanaah sapta dasa smrutaah | |

They grew seventeen types of grains - they are called *graamya dhaanyaas*.
Urad daal, green gram (*hesaru bele* in Kannada), lentils, cow peas (or *avare kaalu*), kind of pulse, *tubaree* (or *togari bele* in Kannada), chick pea (*kadale kaalu*), *sanabu*.

Sri Engal Aalwaan's Commentary:

Maashaa iti | Masooro mangalyakah | Nishpaavah vallee |

*Kulyutthakah paashaana cchedi saarah | Aadhakee tubaree | Chanakah
- harimanthakah | Shanah - gonyupaadaanatvak |*

Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 23:

Iti etaa oshadheenaam tu graamyaanaam jaatayo mune |

Oshadhyo yajnyiyaah cha eva graamyaaanyaah chaturdasha | |

O Sage, these are the classes of *graamya dhaanyaas* and plants grown. Those plants which were yielding the grains for *yajnya*, they are fourteen in number; they are called *graamyaaanya dhaanyaas*, which were also grown.

Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 24:

Vreehayassayavaa maashaa godhoomaa chanavah tilaah |

Priyangu saptamaa hi ete ashtamaah tu kulutthakaah | |

Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 25:

Shyaamaakaah tu atha neevaara jartilaah sagavedhukaah |

Tathaa venu yavaah proktaah tathaa markatakaa mune | |

A sort of *panic*, uncultivated rice, wild variety of *sesamum*, wheat, some kind of grain, *sesamum*, some kind of millet, bamboo seeds, a variety of *priyangu*, seeds of a tree called *naaga bala*, these are the names of the grains told here.

Sri Engal Aalwaan's Commentary:

Shyaamaakaa iti | Shyaamaakaah trunadhaanyam | Neevaaraah sa shooko vreehih | Jartilaah vana tilaah | Gavedhukaah kusumbha sadrusha beejaah | Venuyavaah vamsha beejaani | Markatakaah priyangu bhedaah; naaga balaakhyadruma beejaani vaa |

Once they built their houses to protect themselves from cold, heat and other disturbances, they started to engage themselves in cultivation, manual labour, and they grew the seventeen types of *graamya dhaanyaas*, grains, and the fourteen types useful for performance of the *yajnyaas*. We find many of these names in the *Vedaas* too.

Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 26:

Graamyaaanyaah smrutaah hi etaah oshadhyah tu chaturdasha |

Yajnya nishpattaye yajnyah tathaa aasaam heturuttamah | |

The fourteen types of grains are said to be *graamyaaanyaas*, which are used in the performance of *yajnyaas*. These were used for the completion of

the *yajnya*, and useful for the growth of the plants. These grains are used for performance of *yajnya*, and *yajnya* in turn is required for growing these plants. *Yajnya* is the best means for growing all these plants and grains. Through *yajnya* only, rains and all this kind of prosperity can be attained; and this will bring in all kind of good in the world. Performance of *yajnyaas* is very important, and for those *yajnyaas*, these grains are useful. Performance of *yajnyaas* becomes a cause of good growth of these plants.

Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 27:

Etaah cha saha yajnyena prajaanaam kaaranam param |

Paraavaravidah praajnyaah tato yajnyaan vitanvate ||

Those who are the knowledgeable people of *para*, *avara* - they always engage in performance of *yajnyaas*. This is also very important for perpetuation of the human race itself.

Sri Engal Aalwaan's Commentary:

Graamya iti | Aasaam - oshadheenaam hetuh - vardhakah |

Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 28:

Ahani ahani anusthaanam yajnyaanaam muni sattama |

Upakaarakaram pumsaam kriyamaana agha shaantidam ||

When *yajnyaas* are being performed every single day, O excellent of the sages, it is extremely helpful to people. It helps them to get rid of all sins.

Sri Engal Aalwaan's Commentary:

*Ahani ahani iti | Yajnyaanaam pancha mahaa yajnyaanaam
anusthaanam nityam kriyamaanaagham * Pancha soonaa gruhah tasya
ityaadinaa sooktam, atra tu poorvam alpa alpasaaravat iti uktam,
tasya aghasya shaantidam - naashakaram iti arthah |*

The *yajnyaas* are told to be *pancha mahaa yajnyaas* - *Deva yajnya*, *Rishi yajnya*, *Pitru yajnya*, *Bhoota yajnya* and *Manushya yajnya*. Performance of *pancha mahaa yajnyaas* every single day helps people to get rid of all kinds of sins. There are many sins which keep accumulating. These will be happening without our knowledge - they are told as *pancha soonaas* - five kinds of sins that we accumulate every day. A householder performs five kinds of sins - (i) the hearth for frying, where we kill so many beings, (ii) during grinding, (iii) sweeping with the broom, (iv) making paste, (v) heating the water vessel. A *gruhasta* engages in all these every day. We do not know the innumerable invisible number of beings we will be torturing. All these accumulate sins. When we do the *pancha mahaa yajnyaas*, these are said to get rid of these sins - this is told in *Manu Smriti*.

Adhyaapanam brahma yajnyah pitru yajnya tu tarpanam |

Homo daivo balirbhooto nri yajnyo atithi poojanam | |

Pancha etaan yo mahaa yajnyaan na haapayati shaktitah |

Gruhe api vasan nityam soonaa doshah na lipyate | |

When one performs these *pancha mahaa yajnyaas*, such a person will never be affected by these kind of sins, which are unknowingly performed every single day.

Paraasharar now tells about people who are not interested in performing *yajnyaas* and who always engage in bad deeds. And about the worlds attained by those who are engaged in *pancha mahaa yajnyaas* and *varna aashrama dharmaas*, and those who are not following the *shastraas*, and hate the *Vedic* way of life.

Recap: In the previous session, we were studying *Amsha 1, Chapter 6* of *Sri Vishnu Puraanam*. We saw how after the *Treta Yuga* started, after some time, the changes started to happen. The people started to make residences for themselves, being protected properly from heat, light, and sun, and started cultivation for a means of living, and they grew various grains, seventeen of which are told, which are *graamyas*. Then there are fourteen types which are used for performance of *yajnyaas*.

The importance of *yajnyaas* which sustains the cycle of creation, and human race, was told. Those who realize the importance of *yajnyaas*, and those who are knowledgeable about both *para* and *avara*, it is of utmost benefit to humans, and helps in getting rid of all sins. The *pancha mahaa yajnyaas* are meant here. The *pancha mahaa yajnyaas* which are being performed, the *nitya naimittika karmaas*, on a daily basis, through these, the *gruhastaas* get rid of *pancha soonaas*; so these are of great benefit. This is what is ordained, and is to be performed.

Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 29:

Eshaam tu kaala srushto asou paapa binduh mahaa mune |

Chetassu vavrudhe chakruh te na yajneshu maanasam | |

O Sage, due to the effect of time, in their minds, the sins were growing, they were always thinking about transgressing the *shastraas*. They had no inclination to perform the *yajnyaas*.

Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 30:

Vedaan vedyam tathaa devaan yajnya karma aadikam cha yat |

Tat sarvam nindamaanaah te yajnyavyaasedhakaarinah | |

Such people who were not inclined to perform *yajnyaas* but were only evil minded, they ridiculed the *Vedaas*, and *yajnya* and other *karmaas* which are

known from the *Vedaas* to be performed for various benefits, and the gods who are praised, and offered *havis*, they ridiculed all of these. Thus they became a hindrance to performance of *yajnyaas*.

[Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 31:](#)

Pravrutti maarga vyucchitti kaarino veda nindakaah |

Duraatmaano duraachaaraa babhoovuh kutilaashayaah ||

Creation is told, the cause of lineage through procreation, they thought that they were the cause of such things, and they ridiculed the *Vedaas*. They were evil minded, of bad conduct, they were going against the *shastraas*, they became evil minded people.

[Sri Engal Aalwaan's Commentary:](#)

Pravrutti iti | Yajnya pravruttyaa pravrutti - sargah, prajaa sarga iti arthah |

Such being the time when there were also people like that who were ridiculing the *Vedaas*, gods, *yajnya*, *karma*, etc., they were hindrance to performance of *yajnya*, and hence continuation of human race, ...

[Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 32:](#)

Samsiddhaayaam tu vaartaayaam prajaah srushtvaa prajaapatih |

Maryaadaam sthaapayaamaasa yathaa sthaanam yathaa gunam ||

When the means of living such as farming, cultivation, were well established, *Prajaapati* having created all the people, started to establish the rules and guidelines,

[Sri Engal Aalwaan's Commentary:](#)

*Samsiddhaayaam iti | Krushi roopaayaam samsiddhaayaam oshadhi
dvaaraa prajaah srushtvaa yathaa sthaanam asmin dehe ayam dharmah
iti yathaa gunam raaginaam kaamyam karma, viraktaanaam tu
nivartakam ityaadi vyavasthaam sthaapayaamaasa | |*

In these places, these are the *dharmaas* to be followed. For those who are desirous of attaining benefits and pleasures, like *svarga loka*, etc., he established *kaamyam karmaas*. These are all told in the *Vedaas* itself, as various *yaagaas* are told, *vaajapeya*, *ashwamedha*, etc. Various *kaamyam karmaas* are told by which people can experience various worlds, and enjoy there. For those who had given up all these desires, the *moksha maarga*, the means to attain liberation, he started to establish.

Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 33:

Varnaashramaanaam cha dharmaan dharmabhrutaam vara |

Lokaanscha sarva varnaanaam samyak dharmaanupaalinaam | |

O Excellent among those who are supporting and adopting *dharma*, the various *dharmaas* to be followed by various *dharmaas* and *aashramaas*, based on one's station in life (*varnaas* are *braahmana*, *kshatriya*, *vaishya*, *shoodra*; and *aashramaas* are *brahmacharya*, *gruhasta*, *vaanaprastha*, *sannyasa*), what are the *dharmaas* to be followed, and what worlds do they attain, for those who follow the *nitya naimittika karmaas*, *Prajaapati* established all of these.

This is what is told in the *Vedaas*, and everyone has to follow the *Varna Aashrama dharmas*. *Veda* is *Bhagavaan's aajnyaa*, and He will be pleased only when people follow the *varna aashrama dharmas* as ordained in the *Vedaas*. Otherwise there will be *pratyavaaya*. Based on their *ruchi*, whether they are *viraktaas*, desirous of attaining the benefits, according to their needs, *Prajaapati* established all of this.

[Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 34:](#)

Praajaapatyam braahmanaanaam smrutam sthaanam kriyaavataam |
Sthaanam aindram kshatriyaanaam samgrameshu anivartinaam | |

Those *braahmanaas* who are always engaged in following the *nitya naimittika karmaas*, the daily and occasional ordained duties, as told in the *Vedaas*, the worlds called as *Bhrugu loka*, etc., they will attain those worlds. *Kshatriyaas* who do not turn their back in the battlefield, attain the world of *Indra*.

Braahmanaas become eligible only if they are following the *nitya naimittika karmaas*; otherwise they are called as *braahmana bandhus*.

[Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 35:](#)

Vaishyaanaam maarutam sthaanam sva dharma nirataatmanaam |
Gaandharvam shoodrajaateenaam paricharya anuvartinaam | |

Vaishyaas who are always established in the *dharmaas* as told for their *varna*, they attain the world of *Vaayu*. For *shoodraas*, who serve other classes, for those who are following that as ordained, they attain the *Gaandharva loka*.

[Sri Engal Aalwaan's Commentary:](#)

Praajaapatyam iti | Praajaapatyam bhrugvaadilokah |
Braahmanaanaam kriyaavataam nitya naimittika kriyaavataam |

[Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 36:](#)

Ashta asheeti sahasraani muninaam oordhvaretasaam |

Smrutam teshaam tu yat sthaanam tat eva guruvaasinaam | |

Those who are in the *brahmachari aashrama*, serving their *aachaaryaas* living in the *gurukula*, they attain the worlds where eighty eight thousand sages live.

Sri Engal Aalwaan's Commentary:

Ashta asheeti iti | Guruvaasinaam brahmachaarinaam |

Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 37:

Saptarsheenaam tu yat sthaanam smrutam tat vai vanaukasaam |

Praajaapatyam gruhasthaanam nyaasinaam brahma sanjnyitam | |

Vaanaprasthaas attain the world of *Saptarshis*.

Gruhastaas attain *praajaapatya loka*. *Sannyaasi* attain *Brahma loka*, *Satya loka*.

Sri Engal Aalwaan's Commentary:

Saptarsheenaam iti | Nyaasinaam sannyaasinaam, devayaana maargastho brahma sanjniyah - satya lokah |

Satya loka is located in *Deva yaana*, the *Archiraadi maarga*.

Till now, what was told was about those established in the *Varna Aashrama dharmaas*. Next, the world attained by the *jnyaanis* is told.

Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 38:

Yoginaam amrutam sthaanam svaatma santoshakaarinaam | |

Among the *aashramis*, belonging to the various *aashramaas*, *yogis* established in *prateeka upaasana*, meditation with the idea of a superior object on an inferior one, called as *prateekopaasakaas*, they attain a world known as *Vishnu Pada*, which is above *Dhruva loka*; the *Ganga* river is supposed to start from there only.

Sri Engal Aalwaan's Commentary:

Yoginaam iti | Aashramishu eva ye prateeka upaasakaah yoginah teshaam amrutam vishnu padaakhyam dhruvaat upari sthaanam * Yato gangaa pravahati iti vakshyamaanam |

Prateeka upaasana is thinking of a *nikrushta vastu* as *utkrushta*. It should not be the other way; one should not think of a *utkrushta vastu* as *nikrushta*. For example, if we tell a servant that he is the king, this is alright. However, the idea of servant cannot be made in a king. There are various *prateeka upaasaanaas* told - for example, thinking of *manas* itself as *Brahman* - *Mano brahmeti upaaseeta, maanavaan bhavati. Annam brahmeti vyajaanaat, annavaan bhavati.*

Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 39:

Ekaantinah sadaa brahma dhyaayino yoginah cha ye |

Teshaam tat paramam sthaanam yat vai pashyanti soorayah ||

Those who are all the time meditating on the *Brahman*, only thinking of *Brahman* as *praapya, praapaka*, for them, the world attained is where the *nitya sooris* are located.

Sri Engal Aalwaan's Commentary:

Ekaantinah iti | Paramam sthaanam parama vyoma |

Those who are meditating on *Brahman*, *brahma upaasakaas*, *yogis*, *ekaantis*, for whom everything is *Brahman* only, *Paramaatman* only, they are told here. They attain the *Parama Pada*, the *Parama Vyoma*.

[Sri Vishnu Puraana, Amsha 1, Chapter 6, Shloka 40:](#)

Gatvaa gatvaa nivartante chandra sooryaadayo grahaah |

Adyaapi na nivartante dvaadashaakshara chintakaah ||

Difference between *bhagavat upaasakaas* and other *upaasakaas* is told here. Those who attain the other worlds, *Soorya*, *Chandra*; they keep going and coming back. Up to *Chaturmukha Brahma*, the worlds attained by various people, who do *kaamyas* *karma*, *prateekopaasana*, once the period ends, they come back here. While those who are meditating on *Paramaatman*, who do *upaasanaa* of *Paramaatman*, through various *mantraas* such as *Vaasudeva Dvaadasha akshari* or *Ashta akshari*, *Vishnu shadakshara*, they do not come back; they attain eternal abode of *Paramaatman*; they get liberated once and for all from this *samsaara*.

[Sri Engal Aalwaan's Commentary:](#)

*Bhagavat upaasakaanaam eva punaraavruttih itareshaam tu nivruttih eva iti aaha - gatvaa iti | Chandra sooryaadi grahanam teshaam kaala netrutva visheshaat, tat vilakshanaam brahmaadeenaam api upalakshanam | Chandra sooryaadayo api svam svam adhikaaram gatvaa - praapya, ante pralaya kaale nivartante - te sva padaat bhrashyanti | Dvaadasha akshara aadinaa mantrena bhagavat upaasakaah na nivartante - na cha punaraavartante | Etat vyatiriktaah sarve api nivartanta eva | * Aabrahma bhuvanaalokaah punaraavartino arjuna * iti bhagavat ukteh |*

Day, time is determined by the movement of moon and sun, this is *upalakshana* for all other gods, including *Chaturmukha Brahma*. Even the gods like *Chandra*, *Soorya*, *Chaturmukha Brahma*, they attain their positions, and during *pralaya*, they also get merged into their causes. When

the gods themselves are not there, their worlds also will go; they also have a time limit. Even *Chaturmukha Brahma* has a time limit of 100 years. During *praakruta pralaya*, *Chaturmukha Brahma* and his world get merged into *Paramaatman*; so they are not permanent. Everyone other than the *Bhagavat upaasakaas*, they keep coming back into this world. In *Bhagavad Geetha*, *Sri Krishna* has told this very clearly, that up to *Chaturmukha Brahma*, all the worlds are impermanent. When they attain those worlds, once their time period is over, they have to come back again. Whereas *Bhagavat upaasakaas* attain *Parama Pada*, and do not return; they escape from *samsaara* forever.

Having told the various worlds attained by these people, up to *Bhagavat upaasakaas*, *prateekopasakaas*, and all those engaged in *nitya naimittika karmaas*, *varna aashrama dharmaas*, what are the world attained by those transgressing the *shaashtraas*. They attain various types of hell.

[Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 41:](#)

Taamisram andha taamisram mahaa rourava rouravou |

Asi patra vanam ghoram kaala sootram aveechikam ||

[Sri Vishnu Puraana, Amsa 1, Chapter 6, Shloka 42:](#)

Vinindakaanaam vedasya yajnya vyaaghaata kaarinaam |

Sthaanam etat samaakhyaatam sva dharma tyaginah cha ye ||

Those who ridicule the *Vedaas*, who don't follow the *dharmaas* ordained in the *Vedaas*, as per their station in life, *varna aashrama*, who obstruct the performance of *yajnyaas*, the various hells are told - *taamisra*, *andha taamisra*, *mahaa rourava*, *rourava*, *asi patra vana*, *ghora*, *kaala sootra*, *aveechika*. They attain various hells and suffer there.

[Sri Engal Aalwaan's Commentary:](#)

Taamisra aadeenaam svaroopam vakshyate taamisram iti |

Following the various *varna aashrama dharmaas* is told here. The glory of *Bhagavat upaasakaas*, that they attain *Parama Pada* and do not come back to *samsaara* again, and that all others return and are born again, is told.

|| Iti Sri Vishnu Puraane Prathame Amshe Shashto Adhyaayah ||

|| Iti Sri Bhagavad Raamaanuja Pada Antaranga Sri Vishnu Chitta Virachite Sri Vishnu Puraana Vyaakhyaane Sri Vishnu Chitteeye Prathame Amshe Shastho Adhyaayah ||

|| Atha Saptamo Adhyaayah ||

Next, Sage *Paraashara* starts to tell about *mithuna srushti*, the combination of man and woman.

Sri Paraasharah:

Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 1:

Tato abhidhyaayatah tasya jagjnyire maanasaah prajaah |

Tat shareera samutpannaih kaaryaih tat karanaih saha |

Kshetrajnyaah samavartanta gaatrebhyah tasya dheematah ||

When *Chaturmukha Brahma* started to meditate, do *sankalpa*, there were certain people born from his mind. They were also born out of his body, with *deha*, *indriya*, etc. The various elements born from the body of *Hiranya Garbha*, from this, the *deha*, *indriya*, were created.

Sri Engal Aalwaan's Commentary:

*Atha mithuna srushtim vaktum maanasa shareera srushteen anuvadati
tata ityaadinaa | Tata iti | Kaaryaih dehaih, karanaih indriyaih,
hiranya garbha deha bhoota utpannaih dehaih indriyaih saha
maanasaah kaaschit maanasyah prajaah jajnyire | Kechit
kshetrajnyaah tasya gaatrebhyah avayavebhyah kaarya karanaih saha
samavartanta |*

The various elements born from the body of *Hiranya Garbha*, from this, the *deha*, *indriya*, were created. With this, some people, *maanasaah prajaah*, were born out of his mind itself. Those who are having *shareera*, embodied souls, were born from his various limbs. They had body and *indriya*. They were born thus.

Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 2:

Te sarve samavartanta ye mayaa praak udaahrutaah |

Devaadyaah sthaavaraantaah cha traigunya vishaye sthitaah | |

All those who were created, who were told earlier itself, starting with *deva srushti*, up to the *sthaavara srushti*, who were under the control of *triguna*, *sattva*, *rajas*, *tamas*, who were all associated with *prakruti*, they were all existing.

Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 3:

Evam bhootaani srushtaani charaani sthaavaraani cha |

These kind of beings were created, which were movable and immovable both.

Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 4:

Yadaa aasya taah prajaah sarvaah na vyavardhanta dheematah |

Tadaa anyaan maanasaan putraan sadrushaan aatmano asrujat | |

When they did not grow further, then *Chaturmukha Brahma* created other people born of his mind, who were similar to himself. They are called *maanasa putraas*.

Sri Engal Aalwaan's Commentary:

*Te sarva iti | Te devaadyaah sthaavaraantaah jeevaah traigunya
vasheekrutaah samavartanta |*

Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 5:

Bhrugum pulastyam pulaham kratum angirasam tathaa |

Mareechim daksham atrim cha vasishtam cha eva maanasaan | |

Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 6:

Nava braahmana ityete puraane nischayam gataah |

These are known as the nine *brahmins*, they are *Bhrugu*, *Pulastya*, *Pulaha*, *Kratu*, *Angiras*, *Mareechi*, *Daksha*, *Atri*, *Vasistha*. They are known as *brahmans* in *Brahmaanda Puraana*.

Sri Engal Aalwaan's Commentary:

Nava braahmana iti | Puraane brahmaanda aadou | Poorvam srushteh |

Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 7:

Khyaatim bhootim cha sambhootim kshamaam preetim tathaiva cha |

Sannatim cha tathaa eva orjaam anasooyaam tathaiva cha ||

Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 8:

Prasootim cha tatah srushtvaa dadou teshaam mahaatmanaam |

Patnyo bhavadhvam iti uktvaa teshaam eva tu dattavaan |

Then *Chaturmukha Brahma* created nine women, *Khyaati*, *Bhooti*, *Sambhooti*, *Kshamaa*, *Preeti*, *Sannati*, *Orjaa*, *Anasooyaa*, *Prasooti*. He gave them to these nine *maanasa putraas*, and told these nine women that you become wives to these *maanasa prajaas*.

Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 9:

Sanandanaadayo ye cha poorva srushtaah tu vedhasaa |

Na te lokeshu asrujyanta nirapekshaah prajaah prati ||

The first four *maanasa prajaas* who were created were *Sanandana* and others. These were earlier created by *Brahma*. They were all the time in meditation and never interested in worldly activities. They were never interested in procreation.

Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 10:

Sarve te abhyaagata jnyaanaa veetaraagaah vimatsaraah |

Teshu evam nirapeksheshu loka srushtou mahaatmanah ||

They had the ultimate knowledge, they had controlled desires, they had no *maatsarya*; when they were such, with no desires, ...

Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 11:

Brahmano abhoot mahaan krodhah trailokya dahanakshamah |

Tasya krodhaat samudbhootat jvaalaamaalaabhideepitam |

Brahmano aboot tadaa sarvam trailokyam akhilam mune | |

Then *Chaturmukha Brahma* got very angry, as he had created them with the idea that creation will continue through them, but they had controlled all desires, and had no desire to create or other worldly activities. Looking at them, *Chaturmukha Brahma* became extremely angry. His anger was such that it could burn the three worlds. All the three worlds were lighted like a garland of fire which came out of his anger.

Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 12:

Bhrukuti kutilaat tasya lalaataat krodha deepitaat |

Samutpannah tadaa rudro madhyaana aarka sama prabhah | |

From his eyebrows which were twisted with anger, and from his forehead which was glowing with anger, *Rudra* was born, and was shining like the mid day sun.

Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 13:

Ardha naaree nara vapuh prachando ati shareeravaan |

Bibhaja aatmaanam ityuktvaa tam brahmaantardadhe tatah | |

He had half *nara* and half *naari*, half man and half woman; he had that kind of body. Then, *Brahma* disappeared telling *Rudra* that you split yourself into two.

Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 14:

Tatha ukto asou dvidhaa streetvam purushatvam tathaa akarot |

Bibheda purushatvam cha dashadhaa cha ekadhaa punah | |

Rudra promptly listened to *Chaturmukha Brahma*, and divided himself into two parts - *purusha* and *stree*. The part which was *purusha*, he again divided into eleven parts.

Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 15:

Soumya asoumyaih tathaa shaantaa ashaantaih steetvam cha sa prabhuh |

Bibheda bahudhaa devah svaroopaih asitaih sthitaih ||

The woman part of his body, he created into many many forms. Some were pleasant, some were not pleasant, some peaceful, some not peaceful, black and white.

Sri Engal Aalwaan's Commentary:

Tathoktaa iti | Steetvam purushatvam cha dvidhaa akarot - pruthak chakaara | Pumstvam cha ekaadashaavidham roopamedaih |

Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 16:

Tato brahma aatma sambhootam poorvam svaayambhuvam prabhuh |

Aatmaanam eva krutavaan prajaapaalye manum dvija ||

Chaturmukha Brahma, for the purpose of continuation of the race, he created himself into *Svaayambhuva Manu*.

Sri Engal Aalwaan's Commentary:

Tata iti | Aatma sambhootam | Ata eva svayambhuvam aatmaanam eva tam prajaapaalye nimitte poorvam manum krutavaan |

From himself, for the purpose of continuing the creation, he created *Svaayambhuva Manu*.

[Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 17:](#)

Shataroopam cha taam naareem tapo nirdhoota kalmashaam |

Svaayambhuvo manuh devah patneetve jagruhe prabhuh ||

From his *patni's amsha*, he created *Shataroopam*. *Swaayambhuva Manu*, who was created from the *purusha* part, married *Shataroopam*.

Though *Swaayambhuva Manu* and *Shataroopam* had the same parents, they got married. There are two reasons told here for this. (i) They were having that kind of strength of *tapas*. (ii) They were *devaas*. *Swaayambhuva Manu* accepted *Shataroopam* as his wife.

[Sri Engal Aalwaan's Commentary:](#)

Shataroopam iti | Shataroopam arddhena purusho abhavat arddhena naari iti uktaayaa brahma patnyaah shataroopayaa amsha bhootaam brahma amsha bhooto manuh jagruhe |

From the *stree* part of his *amsha*, *Shataroopam* was created.

[Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 18:](#)

Tasmaat tu purushaat devee shata roopaa vyajaayata |

Priyavrato uttaanapaadou prasooti aakooti sanjnitam ||

[Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 19:](#)

Kanyaadvayam cha dharmajnya roopa oudaarya gunaanvitam |

Dadou prasootim dakshaaya aakootim ruchaye puraa ||

From Swayambhuva Manu, Shataroopa had two sons and two daughters. Priyavrata and Uttanapaada were the two sons. Prasooti and Aakooti were the two daughters. They had good roopa and good qualities. Prasooti was given in marriage to Daksha, and Aakooti to Rucha.

Sri Engal Aalwaan's Commentary:

Kanyaa dvayam iti | Prajaapatih aakootim ruchaye dadou |

The vamsha, and vamsha anucharita are part of the Puraana. This is Puraana lakshana.

Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 20:

Prajaapatih sa jagraaha tayoh jajnye sadakshinah |

Putro yajnyo mahaabhaaga dampatyoh mithunam tatah ||

Yajnya and Dakshina were born from Ruchi.

Sri Engal Aalwaan's Commentary:

Prajaapatih iti | Sah - ruchih jagraaha, tayoh aakooti ruchayoh dampatyoh sadakshino yajnyah putro mithinam jajnire |

Through the marriage of Aakooti and Ruchi, Dakshina and Yajnya were born as twins (mithuna).

Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 21:

Yajnyasya dakshinaayaam tu putraa dvaadasha jajnire |

Yaamaa iti samaakhyaataa devaah svaayambhuve manou | |

To *Yajnya* and *Dakshina*, twelve sons were born. They were called as *Yaamaas*; they are *devaas*.

Sri Engal Aalwaan's Commentary:

Yajnyasya iti | Svaayambhuve manou - manvantare |

Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 22:

Prasootyaam cha tathaa dakshah chatasro vimshatim tathaa |

Sasarja kanyaah taasaam cha samyak naamaani me shrunu | |

Twenty four daughters were born of *Prasooti* and *Daksha*. Listen to their names.

Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 23:

Shraddhaa lakshmi dhrutih tushtih medhaa pushtih tathaa kriyaa |

Buddhih lajjaa vapuh shaantih siddhih keertih trayodashee | |

Shraddhaa, Lakshmi, Dhruti, Tushti, Medhaa, Pushti, Kriyaa, Buddhi, Lajjaa, Vapu, Shaanti, Siddhi, Keerthi. These are thirteen names told.

Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 24:

Patnyartham prati jagraaha dharmo daakshaayini prabhuh |

Taabhyah shishta yaveeyasya ekaadasha sulochanaah | |

Dharma accepted these thirteen as his wives.

The lineage is going to be told. This is the *vamsha anucharita*, this is one of the *lakshanaas* of *Puraana*. We shall take them up in the next session. These names have philosophical meanings.

Recap: In the previous session, we were studying *Amsha 1, Chapter 7* of *Sri Vishnu Puraanam*. Where we saw that *Swayambhuva Manu* and *Shataroopa* have two sons (*Uttanapaada* and *Priyavrata*) and two daughters (*Aakooti* and *Prasooti*). *Prasooti* marries *Daksha*, and *Aakooti* marries *Ruchi Prajaapati*. To *Aakooti* and *Ruchi Prajaapati*, twins are born - *Yajnya* and *Dakshina*, who get married; they get twelve sons, who are known as *Yaama Devataas*. *Daksha* and *Prasooti* get twenty four daughters.

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Taabhyah shishta yaveeyasya ekaadasha sulochanaah ||

Dharma accepted these thirteen as his wives.

Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 25:

Khyaatih satyatha sambhootih smrutih preetih kshamaa tathaa |

Santatih cha anasooyaa cha oorjaa svaahaa svadhaa tathaa ||

The younger eleven daughters of *Daksha* and *Prasooti* are *Khyaati*, *Sati*, *Sambhooti*, *Smruti*, *Preeti*, *Kshamaa*, *Santati*, *Anasooyaa*, *Oorjaa*, *Svaaha*, *Svadhaa*.

Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 26:

Bhruguh bhavo mareechischa tathaa chaiva angiraa munih |

Pulastyah pulahah chaiva kratuh cha rishivarah tathaa ||

Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 27:

Atrih vasistho vanhi cha pitarascha yathaa kramam |

Khyaatyaadyaa jagruhuh kanyaa munayo munisattama ||

These eleven were accepted as wives, in order, by *Bhrugu*, *Shiva*, *Mareechi*, *Angira*, *Pulastya*, *Pulaha*, *Kratu*, *Atri*, *Vasishta*, *Vanhi* and *Pitara*.

Sri Engal Aalwaan's Commentary:

Yajnyasya iti | Svaayambhuve manou manvantare |

Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 28:

Shraddhaa kaamam chala darpa niyamam dhrutih aatmajam |

Santosham cha tathaa tushtih lobham pusthah asooyata ||

The children of *Dharma* are told. *Shraddhaa* gave birth to *Kaama*, *Lakshmi* gave birth to *Darpa*, *Dhruti* gave birth to *Niyama*, *Tushti* gave birth to *Santosha*, *Pushti* gave birth to *Lobha*.

Sri Engal Aalwaan's Commentary:

*Shraddheti | Sraddhaa kaamam tathaa darpa iti paathe tathaa iti anyena krama praapta lakshmeeh lakshyaa | Yathaa kourme * Shraddhaa yaastu sutah kaamo darpo lakshmyaah sutah smrutah * iti |*

There is a *paatha* called *tathaa darpa*, where *Lakshmi* is to be taken. In *Kurma Puraana* it is said that *Lakshmi's* son is *Darpa*.

Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 29:

Medhaa shrutam kriyaa dandam nayam vinayam eva cha |

Medha gave birth to *Shruta*, *Kriyaa* gave birth to *Danda*, *Naya* and *Vinaya*.

Sri Engal Aalwaan's Commentary:

Medhaa iti | Kriyaa dandam kriyaayaam taamasyaam dandah, raajasyaam nayah, saatvikyaam maanaso anouddhati aatmaa vinayah |

Danda is said to be when it is in *taamasa* mode; when in *Raajasa* mode, it is *Naya*; *Vinaya* is when it is obedient, or subservient, and when one does not feel superior in the mind, this is in the *Sattva* mode. Here, *Vinaya* is with respect to the mind.

Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 30:

Bodham buddhih tathaa lajjaa vinayam vapuraatmajam |

Vyavasaayama prajajnye vai kshemam shaantih asooyata |

Buddhi gave birth to *Bodha*. *Lajja* also gave birth to a son called *Vinaya* - this is said to be *shaareero vinayah*, when one is bodily subservient. *Vapu* gave birth to *Vyavasaaya*. *Shaanti* gave birth to *Kshema*.

Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 31:

Sukham siddhih yashah keertih iti ete dharma soonavah |

Kaamaadrati sutam harsham dharma poutram asooyata ||

Siddhi gave birth to *Sukha*, and *Keerthi* gave birth to *Yashas*. They are all the children of *Dharma*. From *Kaama*, *Rati* gave birth to *Harsha*, and *Dharma* was grandson.

Sri Engal Aalwaan's Commentary:

Bodham iti | Lajjaayaah tu shareero vinayah |

Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 32:

Himsaa bhaaryaa tu adharmasya tato jajnye tathaa anrutam |

Kanyaa cha nikruti taabhyaam bhayam narakam eva cha ||

Himsaa became wife of *Adharma*, and from them, a son was born by name *Anruta*, and a daughter by name *Nikruti*. From these two - *Anruta* and *Nikruti*, *Bhaya* and *Naraka* were born.

Sri Engal Aalwaan's Commentary:

*Dharma prasangaat adharma sargam aaha - himsaa iti | Tayoh
adharma himsayoh anrutam nikrutih cha jajnye, taabhyaam nikruti
anrutaabhyaam maayaa bhayam vedanaa narakam cha jajnye |*

Because the sons of *Dharma* were told, the sons of *Adharma* are also told. These are also the states of mind. In order to do creation, sustenance and dissolution - for creation and sustenance, *dharma* is required; for dissolution, *adharma* is also required.

Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 33:

Maayaa cha vedanaa chaiva mithunam tu idam etayoh |

Tayoh jajnye atha vai maayaa mrutyum bhoota apahaarinam | |

Maayaa and *Vedanaa* were born as twin daughters. From *Maaya*, *Bhaya* gave birth to *Mrutyu*, which causes an end to all the beings.

Sri Engal Aalwaan's Commentary:

*Maayaa iti | Tasmaat etayoh mithuna dvayam, bhayaajjajnya iti
paathe etayoh mithunayoh madhye maaya bhayaat tu mrutyum jajnye |
Tayoh jajnye iti paathe maaya mrutyum sushuve, bhayaat iti sheshah |*

Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 34:

Vedanaa sva sutam cha api dukham jajnye atha rouravaat |

Mrutyoh vyaadhi jaraa shoka trushnaa krodhaah cha jajnire | |

Naraka married *Vedanaa*, and gave birth to *Dukha*. *Rourava* is to be taken as *Naraka*. From *Mrutyu*, *Vyaadhi*, *Jaraa*, *Shoka*, *Trushnaa*, *Krodha* were born.

These are all the various sufferings and death. These are the means to cause dissolution.

Sri Engal Aalwaan's Commentary:

Vedanaa iti | Rouravaat bhayam narakam eva chet uktaat narakaat |

Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 35:

Dukhottaraah smrutaa hi ete sarve cha adharma lakshanaah |

Naishaam bhaaryaa asti putro vaa te sarve hi oordhvaretasah | |

They are all of extreme sorrow and suffering. They are all signs of *adharma*. For them, there are no wife or children. They are said to be *oordhvaretas*.

Viraktaas, sannyaaasis are told as *oordhvaretas*. Because they do not have wife or children, they are said to be *oordhvaretas*.

Sri Engal Aalwaan's Commentary:

Dukhottaraa iti | Adharma lakshanaah adharmo vamsha moola bhooto lakshanam eshaam te tathaa uktaah | Te vyaadhyaadyaah oordhvaretasah charama kaaryasya dukhaatmatvaat kaaryaantara anupaadakaah |

These - *Vyaadhi, Jaraa, Shoka, Trushnaa, Krodha* - *adharma* is a sign of their entire *vamsha* itself. The end itself is of extreme sorrow, there is nothing else beyond this; so they are said to be *oordhvaretas*.

Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 36:

Roudraani etaani roopaani vishnoh munvaraatmaja |

Nitya pralaya hetutvam jagato asya prayaanti vai | |

These are all the terrific forms of Vishnu, O *Maitreya*. They become the cause of *nitya pralaya* of this world.

Now, the various kinds of *srushti* and *pralaya* are going to be told.

Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 37:

Daksho mareechih atrischa bhrugu aadyaascha prajeshvaraah |

Jagati atra mahaa bhaaga nitya sargasya hetavah | |

Daksha, Mareechi, Atri, Bhrugu and these hosts of *prajaapatis*, they are the causes of *nitya sarga*, the everyday creation which is happening.

Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 38:

Manavo manuputraah cha bhoopah veerya dhanaascha ye |

Sanmaarga nirataah shooraah te nitya sthiti kaarinah | |

The causes of the *nitya sthiti*, the daily sustenance that happens, are *Manu* and sons of *Manu*, who are the kings, with lot of valour, established in the righteous path, courageous and bold ones.

Thus, *Paraasharar* explains the various forms of *dharma*, *adharma*, and how they are causing *nitya sarga*, *nitya sthiti*.

Now, *Maitreyar* asks a question.

Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 39:

Maitreyah -

Yeyam nityaa sthith brahman nitya sargah sthiteritah |

Nitya abhaavah cha teshaam vai svaroopam mama kathyataam | |

You talked about *nitya sarga*, *nitya sthiti*, *nitya pralaya* - daily creation, daily sustenance and daily dissolution. Please tell me their svaroopam, their nature, O knower of *Brahman*.

Sri Engal Aalwaan's Commentary:

*Jeevaanaam srujyatvaadinaa paaratantryaat nitya sargaadou
hetutvam anupapannam iti aashankyaa tat parihaara bubhutsayaa
teshaam svaroopam prucchati yeyam iti |*

The people who are told - *Daksha*, *Mareechi*, *Manu*, their children - are all created, and will also get destroyed. They are dependent on others to create, and not independent. How are they told to be causes of *nitya sarga*, the daily creation? - this is the doubt that *Maitreyar* gets. In order to get that doubt cleared, he is asking about the nature of *nitya sarga*, *nitya sthiti*, *nitya pralaya*.

Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 40:

Sri Paraasharah -

Sarga sthith vinaashaam cha bhagavaan madhusoodanah |

Taistaih roopaih achintyaatmaa karoti avyaahato vibhuh | |

Paramaatman only does all these things - creation, sustenance and destruction, taking on those forms, being the *antaryaami* of *Daksha*, *Mareechi*, *Manu*, his children and *Vyaadhi* and others which were told. *Paramaatman's* forms cannot be thought of by anybody, it is unimaginable. How He is the inner controller of everything, and controls the entire process of creation, sustenance, dissolution, without expecting any other *sahakaari*, being *sahakaari nirapeksha*, one cannot even imagine this. He keeps doing this without any breakage.

[Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 41:](#)

Naimittikah praakrutikah tathaa eva aatyantiko dvija |

Nityascha sarva bhootaanaam pralayo ayam chaturvidhah | |

Paraasharar tells about four kinds of pralaya - Naimittika, Praakrutika, Aayantika, Nitya.

[Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 42:](#)

Braahmo naimittikah tatra yacchete jagateepatih |

Prayaati praakrutah chaiva brahmaandam prakrutou layam | |

Chaturmukha Brahma has a day and night, one day is a kalpa. After a day, when he sleeps for one night, this is called naimittika pralaya. In the night when Chaturmukha Brahma sleeps, this is said to be naimittika pralaya. Chaturmukha Brahma also goes into praakruta pralaya, when the brahmaanda also gets merged in its cause. Brahmaanda also gets merged into the pancha bhootaas, pancha tanmaatras, everything becomes avyakta, which is merged into Paramaatman, in ekee bhaava - this is called praakruta pralaya, when Chaturmukha Brahma, Brahmaanda, everything merges into moola prakruti. Process of dissolution is in the reverse order of process of creation.

[Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 43:](#)

Jnyaanaat aatyantikah prokto yoginah paramaatmani |

Nityah sadaiva bhootaanaam yo vinaasho divaanisham | |

Aatyantika pralaya is from Brahma jnyaana, through upaasane, prapatti, those who get rid of samsara forever. They are told as yogis, who go and join Paramaatman in Parama Pada. Every day and night, the beings are

created and they die - this is happening all the 24 hours on a continuous basis - the beings dying daily is called *Nitya Pralaya*.

Sri Engal Aalwaan's Commentary:

Vishnuh eva sattva aadi shaktyaadhaana dvaaraa taih taih manvaadi roopaih sthiti aadi karoti iti pariharati - sargeti | Taih taih - manvaadiroopaih | Manvaadayah sattvasthaah, dakshaadayo raajasaah, vyaadhyaadayah taamasaah |

Vishnu, through His *shakti* of *sattva*, *rajas* and *tamas*, through *Manu*, *Mareechi*, *Daksha*, and these forms, He does *srushti*, *sthiti*, *pralaya*. When He takes the form of *sattva*, through *Manu* and others, He becomes the cause of sustenance. When He takes the form of *Daksha* and others, being *antaryaami* of those *chetanaas*, *rajas* is high, and He gets creation done. When *taamasa* is high, He takes the form of *Vyaadhi* and other *chetanaas*, and through them, gets destruction done.

Atha nitya pralayasya svaroopam darshayan prasangaat pralayasya chaturvidham aaha naimittika ityaadinaa | Naimittika iti | Aatyantika iti | Naimittika aadi layeshu sushupti utkraantyo cha jeevasya paramaatmani laye api karma kshaya abhaavaat punarbhavo vidyate | Aatyantike tu nisshesha karma avidyaadi naashaat na punarbhava iti visheshah |

In order to tell about *nitya pralaya*, *Paraasharar* starts to explain about four types of *pralaya* here. There are four *pralayas* told - *Naimittika*, *Praakrutika*, *Aatyantika*, *Nitya*. In the daily deaths we see, the *jeevaatman* goes and joins into *Paramaatman*, and from body to body; this is called *samsaara*, *samyak sarati*. During *Naimittika pralaya* also, when *Chaturmukha Brahma* sleeps, they go and join into *Paramaatman*. In *Praakruta pralaya*, *Chaturmukha Brahma* and *Brahmaanda* also get merged. In all these three *pralayaas*, the *jeevaatman* goes and joins *Paramaatman*, but for the *jeevaatman*, the *karmaas* are still existing and not destroyed completely; so they are again born; when *Praakruta*

srushti happens after *Praakruta pralaya*, they are again born. After *Naimittika pralaya* also, and *nitya pralaya* also, they are born again. In all these *pralayaas*, *karma* is not completely destroyed. Every day in *sushupti*, we go and join *Paramaatman*. When we leave the body to take on another birth, *utkraanti*, also, *jeevaatman* goes and joins *Paramaatman*. *Laya* is *ekee bhaava*, and not losing the *svaroopa* of *jeevaatman*; but *jeevaatman* goes and joins *Paramaatman* as though they cannot be differentiated. In all these cases, *karma* is still there and not destroyed completely. In order to experience the fruits of those *karmaas*, *punya* and *paapa*, again they are born. Whereas in the case of *Aatyantika pralaya*, *karma* and *avidyaa* are completely destroyed, and because of this, one is not born again; they go to *Parama Pada* and join *Paramaatman* and are eternally liberated from this *samsaara*.

Now, about creations are told.

[Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 44:](#)

Prasootih prakruteh yaa tu saa tushtih praakrutaa smrutaa |

Dainandinee tathaa proktaa yaa antara pralayaadanu ||

After *praakruta pralaya*, again *srushti* happens. This is called *praakruta srushti*. *Dainandina stushti* is the *srushti* which happens after *naimittika pralaya*; whatever *Chaturmukha Brahma* creates after sleeping for his night.

[Sri Vishnu Puraana, Amsha 1, Chapter 7, Shloka 45:](#)

Bhootaani anudinam yatra jaayante munisattama |

Nitya sargo hi sa proktah puraanaartha vichakshanaih ||

Those who know the meanings of the *Puraanaas* very well, by them, *nitya sarga* is told as every day when beings are being born, O Sage.

Four kinds of *pralaya* were told - *Nitya*, *Naimittika*, *Praakruta*, *Aatyantika*. In the first three, there is *srushti*, whereas in *Aatyantika*, there is no *srushti*, because they are liberated once and for all, and there is no *karma*. So three kinds of *srushti* are told - *Praakruta srushti* after *praakruta pralaya*, *dainandina srushti* after *naimittika pralaya*, *nitya srushti* is after *nitya pralaya*.

[Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 46:](#)

Evam sarva shareereshu bhagavaan bhoota bhaavanah |

Samsthitah kurute vishnuh utpatti sthiti samyamaan ||

All these things happen not being controlled by anyone else, but by *Paramaatman Vishnu* only. *Vishnu* only does these creation, sustenance, dissolution, being present as the inner controller in all the bodies. He is untouched by all these defects. He is endowed with *Shaadgunya*.

[Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 47:](#)

Srushti sthiti vinaashaanaam shaktayah sarva dehisu |

Vaishnavyah parivartante maitreya aharnisham samaah ||

Rajas, *sattva* and *tamas shaktis* were told to be the cause of *srushti*, *sthiti*, *laya*, in all these embodied beings. They are all controlled and being done repeatedly by the mere willing, *sankalpa* of *Vishnu*. It happens daily without break.

[Sri Vishnu Puraana, Amsa 1, Chapter 7, Shloka 48:](#)

Gunatrayam ayam hi etat brahman shakti trayam mahat |

Yo atiyaati sa yaatyeva param naavartate punah ||

The three *shaktis* are said to be *guna trayaas*, *sattva*, *rajas* and *tamas*. One who crosses over all these effects of *sattva*, *rajas*, *tamas*, such *yogis* go and attain *Paramaatman*, and do not come back again.

Sri Engal Aalwaan's Commentary:

***Srushti iti | Vaishnavyah vishnu sankalpa anuvartinyah shaktayah
sattvaadyaah, aharnisham sadaa avicchedhena | Sarvo api jano vishnu
shakti preritah kaala bhedaat vishaya bhedaat cha sargaadi karoti |***

Those which are controlled by the mere willing of Vishnu, all beings are being impelled by *Paramaatman's shakti*. Based on the time and object under consideration, creation, sustenance, destruction happen, being controlled by *Paramaatman Vishnu* only.

Paraasharar talks about four kinds of *pralaya*, and three kinds of *srushti*. Though *Daksha* and *prajaapatis*, *Manu* and his sons, and *Vyaadhi* and others are all responsible, they are all being controlled by *Vishnu* only, being *antaryaami*. Things are done according to the *karmaas* of the *chetanaas*. Those who cross over the effects of these *guna trayaas*, *sattva*, *rajas*, *tamas*, they attain *Paramaatman* and are never born again.

With this, the Seventh Chapter comes to an end.

|| Iti Sri Vishnu Puraane Prathame Amshe Saptamo Adhyaayah ||

***|| Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Prathame
Amshe Saptamo Adhyaayah ||***

|| Atha Ashtamo Adhyaayah ||

Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 1:

Sri Paraasharah -

Kathitah taamasah sargo brahmanaste mahaa mune |

Rudra sargam pravakshyaami tat me nigadatah shrunu | |

The *taamasa sarga* of *Chaturmukha Brahma* was told, O great sage. Continuing from that, *Rudra sarga* is going to be told now. Listen to this *Rudra sarga*, the creation of the *Rudras*, now.

Sri Engal Aalwaan's Commentary:

Nitya pralaya hetoh adharmadeh taamasasya prasangaat bhrugu sargam atikramya poorva ukta koumaara sarga antargatam taamasam rudra sargam prapanchayitum prastouti kathita iti |

The cause of *nitya pralaya*, the destruction that keeps happening on a daily basis, *adharma* and others which are because of *tamas*, skipping the *Bhrugu sarga*, whatever was told earlier in the *koumaara sarga*, within this *koumaara sarga* the *taamasa Rudra sarga* happens, this will be explained now.

Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 2:

Kalpaadou aatmanah tulyam sutam pradhyaayatah tatah |

Praaduraaseet prabhoranke kumaaro neela lohithah | |

In the beginning of the *kalpa*, he wanted to get a son who is very similar to himself. So, *Chaturmukha Brahma* started to do *sankalpa*. At that time, *Neelalohota* was born on his lap.

Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 3:

Ruroda su svaram so atha praadravat dvijasattama |

Kim rodishi iti tam brahmaa rudantam pratyuvaacha ha | |

He cried loudly making lot of noise. And he started moving here and there. *Chaturmukha Brahma* asked him why are you crying like this.

Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 4:

Naama deheeti tam so atha pratyuvaacha prajaapatih |

Rudrastvam deva naamnaasi maa rodeeh dhairyam aavaha |

Evam uktah punah so atha sapta krutvo ruroda vai | |

He said, 'Give me a name'. *Prajaapati* replied 'You are going to be called *Rudra deva*. Do not cry. Be bold, courageous'. After that, the *Neelalohota*, after having got the name of *Rudra*, again cried seven times.

Sri Engal Aalwaan's Commentary:

*Naama iti | Rodana dravanaabhyaam rudra naama nirukti | **

*Rodanaat dravanaat cha eva rudra naamnaa abhivishrutah | * iti vaayu ukteh |*

The *nirukti* for the word *Rudra* is *Rodana dravanaabhyaam*, because of crying and moving here and there. In *Vaayu Puraana*, it is told like this.

Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 5:

Tato anyaanii dadou tasmai sapta naamaani vai prabhuh |

*Sthaanaani cha eshaam ashtaanaam patneeh putraamscha sa prabhuh
| |*

Then *Chaturmukha Brahma* gave him another seven names. He gave *Rudra* and the other seven places also, gave them wives and children also.

Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 6:

Bhavam sharvam asheshaanam tathaa pashupatim dvija |

Bheemam ugram mahaadevam uvaacha sa pitaamahah ||

He gave names to the seven people as *Bhava*, *Sharva*, *Eeshaana*, *Pashupati*, *Bheema*, *Ugra*, *Mahaadeva*.

Sri Engal Aalwaan's Commentary:

Tata iti | Naamaani rudra bhava aadeeni, patneeh suvarchalaa aadikaah |

Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 7:

Chakre naamaani atha etaani sthaanaani eshaam chakaara sah |

Sooryo jalam mahee vanhih vaayuh aakaasham eva cha |

Deekshito braahmanah soma iti etaah tanavah kramaat ||

He also gave them forms, *Soorya*, *Jala*, *Mahee* (*Pruthivi*), *Vanhi*, *Vaayu*, *Aakaasha*, *Deekshita braahmana* (*braahmana* who has taken *deekshaa* in *yajnyaas*), *Soma* (*Chandra*).

Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 8:

Suvarchalaa tathaa eva oshaa sukeshee chaaparaa shivaa |

Svaahaa dishah tathaa deekshaa rohinee cha yathaakramam ||

He gave wives which are *Suvarchalaa, Oshaa, Sukeshi, Shivaa, Svaahaa, Dishaa, Deekshaa, Rohinee*.

Sri Engal Aalwaan's Commentary:

Chakre naamaani iti | Atra vanhih vaayuh iti paatha kramo na vivakshitah, agneh devataa patnee putraanaam pashupati svaahaa skandaanaam panchama sthaane vakshyamaanatvaat |

The *paatha krama* is told as *Vanhi (Agni), Vaayu*. In the *artha krama*, we have to take it the other way, *Vaayu* and *Agni*. Because, when the wives are told, *Svaahaa* is the wife of *Agni*.

Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 9:

Sooryaadeenaam dvija sreshta rudraadyaih naamabhih saha |

Patnyah smrutaa mahaabhaaga tat apatyaani me shrunu | |

Soorya, water, earth, etc. are the forms and the names are *Rudra* and others which were given. Along with the names called *Rudra* and others, *Soorya* and others, listen to their children.

Sri Engal Aalwaan's Commentary:

Sooryaadeenaam iti | Sooryaadeenaam rudra moorteenam |

Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 10:

Eshaam sooti prasootibhyaam idam aapooritam jagat |

By whose children and grand children, this entire world is filled.

Sri Engal Aalwaan's Commentary:

Eshaam iti | Sooti prasootibhyaam sootih putraadih prasootih poutraadih |

Sooti is children, *prasooti* is grand children.

Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 11:

Shanaishcharah tathaa shukro lohitaango manojavah |

Skandah sargo atha santaano budhah cha anukramaat sutaah | |

Shanaishchara, Shukra, Lohitaanga, Manojava, Skanda, Sarga, Santaana, Budha, are the children.

Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 12:

Evam prakaaro rudro asou sateem bhaaryaam aninditaam |

Upayeme duhitaram dakshasya eva prajaapateh | |

In this way, *Rudra* takes *Daksha Prajaapati's* daughter *Sati* as his wife.

Sri Engal Aalwaan's Commentary:

Evam iti | Sateem satee naamneem |

Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 13:

Dakshakopaat cha tatyaaaja saa satee sa kalevaram |

Himavat duhitaa saa abhoot menaayaam dvija sattama | |

Because of the anger of *Daksha*, *Sati* gave her body, she sacrificed herself. Then she became the daughter of *Himavaan* and *Mena*, called *Uma*.

[Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 14:](#)

Upayeme Punah cha umaam ananyaam bhagavaan harah ||

Rudra again marries her.

[Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 15:](#)

Daivo dhaatru vidhaataarou bhrugoh khyaatih asooyataa |

Shriyam cha deva devasya patnee naaraayanasya yaa ||

From *Bhrugu*, *Khyaati* gives birth to two devaas *Dhaatru* and *Vidhaatru*, and also *Lakshmi*, who became wife of *Sriman Naaraayana*.

Maitreyar asks for this story, and this continues now. The story of *Amruta Manthana*, and how *Maha Lakshmi* was born there will now continue.

Recap: In the previous session, we were studying *Amsa 1, Chapter 8*, where the *prakarana* where *Rudra* married *Uma* was told. We studied the *Rudra sarga*.

[Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 15:](#)

Devou dhaatru vidhaataarou bhrugoh khyaatih asooyataa |

Shriyam cha deva devasya patnee naaraayanasya yaa ||

After this *Paraasharar* says that *Bhrugu* and *Khyaati* got married. *Khyaati* gave birth to two devaas, *Dhaatru* and *Vidhaatru*. And also the consort of Lord *Naaraayana*, the Lord of all Gods, *Shridevi* was born of *Bhrugu* in *Khyaati*.

[Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 16:](#)

Maitreyah -

Ksheeraabdhoh shreeh samutpannaa shrooyate amruta manthane |

Bhrugoh khyaatyaam samutpannaa iti etat aaha katham bhavaan | |

Maitreyar asks - I have heard that in the *Ksheeraabdhi*, the milk ocean, when *devaas* and *asuraas* did churning of the ocean to get *amruta*, at that time, *Shree* was born. Now, you are telling that She was born of *Bhrugu* and *Khyaati*, how is this possible.

Sri Engal Aalwaan's Commentary:

Maitreyah chodayati - ksheeraabdhoh iti |

Paraasharar now starts to answer this. While answering, he starts to tell the nature of *Shridevi*, *Mahaalakshmi*, *svaroopa*, *svabhaava*, and also how *Shree* and *Naaraayana* are ever associated. The *Amruta Mathana prakarana* will come later.

Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 17:

Sri Paraasharah -

Nitya eva eshaa jaganmaataa vishnoh shreeh anapaayini |

Yathaa sarvagato vishnuh tathaa eva iyam dvijottama | |

Shree is ever inseparably associated with *Vishnu*, She is the mother of the whole world, She is eternal. Just as *Vishnu* is all pervading, She is also all pervading.

This is an often quoted *shloka* in commentaries.

Sri Engal Aalwaan's Commentary:

Pariharati - nitya iti | Vishnoh jagat pituh vishnoh anapaayinee eshaa jagat maatrutvena tadvat nityaa | Tasyaah cha vishnoh iva aavirbhaava tirobhaavou stah | Saa poovam bhrugoh sutaatvena aavirbhootaa, paschaat indrasya doorvaasasah shaapat tirobhootvaa amruta mathane praadurbhootaa | Ato na virodhah | Yathaa iti | Sarva gato vishnuh yathaa yat svabhaavah, iyam api tathaa tat svabhaavaa iti, vishnoh sarvagatatva satya jnyaana aadi svaroopaa kalyaana gunaadinaam atideshah | Athavaa bhagavaan vibhutvena sarva gatah, asyaah tat shakti vashaat anutve api tatra tatra sandhaanaat sarva gatatvam uktam | Iyam cha sarva gataa |

Jagat pitaa is *Vishnu*, the father of the whole world. She is ever associated with Him, and is the mother. They are the father and mother of this whole world. Just like *Vishnu*, She is also eternal. For Her also, just like *Vishnu*, She also manifests, and ends Her *avataaraas*, incarnations, many times. First, She was born as the daughter of *Bhrugu*. After that, *Doorvaasa Rishi* curses *Indra*, and at that time, She disappears, and again manifests during the churning of the ocean. So, there is no contradiction here. The all pervading *Vishnu*, whatever nature He is, She is also of the same nature. The attributes of *Vishnu* such as all pervasiveness, His essential, substantive nature being of *satyatva*, *jnyaanatva*, *anantatva*, *amalatva*, *aanandatva*, etc., all the innumerable auspicious qualities of *Vishnu*, *vaatsalya*, *soulabhya*, *sousheelya*, etc., they are all extended in Her also. Or, *Bhagavaan* is all pervasive in His essential nature itself. She is His *shakti*, and though She is *anu*, She is there everywhere, and can be perceived in all places; She is also all pervasive.

Here there are some aspects we have to see. *Shrutis*, tell about *Shridevi* and *Vishnu* both. Though they may not express the words *vibhu* and *anu* in some places, they tell that *Naaraayana* is supreme in some places, that *Shridevi* is supreme in other places. An *Upanishadic* *vaakya* "*Ksharam pradhaanam amrutaaksharam harah ksharaatmanou eeshate deva ekah*" says that *prakruti*, *pradhaana*, *avyakta* *iskshara*,

chetanaas are *akshara*, one Lord rules over *chetana* and *achetana*; tells *deva ekah*, and does not talk about *Shridevi* there. "*Aaneedavaatam svadhaayaa tadekam*", even during *pralaya*, when nothing exists, there is one *Brahman*, associated with *Shridevi*. "*Tasya madhye vanhi shikhaa aniyordhvaa vyavasthitah neelato yata madhyasthaa vidyullekheva bhaasvaraa*" in *Mahaa Naaraayana Upanishad*, says that *Paramaatman* is present in the heard, and *Shridevi* is also present as a streak of lightning there; *Bhagavaan* is like a dark cloud and *Shridevi* is like lightning. "*Sumajjaani*" tells about *Bhagavaan* who is ever associated with *Shridevi*. "*Vishvasya bhartree jagatah pratishthaa, eeshaanaa devi bhuvanasya aadi patni, shraddhayaa devo devatvam ashnute*", She is the support of the entire world, She rules over the entire world. "*Kum pradhaana eeshvara eeshvari*", She rules over even *Eeshvara*.

Paraashara Bhattar says that "*Shruti* may not tell You in some places clearly, separately, because You are included in Him, You are ever associated with Him". Though they are two, they are told as One, they both rule over everything.

There are two versions of *Vishnuchitteeya* itself. There is a version published in 1882 at Madras, edited by *Vavilla Anantanarayana Shastri*, and *Vaavilla Ramaswamy Shastri*. There is one more published earlier than 1882 in Telugu at Madras. This has the following commentary "*Yathaa iti sarvagato vishnuh yathaa yat svabhaavah iyam api tathaa tat svabhaavaa iti. Vishnoh sarvagatatvam pratyajnyaanaadi svaroopaa kalyaana gunaadeenaam atideshah. Athavaa bhagavaan vibhutvena sarvagatah iyam cha sarva gataa*" - *anutva* is not mentioned. Among the followers of *Bhagavad Raamaanuja* also, there is a difference between *Vadagalai* and *Tengalai sampradaayaas*. In *Vadagalai*, they think that *Mahaalakshmi* is *vibhu svaroopaa*, and in *Tengalai*, she is told as *anu svaroopaa*.

Next, *Paraasharar* starts to explain the wonderful relationship of *Naaraayana* and *Mahaalakshmi*, how they both exist together.

Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 18:

Artho vishnuh iyam vaani neetireshaa nayo harih |

Bodho vishnuriyam buddhih dharmo asou satkriyaa tviyam | |

Shridevi is the word, *vaani*, *shabda*, and *Bhagavaan* is the meaning, *artha*. They are eternally associated like that. *Shridevi* is *neethi*, and *Hari* is *naya*. *Shree* is *buddhi* and *Bhagavaan* is *bodha*. *Dharma* is *Bhagavaan* and *Shree* is *yaga* and others.

In our *siddhaanta*, the relationship between *shabda* and *artha* is eternal, existing all the time. It is not that someone creates an object and associates a word with that. For example, *Devadatta* is born, and the *naamakarana* is done as *Devadatta*. There is a view that after an object is created only, a word can have a meaning; when there is no object, how can a word have a meaning? It is established in the *Shrutis* that *Bhagavaan* does creation with the words only. "*Veda shabdebhya eva aadou devaadeenaam chakaara sah*" says *Manu*. *Shruti* says "*Sa bhooriti vyaaharat sa bhuvam asrujata*", He said *Bhoo*, and created the world. "*Yathaa poorvam dhaataa akalpayat*". All these things show that the relationship between word and meaning is that the meaning is *antargata* in the *shabda* itself. They are ever associated and there is no need to associate an object with a word. Words like *Indra* are existing all the time, *apourusheya*, *nitya*, and the meaning always exists. This is examined in detail in various works. There is always an *Indra*, they are called *pravaaha nityaas*. During creation, *Bhagavaan* takes the *Veda shabda*, and looking at the characteristics, associates the object with the word. The meaning is the *svaroopa* of the *shabda* itself. *Bhaashyakaarar* establishes all of this in three *sutraas* of *Brahma Sutraas*.

This is also the reason why *Kaalidaasa* says '*Vaagarthou iva sampruktou vaagartha pratipattaye*'.

Sri Engal Aalwaan's Commentary:

*Tayoh sarvaatmakatvam anapaayitvam cha upapaadayati artha iti |
Arthah shabda vaachyah, neetih nyaaya shaastram | Nayo nyaayah |
Buddhih adhyavasaayaatmakam antahkaranam, tat kaaryo nischayo
bodhah | Satkriyaa yaagaadih | Dharmah tat utpaadyamadrushtam |*

Everything is *ubhaya aatmaka*, *Bhagavaan* and *Shree* are ever associated. Both are there always. Everything has *Vishnu* and *Lakshmi* as their *aatmaa*; they both together control and support everything, and both together are the masters. Word and meaning have *vaachya vaachaka sambandha*, *vaachaka* is the *shabda*, and *vaachya* is the object denoted by the word, this is *artha*. *Nyaaya* is the way the concepts are presented, the *pancha avayayava vaakya*. *Nyaaya shaastra* is that which houses all of these. *Buddhi* is the mind, when it is in the deciding mode, when it is taking a decision. When it is thinking, it is called *chinte*. Like this, there are different *prakaaraas*, modes of the mind. The effect of the deciding mind is the decision itself; the decision taken by such a mind is called *bodha*. *Sat kriyaa* is all the good deeds told in the *Vedaas*, which is *yaagaas*. From the *yaagaas*, *adrushta* is born, obtained, which is *Bhagvaan's sankalpato* bestow various benefits.

Aalwaar also says this in many places.

Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 19:

*Srashtaa vishnuriyam srushtih shreeh bhoomih bhoodharo harih |
Santosho bhagavaan lakshmeeh tushtih maitreya shaashvatee | |*

The creator is *Vishnu*, and She is the creation. *Shree* is *bhoomi*, and He is the one who supports the *bhoomi*. O *Maitreya*, The idea of enoughness

is *tushti*. The happiness that arises out of this, is *santosha*.
Bhagavaan is *santosha*, and *Lakshmi* is *tushti*.

Sri Engal Aalwaan's Commentary:

*Srashataa iti | Alam buddhih tushtih | Tat abhivvyaktam sukham
santoshah, shaashvatee iti lakshmyaa visheshanam |*

Shaashvati is the attribute of *Lakshmi*.

Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 20:

*Ichhaa shreeh bhagavaan kaamo yajnyo asou dakshinaa tviyam |
Aajyaahutih asou devee purodaasho janaardanaah ||*

Shree is *icchaa*, and *Bhagavaan* is *Kaama*. If *Vishnu* is *yajnya*, She is *dakshinaa*, donation given during the *yajnyaas*. Every *yajnya* is never complete without *dakshinaa*. *Shree* is the *aajyaahuti*, the ghee which is offered as oblation, and *Janaardana* is the *purodaasha*, the rice cake which is offered.

Sri Engal Aalwaan's Commentary:

Ichhaa iti | Ichhaa apekshaa, tat janyo abhiniveshah kaamah |

Ichhaa is desire, and out of this, comes the wanting to attain that.

Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 21:

*Patneeshaalaa mune lakshmeeh praagvamsho madhusoodanaah |
Chitih lakshmeeh harih yoopa idhmaa shreeh bhagavaan kushah ||*

Lakshmi is the *patneeshaalaa*, the place where the women folk sit, and *Madhusoodana* is the *praagvamsha*, the front portion where

the *yajamaana* sits. She is the altar, and *Bhagavaan* is the *yoopastambha*. If *Bhagavaan* is *darbhaa*, She is like the *samit*.

Sri Engal Aalwaan's Commentary:

Patneeshaalaa iti | Idhmaa samit | Aarshatvaat taap |

Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 22:

Saama svaroopi bhagavaan udgeetih kamalaalayaa |

Svaahaa lakshmeeh jagannaatho vaasudevo hutaashanah | |

Bhagavaan is *saama svaroopaa* itself. She is a special type of that *saama*. If *Vaasudeva* is like the *Agni*, She is like the *Svaaha Devi*, who is wife of *Hutaashana*, *Agni*.

Sri Engal Aalwaan's Commentary:

Saama svaroopi iti | Sagaano mantrah saama, tat gaana vishesha udgeetih |

Saama is *mantraas* which are sung. A special type of such *saama* is called as *udgeeti*.

Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 23:

Shankaro bhagavaanchourih gouri lakshmeeh dvijottama |

Maitreya keshavah sooryah tat prabhaa kamalaalayaa | |

If He is like *Shankara*, She is like *Gowri*. If *Keshava* is the Sun, the Sun's brightness is *Lakshmi*.

There is *prabhaa* and *prabhaavat*; *prabhaavat* is the Soorya, and *prabhaa* is the rays emanating from the Sun.

Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 24:

Vishnuh pitruganah padmaa svadhaa shaashvata pushtidhaa |

Dyou shreeh sarvaatmako vishnuh avakaasho ati vistatarah ||

Vishnu is like the *pitru gana*, the host of *pitrus*; and She is *Svadhaa*, which gives *pushti* all the time, *nitya pushti*. If She is like the sky, He is the broad space.

For *pitrus*, when we offer, it is called *svadhaa*. For *devaas*, it is *svaahaa*.

Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 25:

Shashaankah shreedharah kaantih shreeh tatha eva anapaayinee |

Dhrutih lakshmeeh jagat cheshtaa vaayuh sarvatrago harih ||

Shreedhara is the Moon, and the brightness of the Moon is *Shridevi*. She is the capability to support. The *Vaayu* is said to be *Bhagavaan*.

Sri Engal Aalwaan's Commentary:

Shashaanka iti | Vaayuh jagat praanah, dhrutih dhaaranam, jagat cheshtaa cha pravahaadi praanaadi roopa vaayu krutyam |

Vaayu is the *jagat praana*, the life of the entire world. Air carries things with it, and gives life to beings through breathing - *praana*, *apaana*, *vyaana*, *udaana*, *samaana* - these are the effects of *Vaayu*.

Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 26:

Jaladhih dvija govindah tat velaa shreeh mahaa mune |

Lakshmeeh svaroopam indraanee devendro madhusoodanah | |

Govinda is like the ocean. Shree is said to be the shores. If Madhusoodana is like Devendra, then Lakshmi is like Indraani, the wife of Devendra.

There is a *paatha* that Shree is the tide.

Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 27:

Yamah chakradharah saakshaat dhoomornaa kamalaalayaa |

Ruddhih shreeh shreedharo devah svayameva dhaneshvarah | |

If He is Yama himself, She is the wife of Yama, Dhoomornaa.
Lord Vishnu is Kubera, and She is Kubera's wife, Ruddhi.

Sri Engal Aalwaan's Commentary:

Yama iti | Yamasya patni dhoomornaa | Ruddhih kuberasya |

Dhoomornaa is the wife of Yama. Ruddhi is Kubera's wife.

It can also be taken as Bhagavaan being antaryaami to all of these.

Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 28:

Gouri lakshmi mahaabhaaga keshavo varunah svayam |

Shreeh devasenaa viprendra devasenaa patih harih | |

If Keshava is like Varuna, Lakshmi is like Varuna's wife, Gowri.
if Shree is Devasenaa, Vishnu is Skanda.

Sri Engal Aalwaan's Commentary:

Gowri iti | Gowri varunasya patni | Devasenaa skanda bhaaryaa |

Varuna's wife is Gowri. Skanda's wife is Devasenaa.

Tayoh sarvaatmakatvam is told. They are told in saamaanaadhikaranya to be those things. Varuna is Keshavaatmaka. Gowri is Lakshmyaatmikaa. Both are ubhayaatmaka.

Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 29:

Avashtambho gadaa panih shaktih lakshmeeh dvijottama |

Kaashthaa lakshmeeh nimesho asou muhoorto asou kalaa tu iyam | |

If Bhagavaan is like the aadhaara, Lakshmi becomes the power itself. One kaashtaa is fifteen nimeshaas. Similarly, kalaa is part of muhoorta.

Sri Engal Aalwaan's Commentary:

Avashtambha iti | Avashtambhah aadhaaro balam vaa |

Avashtambha is support or power.

Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 30:

Jyotsnaa lakshmeeh pradeepo asou sarvah sarveshvaro harih |

Lathaa bhootaa jaganmaataa shreeh vishnuh druma sanjnitah | |

If the light is Bhagavaan, brightness is Lakshmi. If Bhagavaan is the tree, She is the twiner.

[Sri Engal Aalwaan's Commentary:](#)

Jyotsnaa iti | Jyotsnaa prabhaa |

[Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 31:](#)

Vibhaavari shreeh devo asou devah chakra gadaadharah |

Varaprado varo vishnuh vadhooh padma vanaalayaa ||

They are associated like night and day. He is the bridegroom, who gives all boons. *Mahaalakshmi* is like the bride.

There is another *paatha*, *Vibhaavari shree divaso ...*

[Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 32:](#)

Nada svaroopi bhagavaan shreeh nadee roopa samsthitaa |

Dhvajah cha pundareekaakshah pataakaa kamalaalayaa ||

She is *nadi*, and He is *nada*. He is the flag, and She is the banner.

Nada is the masculine gender of *nadi*. In the rivers also, it is told like that.

[Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 33:](#)

Trushnaa lakshmeeh jagannaatho lobho naaraayanah parah |

Rathee raagascha maitreya lakshmeeh govinda eva cha ||

Trushnaa is *Lakshmi*, and *Jagannaatha* is *lobha*. *Rathi* is *Lakshmi*, and *raaga* is *Govinda*.

Sri Engal Aalwaan's Commentary:

Trushnaa iti | Deyasya aaditsaa nishiddha lipsaa cha lobhah | Labdheh aparyaptadheeh trushnaa | Ratih priya sangamajaa tat kaala preetih; tat prakarsho raagah |

Not being satisfied with whatever one gets is *trushnaa*; they want more and more all the time. Whatever is given in donation, wanting to possess that; and desiring to attain what is prohibited; is *lobha*. The happiness that arises out of union with the dear one, is *rathi*; and the excess of that is *raaga*.

After telling how they are both associated, and how they are *ubhaya aatmaka*, *Paraasharar* says. It is difficult to understand this aspect of Vishnu and Lakshmi being ever associated inseparably, was explained by so many examples.

Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 34:

Kim cha atra bahunoktena sankshepena idam uchyate | |

What else can I say, I cannot explain the relationship how they exist, I am telling you very briefly.

There are two aspects of all that is told. That they are the inner controllers of everything, and are inseparably ever associated.

Sri Vishnu Puraana, Amsa 1, Chapter 8, Shloka 35:

Deva tiryak manushy(eshu)aadou punnaamaa bhagavaan harih |

Stree naamnee shreeh cha vijneyaa naanayoh vardhate param | |

In all these creations of gods, animal, human, all movables and immovables, whatever is told as man, male, is all *Bhagavaan*. Whatever is feminine, are *Shridevi's amsha*. There is nothing superior than these two.

[Sri Engal Aalwaan's Commentary:](#)

*Deva iti | Anayoh aabhyaam param anyat | Sarvasya ubhayaatmakatve
api tatra tatra aabhimukhya atishaya visheshaat arthavaani
aadeenaam tat aatmakatvam uktam |*

Why only so few examples like *artha*, *vaani*, etc. Everything has these two as their inner selves, in some places there is a special presence of them that is seen. That was only told here. These are all the examples where this relationship is significantly seen. The examples were told only in specific places, though they are inner controller of everything, and there is nothing superior to them.

*|| Om Tat Sat iti Shree Vishnu Puraane Prathama Amshe Ashtamo
Adhyaayah ||*

*|| Iti Shree Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Prathame
Amshe Ashtamo Adhyaayah ||*

|| Atha Navamo Adhyaayah ||

Here comes the *prakarana* if *Durvaasa Muni* and *Indra*, and the churning of the ocean comes after this.

Maitreyar had asked about *Shridevi*, Her nature, and how She was also born as daughter of *Bhrugu* and *Khyaati* and also manifests during *Amrutha Mathana*. Now, *Paraasharar* starts to explain the second part of it.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 1:](#)

Sri Paraasharah -

Idam cha shrunu maitreya yat prushto aham iha tvayaa |

Shree sambandham mayaa api etat shrutam aaseet mareechitah ||

O *Maitreya*, listen to this also, I am going to tell you more, which is connected to *Shridevi*, which I heard from *Mareechi*.

[Sri Engal Aalwaan's Commentary:](#)

Idam iti | Mareechih kaashyapa pitaa |

Mareechi is the father of *Kaashyapa*.

He told me that story, I will tell you.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 2:](#)

Doorvaasaah shankarasya amshah chachaara pruthiveem imaam |

Sa dadarsha srajam divyaam rushih vidyaadharee kare ||

Durvaasa Rushi is well known for his anger, is *Shankara's amsha*, was roaming around in the world. He saw a wonderful divine garland, in the hand of a *Vidyaadhara stree*.

[Sri Engal Aalwaan's Commentary:](#)

*Doorvaasaah iti | Shankarasya amsha iti vakshyamaanaa
akshyaantyaadeh hetu nirdeshah |*

Durvaasa is very intolerant, *akshaanti*. He curses people for the slightest of mistakes, as well known in the *Puraanaas*. The cause of the *akshaanti* is said that he is *amsha* of *Shankara*, as *Shankara* also is said to be like that.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 3:

Santaanakaanaam akhilam yasyaa gandhena vaasitam |

Ati sevyam abhoot brahman tat vanam vanachaarinaam | |

It had the wonderful perfume of the flowers of *Santaanaka*. With this, the entire forest was having a wonderful fragrance of these flowers, which was most pleasant.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 4:

Unmatta vrata dhruk viprah taam drushtvaa shobhanaam srajam |

Taam yathaache varaaroohaam vidyaadhara vadhoom tatah | |

Durvaasa Rushi was highly attracted by that garland. He was following the *vrata* of behaving like *anunmatta*, inebriated. He begged her to give him that garland.

Sri Engal Aalwaan's Commentary:

*Unmatta iti | Unmatta vrata dhruk | Yogino hi jada unmatta
pishaachavat vartante | Athavaa sanatkumaara shaapaat unmatta
vrata dhruk |*

There is an instance of *Sanatkumaara shaapa* for *Durvaasa*, because of which he was as though inebriated. It is also said that yogis behave like this. Yogis when they are in *aatma anubhava*, behave like inert

objects, *jada*, without realizing anything that is happening around. Or as though they are in an inebriated condition.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 5:

Yaachitaa tena tanvangee maalaam vidyaadharaanganaa |

Dadou tasmai vishaalaakshee saadaram pranipatya tam | |

Immediately that *vidyaadhara stree* offered her obeisance to the *rishi*, and with great respect, gave him that garland.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 6:

Taam aadaaya aatmano moordhni srajam unmatta roopa dhruk |

Krutvaa sa vipro maitreya paribabhraama medineem | |

He placed that garland on his head, *Durvaasa Muni* roamed around the whole world as though in an inebriated condition. He was so happy with the fragrance of that garland.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 7:

Sa dadarsha tam aayaantam unmatta airaavate sthitam |

Trailokya adhipatim devam saha devaih shacheepatim | |

At that time, he saw *Indra*, the Lord of the gods, the Lord of the three worlds, coming there, sitting on the *Airaavata* elephant, which was also like *unmatta*; along with all the gods.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 8:

Taam aatmanah sa shirasah srajam unmatta shat padaam |

Aadaaya amara raajaaya chikshepa unmattvat munih ||

The garland was surrounded by bees, and had a wonderful fragrance. *Durvaasa Muni* threw it at *Indra*.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 9:

Gruheetvaa amara raajena srak airaavata moordhani |

Nyastaa raraaja kailaasa shikhare jaanhavee yathaa ||

Indra took that garland, and placed it on *Airaavata* elephant. When he placed it on *Airaavata*'s head, it was shining forth like *Ganga* river on *Kailaasa shikhara*. It was such a wonderful view.

Next, the elephant throws it down, and *Durvaasa Muni* gets very angry, and curses *Indra*. After this, *Indra* loses all his wealth, and this is told as *tirodhaana* of *Shridevi*. The whole world loses all its prosperity. After that, they do *Amrutha mathana*, the churning of the ocean.

Recap: In the previous session, we were studying *Amsa 1, Chapter 9*, where we were starting to study the part where *Durvaasa Muni*, when roaming around as a *yogi*, sees a *Vidyaadhara stree* carrying a wonderful garland, with most wonderful fragrance filling the entire area. He is so much attracted to it, and he begs her to give that garland, and she gives it to him with great respect. He carries it on his head, and is captivated by its fragrance.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 7:

Sa dadarsha tam aayaantam unmatta airaavate sthitam |

Trailokya adhipatim devam saha devaih shacheepatim ||

At that time, he saw *Devendra*, the husband of *Shachi Devi*, along with *devaas*. *Indra*, the ruler of three worlds, was coming, seated on *Airaavata*, which was in a very intoxicated state.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 8:](#)

Taam aatmanah sa shirasah srajam unmatta shat padaam |

Aadaaya amara raajaaya chikshepa unmattvat munih ||

The garland which was covered by bees, he took it from his head, and gave it to *Indra*.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 9:](#)

Gruheetvaa amara raajena srak airaavata moordhani |

Nyastaa raraaja kailaasa shikhare jaanhavee yathaa ||

Indra took that garland from *Durvaasa Rishi*, and placed it on the head of *Airaavata*. It was shining forth like *Jaanhavi* river on the summit of *Kailaasa* mountain.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 10:](#)

Madaandhakaaritaa aksho asou gandhaa krishnena vaaranah |

Karenaaghraaya chikshepa taam srajam dharaneetale ||

The *Airaavata* got more intoxicated with that wonderful fragrance of the garland. It was attracted by that fragrance. The trunk of the elephant being the nose, having breathed in the scent, it was intoxicated, and threw the garland down on the ground.

[Sri Engal Aalwaan's Commentary:](#)

*Mandhaataa iti | Gandhaa aakrushtena iti paathaantaram | Karinaam
karasya gandhaakrushtatvam tasya eva naasaatvaat |*

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 11:

Tataschukrodha bhagavaan durvaasaa muni sattamah |

Maitreya devaraajaanam kruddhah cha etat uvaacha ha ||

Seeing this, *Durvaasa* got infuriated, and O *Maitreya*, the excellent sage *Durvaasa*, told *Indra* thus.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 12:

Durvaasaa uvaacha -

Aishwarya mada dushtaatan ati stabdho asi vaasava |

Shriyaa dhaama srajam yastvam maddattaam na abhinandasi ||

Durvaasa said - You are having a lot of wealth, and because of that, you have become very arrogant. You don't give respect to elders. This wonderful garland that I had given you, you are not treating with respect. You are not showing any delight in keeping it.

Sri Engal Aalwaan's Commentary:

*Aishwarya iti | Stabdham avinayoddhatah | Atra hetuh shriyeti | Shriyo
dhaameti vaa paathah |*

Because of the wealth that you have, you are not showing respect. There is another *paatha* called *shriyo dhaama*.

It can also be told that the garland bestows all kinds of prosperity.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 13:

Prasaada iti noktam te pranipaatah purah saram |

Harshotpulla kapolena na chaapi shirasaa dhrutaa ||

Having received the garland by me, you should have accepted it with great respect saying that 'I treat it as your *prasaada*, I am highly blessed', having paid obeisance to me. Feeling extremely happy, and expressing it, you should have worn it on your head. This was not done by you.

Sri Engal Aalwaan's Commentary:

Prasaada iti | Te tvayaa |

Te is to be taken as *tvayaa*, by you.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 14:

Mayaa dattaam imaam maalaam yasmaat na bahu manyase |

Trailokya shreerato moodha vinaasham upayaasyati ||

For the reason that you are not giving due respect to this garland which was given by me, the prosperity of the three worlds will get destroyed, O ignorant one.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 15:

Maam manyase anyaih sadrusham noonam shakra bhavaan dvijaih |

Ato avamaanam asmaasu maaninaa bhavataa krutam ||

O *Shakra*, you thinking that I am just like other *rishis*, other *brahmins*. For that reason, being arrogant, you have shown disrespect to me.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 16:

Maddattaa bhavataa yasmaat kshiptaa maalaa maheetale |

Tasmaat pranashta lakshmeekam trailokyam te bhavishyati ||

For the reason that the garland that was given by me, was thrown by you on the ground, your three worlds will disappear from you, you will not have them.

Sri Engal Aalwaan's Commentary:

Maddattaa iti | Pranashta lakshmeekam tirohita lakshmeekam | Atra pranashta shabdasya tirohitatvam arthah |

The meaning for *pranashta* should be taken as that it will disappear from you.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 17:

Yasya sanjaata kopasya bhayameti charaacharam |

Tam tvam maam ati garvena devaraaja avamasyase ||

The entire world of movables and immovables, tremble with fear if I am angered. Being arrogant, such sage that I am, you are showing disrespect to me.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 18:

Sri Paraashara uvaacha -

Mahendro vaaranaskandhaat avateerya tvaraanvitah |

Prasaadayaamaasa tadaa durvaasasam akalmasham ||

Then *Devendra*, immediately got down from the *Airaavata*, hurriedly, bowed down to *Durvaasa Rishi*, who was blemishless, and tried to please him.

Sri Engal Aalwaan's Commentary:

Mahendra iti | Akalmasham saaparaadha shaape dosha abhaavaat |

When someone has committed a mistake, if he is cursed by a sage, there is no defect on the part of the sage.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 19:

Prasaadyamaanaasya tadaa pranipaata purassaram |

Prati uvaacha sahasraaksham durvaasaa munisattamah | |

He paid obeisance and fell at the feet of *Durvaasa*, and tried to please him. The excellent sage *Durvaasa* told him.

Sahasraaksha is the name of *Indra*.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 20:

Durvaasaa uvaacha -

Naaham krupaalu hrudayo na cha maam bhajate kshamaa |

Anye te munayah shakra durvaasa samavehi maam | |

O *Indra*, I am not kind hearted. Tolerance finds no place in me. Those who are tolerant and kind hearted, those sages are all different. Know me as *Durvaasa*.

Sri Engal Aalwaan's Commentary:

Naaham iti | Anye te munayah, ye kshamaavantah |

Those sages who have a lot of tolerance are different, I am not one among them.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 21:](#)

Gautamaadibhih anyaih tvam garvam aaropito mudhaa |

Akshanti saara sarvasvam durvaasa samavehi maam ||

Your arrogance has increased by the tolerance shown by *Gautama* and other *rishis*. Know me as *Durvaasa*, who is the essence of intolerance.

[Sri Engal Aalwaan's Commentary:](#)

Gautamaadibhih iti | Gautamo hi ahalyaadharshakam tvaam sarvaangabhago bhaveti shaptvaa punah tvat prasaaditah sarvaanga netram chakre | Akshaanti saara sarvasvam naivam kaaraniko aham iti bhaavah |

This instance of *Gautama*, *Ahalya* and *Indra* comes in *Ramaayana* and other places. *Indra* had a wrong relationship with *Ahalya*, and *Gautama* cursed him. In *Raamayana*, the curse is to be come infertile. In other *puraanaas*, the curse is for his body be covered by the female organ. *Indra* begs *Gautama*, and *Gautama* gets pleased, and changed the curse to have *Indras* entire body to have eyes instead, so he is called *Sahasraaksha*. So, *Gautama* got pleased when *Indra* begged him to forgive him. *Durvaasa* says that he is not a kind person.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 22:](#)

Vasishtaadyaih dayaa saaraih stotram kurvadbhih ucchakaih |

Garvam gato asi yena evam maam api adya avamanyase ||

Even sages like *Vasistha* and others, who are the essence of compassion, they praise you in loud voices. Because of this, you have become very arrogant. You are showing a lot of disrespect to me.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 23:

Jvalajjataa kalaapasya bhru kutee kutilam mukham |

Nireekshya kah tribhuvane mama yo na gato bhayam | |

When I get infuriated with anger, and my eyebrows are knotted, when my *jataa* is shining, looking at my face which is infuriated with anger, who is there in these three worlds who does not tremble with fear?

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 24:

Na aham kshamishye bahunaa kimuktena shatakrato |

Vidambanaam imaam bhooyah karoshi anunayaatmikaam | |

O *Indra*, I don't want to tell anything more. I am not going to forgive you. Now you are showing more disrespect by trying to please me.

Sri Engal Aalwaan's Commentary:

Na aham iti | Vidambanaa avamaanah |

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 25:

Sri Paraasharah -

Iti uktvaa prayayou vipro devaraajo api tam punah |

Aaruhya airaavatam naagam prayayou amaraavateem | |

Sri Paraashara - Saying this, *Durvaasa Rishi* went off. *Indra* also went back to city *Amaraavathi* on his *Airaavata*.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 26:

Tatah prabhruti nisshreekam sa shakram bhuvana trayam |

Maitreya aaseet apadhvastam samksheenoushadhi veerudham | |

From that time onward, all three worlds were without any wealth and prosperity. All herbs and plants were not growing at all.

Sri Engal Aalwaan's Commentary:

*Tata iti | Nisshreekatvam bhogya vastu abhaava iva | Evam
oushadhyaadi bhogya abhaavam tat saadhana yajnya satvaadi
abhaavam cha aaha - samksheena ityaadinaa |*

There was no prosperity, enjoyment in the three worlds. Plants and trees were not growing, and because of this, *yajnya* could not be performed.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 27:

Na yajnyaah sam pravartante na tapasyanti taapasaah |

Na cha daanaadi dharmeshu manah chakre tadaa janah | |

From that time onwards, nobody was performing sacrifices, because nothing was available to them. Sages were not able to perform *tapas*. People never had any intention or mind to perform *daana*, *dharma*, etc.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 28:

Nissattvaa sakalaa lokaa lobhaat upahata indriyaah |

Svalpe api hi babhoovuh te saabhilaashaa dvijottama | |

All three worlds were without any *sattva*, they were all covered by *lobha* and all those bad qualities. They got liking to even small and meagre benefits and pleasures.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 29:

Yatah sattvam tato lakshmeeh sattvam bhootyanusaari cha |

Nisshreekaanaam kutah sattvam vinaa tena gunaah kutah ||

Where there is *sattva guna* or *dhairya*, all the wealth will come. When there is *sattva*, *aishwarya* will happen. When there is no wealth or prosperity, where is the *sattva guna*? Where can they have good qualities?

Sri Engal Aalwaan's Commentary:

***Yata iti | Sattvam dhairyam, sattva guno vaa | Bhootih lakshmeeh |
Sattvat bhootyoh itaretara hetutvam | Gunaah satya shoucha
sheelaadyaah |***

Sattva and *bhooti (aishwarya)* are mutually present. *Guna* means telling the truth, *shaastreeya shuddhi*, *sadaachaara*.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 30:

Bala shouryaadi abhaavah cha purushaanaam gunaih vinaa |

Langhaneeyah samastasya bala shourya vivarjitah ||

Bala, *shourya* were absent without the *gunaas* of *satya*, *shoucha* and *sheela*. When these are absent, everything will be disrespected or dishonoured.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 31:

Bhavati apadhvastamatih langhitah prathitah pumaan |

Evam atyanta nishshreeke trailokye sattva varjite | |

When a person who was respected earlier is disrespected or dishonoured in society, his mind will be totally disturbed. Thus, with extreme absence of prosperity and good qualities, there was no *sattva* at all in the three worlds.

Sri Engal Aalwaan's Commentary:

Bhavati iti | Prathitah prasiddhah pumaan, langhitah avajnyaatah pumaan, apadhvasta matih bhavati |

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 32:

Devaan prati balodyogam chakruh daiteya daanavaah | |

At that time, *Diti's* children, the *daanavaas* started to wage a war against the *devaas* and tried to overpower them.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 33:

Lobhaabhibhootaa nishshreekaa daityaah sattva vivarjitaah |

Shriyaa viheenaih nissatvaih devaih chakruh tato ranam | |

Daityaas by nature are without *sattva guna*, and do not have good qualities, their mind is always covered by *lobha* and such qualities. They, who were naturally without *sattva guna*, waged war against the *devaas* who had lost their good qualities and wealth.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 34:

Vijitaa tridashaa daityaih indraadyaah sharanam yayuh |

Pitaamaham mahaabhaagam hutaashana purogamaah | |

Indra and other *devataas* who were won over by the *daityaas*, making *Agni* as the leader, the front, went and took refuge in *Pitaamaha*, *Chaturmukha Brahma*.

Sri Engal Aalwaan's Commentary:

Vijitaa iti | Nisshreekatvaadi dosha saamyee api gunavat prakruti prachyutaa devaa nirgunatva prakruti sthitaih daityaih nirjitaah |

Both *devaas* and *asuraas* were *nisshreekaa*. *Devaas*, by nature were having good qualities and having lost them now, were won over by the *daityaas*.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 35:

Yathaavat kathito devaih brahmaa praaha tatah suraan |

Paraavaresham sharanam vrajadhvam asuraardanam ||

When *Chaturmukha Brahma* was narrated all the story, he told the *Devaas* thus - the tormentor of the demons, who is none other than *Mahaa Vishnu*, who is the ruler of the entirety of sentients and non sentients, go and surrender unto Him.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 36:

Utpatti sthiti naashanaam ahetum hetum eeshvaram |

Prajaapati patim vishnum anantam aparaajitam ||

The supreme Lord of everything, *Mahaa Vishnu*, does not have any cause; He is the cause of everything -*utpatti*, *sthiti*, *naasha*, creation sustenance destruction. *Vishnu* who is the Lord of even *Prajaapati*, who is endless, undefeatable.

He has *desha kaala vastu pariccheda raahitya*. He is all pervading, in all objects at all times.

Sri Engal Aalwaan's Commentary:

***Utpatti iti | Ahetum svayam hetu rahitam * Na cha asya kaschit janitaa
* ityaadi shruteh | Hetum sarvasya utpattyaadeh |***

He is without a cause, He is eternal, cause of everything. There is no creator for Him. He is the cause of creation of everything.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 37:

Pradhaana pumsoh ajayoh kaaranam kaarya bhootayoh |

Pranataartiharam vishnum sa vah shreyo vidhaasyati ||

He is the cause of *pradhaana* (*avyakta, achetana, moola prakruti*, primordial matter) and *chetana* (collectivity of all sentients), the two unborns (unmanifest and the sentients), which are the effects. He is none other than Vishnu, who destroys the grief of all those who surrender unto Him. He will do all good to you.

Sri Engal Aalwaan's Commentary:

***Pradhaana iti | Ajayoh api kaaryatvam vikaaryatvaat svaroopo
svabhaava anyathaa bhaavena cha |***

Though they are told as unborn and effects; if it is an effect, how can it be said to be unborn? Because it undergoes modifications, *kaarya* is *avasthaantaraapatti*, the cause takes a different state.

Pradhaana continuously undergoes changes into *mahat, ahamkaara, pancha bhootaas, pancha tanmaatras*; *achetana* undergoes change in *svaroopo*, its

essential nature itself. Sentients undergo change in their attributive knowledge; their *svarooopa* does not change, but *svabhaava* undergoes change; *dharma bhoota jnyaana* undergoes change because of karma. Both are eternal. In the unmanifest state, primordial matter is eternal.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 38:](#)

Sri Paraasharah -

Evam uktvaa suraan sarvaan brahmaa loka pitaamahah |

Ksheerodasyottaram teeram taireva sahito yayou | |

Sri Paraashara - Chaturmukha Brahma having told all the gods thus, he went to the northern shore of the Milky Ocean, along with all the gods.

[Sri Engal Aalwaan's Commentary:](#)

Evam iti | Uttaram teeram uttaram koolam shaaka dveepaashritam |

There is an island called *Shaaka Dveepa*.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 39:](#)

Sa gatvaa tridashaih sarvaih samavetah pitaamahah |

Tushtaava vaagbhih ishtaabhih paraavara patih harim | |

Having reached there with all the gods, they eulogized *Hari* with pleasing words, who is master of *para* and *avara*, the movables and immovables, the sentients and non sentients.

Next comes the *Brahma Stuti* of *Paramaatman*.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 40:](#)

Brahmovaacha -

Namaami sarvam sarvesham anantam ajam avyayam |

Loka dhaama dharaadhaaram aprakaasham abhedinam ||

Brahma said - I pay obeisance to You, who is everything, who is the Lord of everything, who is all pervading, unborn, who does not undergo any change any time, immutable, residing place for everything in all the worlds, support of the earth, who is not revealed, who does not differentiate.

Sri Engal Aalwaan's Commentary:

Namaami iti | Avyayam apakshaya aadi vikaara rahitam | Abhedinam bheda anarham |

There is no *vikaara* for *Paramaatman*, He is immutable. He does not differentiate; those who take refuge in Him, He does not see whether it is an animal, or bird or demon or sage, whether he has good or bad qualities. He protects anyone who takes refuge in Him. As we see in *Kaakaasura*, *Sugreeva*, *Vibheeshana*.

Every entity in this universe undergoes six types of modification - *asti*, *jaayate*, *vardhate*, *viparinamate*, *apaksheeyate*, *nashyati*. These are called *shat bhaava vikaaraas*. He is not subject to any of these, and is said to be *avyaya*.

Aprakaasham means that it is not possible to see Him with all the *praakruta chakshus*. *Na sandrushe tishthati roopam asya, na chakshushaa pashyati kaschanainam*. With His *anugraha* only, His grace only, He can be seen by His devotees. If anyone can see Him, it is through His grace.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 41:

Naaraayanam aneeyaamsam asheshaanaam aneeyasaam |

Samastaanaam garishtham cha bhooraadeenaam gareeyasaam ||

Naaraayana is more subtle than all subtle things. He is bigger than even the *lokaas*, the *Bhoo* and other *lokaas*.

Naaraayana is a unique name of *Paramaatman*, and it has got two meanings, *Naaraanaam ayanam*, *Naaraah ayanam yasya sah*, *Tatpurusha samaasa* or *Bahuvreehi samaasa*; He resides in everything *asantaryaami*, and He is the goal or refuge of everything. He is bigger than the big and smaller than the small.

Sri Engal Aalwaan's Commentary:

Naaraayanam iti | Aneeyasaam aatmanaam |

The most subtle entity is the self itself, the *aatmaas*, and He is more subtle than even the *aatmaas*.

He is the inner controller of the *aatman* itself. He does *anupravesha* of the *aatman* also.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 42:

Yatra sarvam yatah sarvam utpannam matpurassaram |

Sarva bhootascha yo devah paraanaam api yah parah ||

Starting with me, everything was created, everything resides in Him. All beings are He only. Everything is His body, His *prakaara* being His *shareera*. Everything is controlled by Him, supported by Him and ruled by Him. He is supreme even than the exalted ones.

The vyutpatti of the word *Vaasudeva* is *sarvatra asou samastam cha vasati atreti vai yatah, tatah sa vaasudeveti vidvadbhih paripathyate*. Everything resides in Him, and He resides in everything. Everything is supported by Him, being His *shareera*.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 43:](#)

Parah parasmaat purushaat paramaatma svaroopo dhruk |

Yogibhih chintyate yo asou mukti hetoh mumukshubhih | |

He is superior than even the *muktaas*, the liberated ones. He is Supreme in His essential nature. He is meditated by the *yogis*. By *mumukshus* who are desirous of liberation, He is meditated upon as the bestower of liberation.

[Sri Engal Aalwaan's Commentary:](#)

Para iti | Parasmaat muktaat |

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 44:](#)

Sattvaadayo na santeeshe yatra cha praakrutaa gunaah |

Sa shuddhah sarva shuddhebhyah pumaan aadyah praseedatu | |

He is the ruler of everything, Supreme ruler. In Him, the material qualities, *sattva*, *rajas* and *tamas* are not present. He is *apraakruta*, *divya*. He is more pure than all the pure things. One who is the cause of everything, let Him get pleased and grace us.

Sattva, *rajas*, *tamas* are present in all things material, *prakruti*, *mahat*, *ahamkaara*, *pancha bhootaas*, *pancha tanmaatras*, *indriyaas*, *deha*. They are all various effects, states of *prakruti*. Whereas *Paramaatman* is *shuddha sattva*, *apraakruta*.

Sri Engal Aalwaan's Commentary:

Sattvaadaya iti | Atah sarva bhootebhyah shuddhah |

He is purer than everything else.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 45:

Kalaa kaashthaa muhoorta aadi kalaa sootrasya gochare |

Yasya shaktih na shuddhasya praseedatu sa no harih ||

His glories are not controlled by *kalaa*, *kaashthaa*, *muhoorta*, and the other time divisions. He is not controlled by time; He controls time also. One who is the purest, that *Hari*, let Him be pleased with us.

Sri Engal Aalwaan's Commentary:

Kalaa iti | Shaktih lakshmeeh | Vighraha parijana paricchada aadi vibhootih | * Kalaa muhoortaadi mayah cha kaalo na yat vibhootih parinaama hetuh * ityaadeh |

All His wealth such as *vighraha*, *parijana*, *paricchada*, His divine auspicious form, the *nityaas* and *muktaas* who are serving Him all the time - all these put together are called as His *shakti*, *vibhooti*.

In this *prakruti mandala*, everything is controlled and limited by time. Beyond a time, things do not exist. Even *Chaturmukha Brahma* has a limited life period of hundred years of his; after that, he gets merged and *pralaya* happens. Whereas in *Parama pada*, time is controlled by *Paramaatman*, and nothing is controlled by time there.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 46:

Prochyate paramesho ajo yah shuddho api upachaaratah |

Praseedatu sa no vishnuh aatmaa yat sarva dehinaam | |

He is the inner controller of all embodied beings. Let Him be pleased with us, let Him grace us. A *mukta* is told as *shuddha* in the secondary sense. *Paramaatman* is the inner self of *muktaas* also. That *Vishnu* who is controller of all these - *muktaas* and *baddhaas*, let Him grace us.

Dehi means one who has the *deha*.

Sri Engal Aalwaan's Commentary:

Prochyata iti | Upachaaratah | Shuddhah muktah, poorvam avidyaantargatatvena shuddhayabhaavaat yah shuddho api upachaaratah iti anvayah | Atra hetuh aatmaa yah sarva dehinaam iti |

One who had *karma* earlier, and was impure; after getting rid of the *karma*, when he becomes a liberated self, becomes *shuddha*. A *mukta* even though told as *shuddha*, he is not *shuddha* all the time; at one time, he was *baddha*, a bound self, and then became *mukta*. Embodied selves are *ashuddha* because they are under the sway of *karma*.

Brahma's stuti, the most wonderful prayer of *Chaturmukha Brahma* continues.

Recap: In the previous session, we were studying *Amsha 1*, Chapter 9, *Brahma Stuti*, where *Chaturmukha Brahma* along with all the *devaas* goes and prays to *Bhagavaan*, standing on the shore of *Ksheera Saagara*. They all surrender unto *Bhagavaan*. They have lost all their wealth. *Chaturmukha Brahma* tells to the *devaas* to go and pray to *Bhagavaan*, and that He is the one who can actually help us in this trouble.

Brahma starts to pray, extolling *Bhagavaan's* wonderful *svaroop*a, that *Bhagavaan* is *sarvaantaryaami*, *sarva gata*, everything is Him only, everything is His *prakaara* being His *shareera*. He said that 'You are superior to even the *muktaas*, the liberated ones; You are meditated upon by *yogis*, and are the cause of liberation, those who are desirous of liberation meditate upon You'. He is purer than everything that is pure; He is the *aadya*, the first, there is no one before Him. He does not have the *praakruta gunaas*, the material qualities of *sattva*, *rajas* and *tamas* of *prakruti*, because He has an *apraakruta divya mangala vigraha*. The various divisions of time are all controlled by *Paramaatman*. There is *kaala* in *Parama Pada*also, but *kaala* has no control there. Whereas in the *prakruti mandala*, everything is controlled by time.

The word *shuddha* is used in many *shlokaas* here, and has different meanings.

[Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 46:](#)

Prochyate paramesho ajo yah shuddho api upachaaratah |

Praseedatu sa no vishnuh aatmaa yat sarva dehinaam | |

Bhagavaan is said to be *upachaaratah shuddha*. One who is the inner controller of all embodied souls, *Vishnu*, let Him be pleased.

[Sri Engal Aalwaan's Commentary:](#)

Prochyata iti | Upachaaratah | Shuddhah mukta, poorvam avidyaantargatatvena shuddhayabhaavaat yah shuddho api upachaaratah iti anvayah | Atra hetuh aatmaa yah sarva dehinaam iti |

One who had *karma* earlier, and was impure; after getting rid of the *karma*, when he becomes a liberated self, becomes *shuddha*. A *mukta* even though told as *shuddha*, he is not *shuddha* all the time; at one time, he

was *baddha*, a bound self, and then became *mukta*. Embodied selves are *ashuddha* because they are under the sway of *karma*.

[Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 47:](#)

Yah kaaranam cha kaaryam cha kaaranasya api kaaranam |

Kaaryasya api cha yah kaaryam praseedatu sa no harih | |

Chaturmukha Brahma eulogizes *Bhagavaan* that He is *kaarana avasthaa*, *kaarya avasthaa*, everything is *Bhagavaan* only. The *kaarana* is different from *Bhagavaan*, who is also the cause of everything. *Prakruti* is also He only, and *mahat tattva* is also He only. He is *antaryaami* of everything, and that is all His *shareera*. He is *prakruti shareeraka brahma*, *mahat shareeraka Paramaatman*. He is also the effect of the effect. Let that *Hari* be pleased with us.

[Sri Engal Aalwaan's Commentary:](#)

Yah iti | Kaaranam iti | Kaaranam prakrutih mahatah kaaranatvaat, kaaryam mahaan | Kaaranasya prakruteh api kaaranam brahma | Kaaryasya mahatah kaaryam ahamkaarah |

Here, the meaning of *kaaranam* is *prakruti*, according to Commentary, because it is the cause of *mahat*. *Kaaryam* is *mahaan* or *mahat* itself, the effect of *moola prakruti*. He is the cause of even *moola prakruti*. He is *ahamkaara* which is the effect of *mahat*, which is the effect of *moola prakruti*.

Moola prakruti is eternal, how can He be said to be the *kaaranam*? He is the cause of sustenance, though it is eternal. It is due to *Paramaatman's sankalpa* that it is eternal. He is only controlling it and supporting it.

[Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 48:](#)

Kaarya kaaryasya yat kaaryam tat kaaryasya api yat svayam |

Tat kaarya kaarya bhooto yah tatah cha pranataasma tam ||

Mahat, ahamkaara tattva, and pancha tanmaatras, and its effect the bhoota panchaka, He Himself is all these. The kaarya of bhoota panchaka, which is Viraat, the Anda, then Chaturmukha Brahma, then the jagat, the world, all these are You only.

This *shloka* has the usage of word *kaarya* many times.

Pranataah means *prakarshena nataah*, we are bowing with great reverence.

Sri Engal Aalwaan's Commentary:

Kaarya kaaryasya iti | Kaarya kaaryasya kaarya bhoota mahat kaaryasya ahamkaarasya kaaryam tanmaatra panchakam tasya api kaaryam bhoota panchakam, tat kaaryasya andasya kaaryam chaturmukhah, tatah cha kaaryam iti anushangah, tat kaaryam jagat, tat sarvam yah svayam eva tam pranataassma iyi anvayah |

Kaarya kaaryasya means *ahamkaarasya*. First *kaarya* stands for *mahat*, and second *kaarya* stands for *ahamkaara*. *Ahamkaara tattva* modifies into *pancha tanmaatras*. The effect of *tanmaatra panchaka* is *bhoota panchaka*. Then the *Anda*, then *Chaturmukha Brahma*, then the world. He Himself is all of these means that He has all of these as His *shareera* and He is present as *antaryaami* of these, controlling everything.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 49:

Kaaranam kaaranasyaapi tasya kaarana kaaranam |

Tat kaaranaanaam hetum tam pranataassma sureshvaram ||

For *Chaturmukha Brahma*, the *anda* is the *kaarana*, then *bhoota panchaka*, and *tanmaatras panchaka*. The cause of these - *ahamkaara*, *mahat*, *moola prakruti*, that Supreme Lord, we pay obeisance to.

This *shloka* has the usage of word *kaarana* many times. Here it is told in the reverse order as the previous *shloka*.

Sri Engal Aalwaan's Commentary:

Kaaranam iti | Kaaranasya jagat kaaranasya chaturmukhasya, kaaranam andam, tasya kaaranam bhoota panchakam, tat kaaranam tanmaatras panchakam, tat kaaranaanaam ahamkaara mahat prakruteenaam hetum kaaranam | Kaarana avastham kaarya avastham cha sarvam tvam eva iti arthah |

For *Chaturmukha Brahma*, *anda* is the cause; for *anda*, the cause is *bhoota panchaka*, then *tanmaatras panchaka*. The cause of these, in reverse order, is *ahamkaara*, *mahat*, *moola prakruti*. First, He is told *askaarana avasthaa*, and also *kaarya avasthaa*.

The order of creation is *moola prakruti*, *mahat*, *ahamkaara*, etc. During *pralaya*, the *laya* order is that effects go and merge into their causes. In each one of these, they happen only because *Paramaatman* is *antaryaami*. It is not that *moola prakruti* itself becomes the cause of *mahat*, *mahat* becomes cause of *ahamkaara*, etc. *Mahat shareeraka Paramaatman* only becomes cause of *ahamkaara*. First, it is told in the *srushti* order, and then told in the *pralaya* order. In both of these, *Paramaatman* only is the cause in every single step.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 50:

Bhoktaaram bhojya bhootam cha srashtaaram sraajyam eva cha |

Kaarya kartru svaroopam tam pranataassma param padam ||

The enjoyer and object of enjoyment, the creator and the created, everything is *Paramaatman* only. All the actions and the doers, the nature of all that is *Paramaatman* only. That which is attained is *Param padam*, that is also *Paramaatma svaroopam* only. Such a *Paramaatman*, we bow in reverence.

It should be taken as *bhogyam bhootam*.

Sri Engal Aalwaan's Commentary:

Bhoktaaram iti | Bhojyam bhogyam shabdaadi srujyam ghataadi kaaryam yaagaadi gatyaaadi cha | Param padam paramam praapya sthaanam |

Bhogyam are the objects of senses - *shabda*, *sparsha*, *roopa*, *rasa*, *gandha*. *Bhoktru* is the enjoyer. *Srashtaa* is the creator. *Srujya* is the *ghata*, *pata*, the objects which are created. *Kaaryam* is the actions like *yaaga*, *gati*, all kinds of movements, etc., everything is *Paramaatman*. The doers of all those are also *Paramaatman* only. *Param padam* has three meanings - *jeevaatma svaroopam*, the *Vaikuntha* (the *sthaanam* where *Paramaatman* resides), *Paramaatma svaroopam* itself. Here it means *Bhagavaan* only.

After having eulogized *Bhagavaan* that He is what is seen in various states of effects or causes, if He is only present as cause and effect in various states, does He undergo any modifications, are there any defects in Him? These doubts are removed here.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 51:

Vishuddha bodhavat nityam ajam akshayam avyayam |

Avyaktam avikaaram yat tat vishnoh paramam padam ||

He is *parishuddha jnyaana svaroop*a, He is eternal, He is unborn, He is undeteriorating, He is immutable, does not change, He is unmanifest, not easy to see or know, He does not undergo any change, that Supreme nature of *Paramaatman*, we pay our obeisance.

Though there are changes in His *shareera*, the *prakruti* undergoes change in its *svarooop*a itself, the *jeevaatmans* undergo change in their *dharma bhoota jnyaana*, *Paramaatman* who is *shareeri*, *antaryaami*, does not undergo any change at any point of time.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 52:](#)

Na sthoolam na cha sookshmam yat na visheshana gocharam |

Tat padam paramam vishnoh pranamaama sadaa amalam ||

He is not the gross, He is not the subtle, He cannot be identified or denoted by any other attribute. He is everything. We cannot say that He is just *sthoola*; because He is also *sookshma*. If He is said to be *sookshma*, He is also *sthoola*. He is not mere that, He is that and everything else also. He is untainted by any defects of *prakruti* or *jeevaatmans*, even though He is existing as the *antaryaami* of everything. We pay obeisance to Him.

Asthoolam, ananu, ahrasvam, akaayam, avranam, Shruti says so. He is not this, He is not that, etc. means that He is this also, He is that also, He is everything else also.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 53:](#)

Yasya ayuta ayuta amsha amshe vishva shaktih iyam sthithaa |

Para brahma svaroopasya pranamaamah tam avyayam ||

This whole world, which is His *shareera*, which is also said to be His *shakti*, that *vishva shakti*, the *Parabrahma svaroop*a, a part of the ten thousandth part of the ten thousandth part of His *svaroo*pa, that immutable *Paramaatman*, we pay obeisance to.

Shakti is also one synonym for *shareera*.

Sri Engal Aalwaan's Commentary:

Yasya iti | Ayutaamsho yah, tasya aayutaamsho yah, tasya amshe sthithaa merorivaanuh; paado asyetaadih vishva shaktih jaganmaayee |

Take a ten thousandth part, and again divide into ten thousandth, a part of that, in that, the entire world is supported and is existing. One cannot even imagine His *svaroo*pa. This whole world, the *prakruti mandala* is itself so huge, the whole thing is just a speck in His *svaroo*pa. It is like an atom in front of *Meru parvata*.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 54:

Yat yoginah sadaa udyuktaah punya paapa kshaye akshayam |

Pashyanti pranave chintyam tat vishnoh paramam padam | |

Yogis who are always engaged in meditating upon *Paramaatman*, who get the *saakshaatkaara* of *Paramaatman* through *Pranava*, who is meditated upon as the meaning of the *Pranava*, that *Vishnu's Parama Pada*, we bow to. When both the *bandhakaas punya* and *paapa* are got rid of, yogis get a direct vision of the Lord, who is to be meditated upon through *Pranava*. Such a wonderful *svaroo*pa of *Paramaatman*, we bow unto.

Sri Engal Aalwaan's Commentary:

Yat iti | Akshayam iti paricchedah |

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 55:

Yat na devaa na munayo na cha aham na cha shankarah |

Jaananti parameshasya tat vishnoh paramam padam | |

What else to say? That nature of *Paramaatman*, nobody can know, gods, sages, *Shankara*, and I also, cannot know, that wonderful *svaroop*a of *Vishnu*, we bow unto.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 56:

Shaktayo yasya devasya brahma vishnu shivaatmikaah |

Bhavanti abhoota poorvasya tat vishnoh paramam padam | |

Abhoota purvasya - one before whom there was none, *yasya devasya* - that *Paramatman's* - *brahmaa Vishnu shivaatmikaah shaktayah bhavanti* - *Chaturmukha Brahma*, *Vishnu* and *Shiva* are the *shareeras* (*Vishnu* is also said as *shakti* but *Vishnu* is actual manifestation of *Paramatman* is to be understood), that *vishnoh paramam padam* - that *Vishnu's* supreme form we prostrate unto.

Sri Engal Aalwaan's Commentary:

Abhoota poorvasya na bhootam poorvam yasmaat tasya, sa hi sarvasmaat poorvah | Bhoota poorvasya iti paathe bhootaanaam poorva iti |

Bhoota poorvasya is also a *pathaantara* - in that case it means HE existed before all beings.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 57:

Sarvesha sarva bhootaatman sarva sarvaashraya achyuta |

Praseeda vishno bhaktaanaam vraja no drushti gocharam ||

Lord of everything, the inner self of everything, everything is present as His form only, He is refuge to everything, everything is supported in Him, he does not have *chyuti* anytime, He is immutable. Please do grace us, we are all praying unto You, and do appear in front of us.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 58:

Sri Paraasharah -

Iti udeeritam aakarnya brahmanah tridashaah tatah |

Pranamyaa oochuh praseedeti vraja no drushti gocharam ||

Sri Paraashara said - Listening to Brahma's prayer thus, all the gods bowed unto *Bhagavaan*, and said - 'Please do grace us, be pleased, do appear in front of us'.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 59:

Yat na ayam bhagavaan brahmaa jaanaati paramam padam |

Tat nataah sma jagat dhaama tava sarva gata achyuta ||

If *Chaturmukha Brahma* also cannot know, then nobody else can know. That support of the entire world, Your wonderful nature, You are all pervading, O *Achyuta*, we prostrated unto You.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 60:

Ityante vachasah teshaam devaanaam brahmanah tathaa |

Oochuh deva rishayah sarve bruhaspati purogamaah ||

At the end of *Chaturmukha Brahma* and gods prayer to *Bhagavaan*, all the *devarshis*, starting with *Bruhaspati*, started to pray unto *Paramaatman* thus.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 61:

Devarshayah oochuh -

Aadyo yajnya punaam eedyah poorveshaam yasya poorvajah |

Tam nataassma jagat srushtuh srashtaaram avisheshanam | |

Devarshis said - The creator of even *Chaturmukha Brahma*, that *Paramaatman*, we prostrate unto, who is the very first one, He is the *yajnya purusha* Himself, One who is worshipped unto, one who is worthy of worship, He is earlier to even the earlier ones, the primeval one, there is no one who existed before Him, the creator of the world, He cannot be told with a particular *visheshana* or word, to Him, we bow unto.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 62:

Bhagavan bhoota bhavyesha yajnya moorti dharaa avyaya |

Praseeda pranataanaam tvam sarveshaam dehi darshanam | |

O *Bhagavaan*, the Lord of all that was past, and that is going to come in the future, You are the Lord of everything, you are the *Yajnya moorthi dhara*, immutable, please do grace us, who have surrendered unto You, please do appear before us.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 63:

Esha brahmaa sahaasmabhih saha roudraih trilochanah |

Sarvaadityaih samam pooshaa paavako ayam saha agnibhih | |

This *Chaturmukha Brahma* along with all of us, with the *ekaadasha rudraas*, and *Shankara* himself with three eyes, along with *dvaadasha aadityaas*, along with all the *agnis*, ...

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 64:

Ashvinou vasavascha ime sarve cha ete marut ganaah |

Saadhyaa vishve tathaa devaa devendrah cha ayam eeshvarah ||

... along with the *Ashwini Devataas*, the *ashta vasus*, along with the hosts of *maruts*, and the *saadhyaa* group of gods, the *vishve devaas*, and also *Devendra*, the lord of gods himself, ...

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 65:

Pranaama pravanaa naatha daitya sainyaih paraajitaah |

Sharanam tvaam anupraaptaah samastaa devataa ganaah ||

... we are all surrendering unto You, we are only interested in surrendering unto You, and have surrendered unto You with great devotion, we have been won over by the army of *daityaas*, along with the hosts of *devataa ganaas*, we have come and surrendered unto You.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 66:

Sri Paraasharah -

Evam samstooyamaanah tu bhagavan shanka chakra dhruk |

Jagaama darshanam teshaam maitreya parameshvarah ||

Paraashara said - Thus being eulogized by all the gods, the *devarshis*, *Chaturmukha Brahma* and everyone, *Bhagavaan* with all His *divya aabharanaas* and *aayudhaas*, *Shanka*, *Chakra*, the Supreme Lord directly appeared before them, O *Maitreya*.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 67:](#)

Tam drushtvaa te tadaa devaah shanka chakra gadaa dharam |

Apoorva roopa samsthaanam tejasaam raashim oorjitam ||

All the gods saw His most wonderful form, carrying His *shanka*, *chakra*, *gadaa*, the *divya aayudhaas*, the form was so wonderful and was not seen before, His *divya mangala vigraha* was a huge mountain of radiance.

[Sri Engal Aalwaan's Commentary:](#)

*Tam iti | Apoorva roopa samsthaanam samasta loka vilakshana
varnaanga sannivesham |*

The hue of the *divya mangala vigraha*, the various parts of the *divya mangala vigraha*, was distinct and different from everything that can be seen in this world. It was so wonderful and unique.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 68:](#)

Pranamyā pranataah poorvam santosha sthiti tekshanaah |

Tushtuvuh pundareekaaksham pitaamaha purogamaah ||

The beheld His form with rapt attention, they could not move their eyelids. Their eyes were fixed on His wonderful form. They again bowed unto Him. All the gods and *devarshis* starting with *Chaturmukha Brahma*, they praised Him, did *stotra*.

[Sri Engal Aalwaan's Commentary:](#)

*Pranamyā iti | Pranamyā pranataah poorvam pranataa api bhaktyaa
punah pranamyā |*

Out of great devotion, they bowed unto Him again and again.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 69:](#)

Devaah oochuh -

Namo namo avisheshah tvam brahmaa tvam pinaaka dhruk |

Indrah tvam agnih pavano varunah savitaa yamah | |

Devaas said - We offer our *namaskaarams* to You again and again, One who does not see any special qualities in those who surrender unto Him, You are only *Chaturmukha Brahma*, You are only *Rudra* who is holding the *trishoola*, You are only *Indra*, You are only *Agni*, You are only *Pavana*, You are only *Varuna*, You are only *Savitaa*, You are also *Yama*, ...

[Sri Engal Aalwaan's Commentary:](#)

Namo nama iti | Avisheshah - sarva samah |

Whoever surrenders unto *Bhagvaan*, He does not see any *vishesha* in them, about whether someone has good knowledge, or whether he is born in a good *kula*, etc. Whoever surrenders unto Him, without distinction, He protects them. We see that He protected a *kaakaasura*, a *vaanara*, a *raakshaasa* also.

Here, the *saamaanaadhikaranya* told is that all are You only, that all are *bhagavat aatmaka*, that You are the inner self of all of them, they are all like *shareera bhootaas* to You,

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 70:](#)

Vasavo marutah saadhyaa vishve deva ganaa bhavaan |

Yo ayam tava agrato deva samasto devataa ganah |

Sa tvam eva jagat srashtaa yatah sarvagato bhavaan ||

... You are only *Vasavaas*, You are only *Maruts*, You are only *Saadhyaas*, You are only the host of *Vishve Devataas*. This entire host of gods, who are there in front of You, the entire thing is You only. You are the creator of the world, and You are all pervading. There is no place in which You are not there. There is no object in which You are not there. There is no time in which You don't exist.

He has *desha kaala vastu pariccheda raahitya*. He is *satyam jnyaanam anantam brahma*.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 71:

Tvam yajnyah tvam vashatkaarah tvam onkaarah prajaapatih |

Vidyaa vedyam cha sarvaatmam tvanmayam cha akhilam jagat ||

You are only *yajnya*, You are also *vashatkaara*, You are also *Omkaara*, You are also *Prajaapati*. All the *Vidyaa*s which are there, and all that is to be known, You are the self of everything. The whole world is made of You only.

It can be taken as *Omkaara pratipaadya*, or as the name itself.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 72:

Tvaam aartaah sharanam vishno aprayaataa daitya nirjitaah |

Vayam praseeda sarvaatman tejasaa apyaayasva nah ||

O *Vishnu*, Supreme Lord. We who are defeated by the *daityaas*, having lost all our power, wealth, prosperity, we have come and surrendered unto You. O all pervading Lord, the *antaryaami* of everything, please grace us, and make us get back our powers and capabilities.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 73:

Taavat aartih tathaa vaancchaa taavat mohah tathaa ashukham |

Yaavat na yaati sharanam tvaam ashesha agha naashanam | |

Grief due to some loss, desire, *moha* (delusion) and *dukkha* - all these can be there only as long as one does not surrender unto YOU who are the destroyer of all sins.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 74:

Tvam prasaadam prasanna aatman prapannaanaam kurushva nah |

Tejasaam naatha sarveshaam sva shaktyaa aapyaayanam kuru | |

Please be pleased with us, grace us, who have all surrendered unto You. With Your powers please make us get our *tejas*, let our capabilities and powers increase.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 75:

Sri Paraasharah -

Evam samstooyamaanah tu pranataih amaraih harih |

Prasanna drushtih bhagavaan idam aaha sa vishvakrut | |

Paraashara said - With utmost pleasing glances towards all the gods, being eulogized wonderfully by all of them, by them who had surrendered unto Him, all the gods, *Bhagavaan*, the creator of the whole world, told them thus.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 76:

Tejaso bhavataam devaah karishyaami upabrahmanam |

Vedaami aham yat kriyataam bhavadbhih tat idam suraah | |

I will make your *tejas* increase. Whatever you have to do now, that I am going to tell you now, O gods.

Upabrahmana is expansion.

Now, He tells them to do the churning of the ocean.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 77:

Aaneeya sahita daityaih ksheeraabdhau sakalaa oshadheeh |

Manthaanam mandaram krutvaa yoktram krutvaa cha vaasukim | |

Bring all the *oshadhees*, the various herbs, and throw them in the Milk Ocean, and do it along with the *daityaas*, make the *Mandara parvata* as the stick for churning, make *Vaasuki* serpent as the rope for churning,

Sri Engal Aalwaan's Commentary:

Aaneeya iti | Oshadheenaam vichitra shaktikatvat vichitra vastu utpattiyartham aanayanam |

The various herbs have the wonderful powers to create different types of wonderful objects. Bring all these herbs.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 78:

Mathyataam amrutam devaah sahaaye mayi avasthite | |

I am going to be present and helping you; churn the ocean in order to get *amruta*.

Sri Engal Aalwaan's Commentary:

***Mathyataam iti | Amrutam mathyataam mathanena amrutam
utpaadyataam |***

Do the churning and then generate *amruta*.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 79:

Saama poorvam cha daiteyaah tatra saamaanya karmani |

Saamaanya phala bhoktaaro yooyam vaachyaa bhavishyatha ||

Bhagavaan tells the gods what to tell the *daityaas* - Tell them in good words, that this is a common activity for both, and that both will get the fruits that will come. Please come and take part in this common activity.

The four ways of treatment are *saama*, *daana*, *bheda*, *danda*.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 80:

Mathyamaane cha tatra abdhau yat samutpatsyate amrutam |

Tat paanaat balino yooyam amaraah cha bhavishyatha ||

Tell the *daityaas* that when we are going to churn this Milk Ocean, the *amruta* which is going to be generated, you will become very powerful and also immortal.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 81:

Tathaa cha aham karishyaami te yathaa tridashadvishah |

Na praapsyanti amrutam devaah kevalam kleshabhaaginah ||

I will do in such a way that those *asuraas* who are the enemies of gods they will not get *amruta*, they will only undergo sufferings and misery.

When all the gods went and surrendered unto Him along with *Chaturmukha Brahma*, *Bhagavaan* tells them to bring the *daityaas* also, and make them also part of this common activity, and tell them to partake the *amruta* which is going to be generated from this churning, and I will see to it that they will not partake this *amruta* but will only be subjected to all kinds of suffering and misery, and you will get all the benefits and get back all your wealth, powers and prosperity.

Now, the *ksheera saagara mathana* will start. Sage *Paraasharar* will start to tell that.

Recap: In the previous session, we were studying *Amsha 1*, Chapter 9, where *Chaturmukha Brahma*, *devaas* and *rishis* eulogize *Paramaatman*, and pray to Him to appear before them, He promptly appears revealing His wonderful auspicious form, they surrender unto Him, and say that they have lost all their glory, and pray to restore their glory. *Bhagavaan* tells them to "Do as I tell you, churn the *Ksheera Abdhi*, the Ocean of Milk, making *Mandara Parvata* itself as the staff, and the great serpent *Vaasuki* as the cord, include the *daanavaas*, and tell them that they will also get an equal portion of the *amruta* which is going to be generated from the churning. I will help you and see to it that they do not get the nectar of immortality, and you will get everything". *Paraasharar* says what happened after that.

[Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 82:](#)

Sri Paraasharah -

Ityuktaa devadevena sarva eva tatah suraah |

Sandhaanam asuraih krutvaa yatnavanto amrute abhavan ||

Sri Paraasharar said - Being told thus by the Supreme Lord, all the *devaas* made an agreement with the *asuraas* that they will get equal proportion of the *amruta* that they will get from this churning, and started to engage in churning of the ocean.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 83:

Naanaa oushadheeh samaaneeya deva daiteya daanavaah |

Kshiptvaa ksheeraabdhi payasi sharadabhra amatavishi | |

They brought various herbs, all the *devaas* and *daanavaas*, and threw them in the *Ksheera Abdhi*, it was as though the clouds of the *sharad kaala*, it was so pure and glowing.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 84:

Manthanam mandaram krutvaa yoktram krutvaa cha vaasukim |

Tato mathitum aarabdhaah maitreya tarasaa amrutam | |

They made the *Manthara parvata* itself as the staff for churning, the great serpent *Vaasuki* was made as the rope for churning, and they started to churn the ocean with great speed in order to generate *amruta*.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 85:

Vibudhah sahitaah sarve yatah puccham tatah krutaah |

Krishnena vaasukeh daityaah poorva kaaye niveshitaah | |

The Lord *Sarveshvara* is told as *Krishna* here. *Krishna* made all the *asuraas* stand towards the head portion of *Vaasuki*, and all the *devaas* were made to hold the tail portion of *Vaasuki*.

In *Bhagavata* it is said that when *Krishna* told the *daanavaas* to hold the tail, they thought it was below their prestige to hold the tail; they said that they will hold the head part of *Vaasuki*. But here it is not told so. *Bhagavaan* saw to it that the *daanavaas* were located towards the head portion of *Vaasuki* serpent.

[Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 86:](#)

Te tasya mukha nihsvaasa vanhinaa apahatatvishah |

Nistejaso asuraah sarve babhoovuh amitoujasah ||

All the *asuraas* were extremely exhausted, they lost all their strength and vigour, because of being hit by the breath of *Vaasuki*, the fire which was coming out of the mouth of *Vaasuki*.

[Sri Engal Aalwaan's Commentary:](#)

Ta iti | Amitoujasah tasya iti anvayah |

Amitoujasah is an adjective to *Vaasuki*, the serpent.

[Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 87:](#)

Tenaiva mukha nihsvaasa vaayunaasta balaahakaih |

Puccha pradeshe varshadbhih tathaa cha aapyaayitaah suraah ||

The *devaas* were located at the tail end of *Vaasuki*; there were lot of clouds blown by the breath of *Vaasuki*, and these clouds moved towards the tail, and started to rain cool waters on the *devataas*; they were never feeling tired.

[Sri Engal Aalwaan's Commentary:](#)

Tena eva iti | Vanhinaastam balaahakaih iti paathe, pucche vanhinaa astam samksheenam iti arthah | Balaahakaih bhagavataa srushteh |

There are two *paathaas*, *vaayunaa asta balaahakaih* and *vanhinaa asta balaahakaih*. *Balaahaka* means cloud. Clouds moved towards the tail, and at the tail, it rained. Clouds emptied everything that they had. If a question arises as to how the clouds came there, it was because of *Bhagavaan* only. He created clouds which moved due to the powerful breath of *Vaasuki*, which came towards the tail and poured cool waters on the *devaas* and created a pleasant environment there; they got more and more energy to do the churning.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 88:

Ksheeroda madhye bhagavaan koorma roopi svayam harih |

Manthanaadreh adhistaanam bhramato abhoot mahaa mune | |

Koorma avataara is mentioned in just one *shloka*. *Bhagavaan* Himself incarnated as the great *Koorma*, tortoise, in the middle of the *Ksheera Saagara*. O great sage, *Maitreya*, He became the support for the *Mandara parvata*, which was being used as the *manthaana*, churning, which was continuously revolving due to the churning.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 89:

Roopena anyena devaanaam madhye chakra gadaadharah |

Chakarsha naagaraajaanam daitya madhye aparena cha | |

Bhagavaan, who was holding the *chakra*, *gadaa*, took two forms, one form along with the *devaas*, as though another *deva*, and another form, and went in between the *asuraas*, and joined them. He also started moving the *Naagaraaja*, *Vaasuki*, king of the serpents.

He incarnated as the *Koorma*, took a form along with *devaas*, and another form along with the *asuraas*.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 90:](#)

Uparyaakraantavaan shailam bruhat roopena keshavah |

Tathaa aparena maitreya yat na drushtam sura asuraih | |

Not only this, He took one more form, a mighty huge form, He occupied the top portion of the *Mandara Parvata*, and this form was not seen by the gods or the *asuraas*.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 91:](#)

Tejasaa naagaraajaanam tathaa aapyaayitavaan harih |

Anyena tejasaa devaan upabruhmitavaan prabhuh | |

He started to give lot of energy to *Vaasuki*, king of serpents; also the gods, He pumped them with energy so that they had all the strength and vigour to do the churning with great speed.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 92:](#)

Mathyamaane tatah tasmin ksheera abdhau deva daanavaih |

Havirdhaamaa abhavat poorvam surabhih sura poojitaa | |

When it was being churned in *Ksheera Abdhi*, by the *devaas* and *asuraas*, the *Kaamadhenu* cow came out of the ocean, which was worshipped by all the gods. First the *Surabhi* came, which is said to be *Havirdhaamaa*.

[Sri Engal Aalwaan's Commentary:](#)

Mathyamaana iti | Havirdhaam havisha aashrayah |

All the *yajnya saamagris*, *havis* and others used for *yajnya*, *Surabhi* is said to be the storehouse of all this *havis*.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 93:](#)

Jagmuh mudam tadaa devaah daanavaah cha mahaa mune |

Vyaakshipta chetasah cha eva babhoovuh sthimatekshanaah ||

The *devaas* and *danavaas* were highly pleased, overjoyed. Also, they were disturbed by what is happening here, they could not understand.

When *Surabhi* came, their eyes were totally locked on this, about what is happening.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 94:](#)

Kim etat iti siddhaanaam divi chintayataam tatah |

Babhoova vaarunee deves madaaghoornita lochanaa ||

The *siddhaas* were all thinking "What is this, what is happening?" *Vaaruni Devi* came out next, and her eyes were rolling with intoxication.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 95:](#)

Krutaavartaat tatah tasmaat ksheerodaa vaasayan jagat |

Gandhena paarijaato abhoot deva stree nandanah taruh ||

Next came the *Paarijaata* tree, from the whirlpool which was formed due to the churning, in the *Ksheera Saagara*. The *Paarijaata* tree which gives joy to all the *deva strees*, the women folk of the gods, spreading its fragrance in the entire world, came next.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 96:](#)

Roopa oudaarya gunopetah tathaa cha apsarasaam ganah |

Ksheerodadheh samutpanno maitreya parama adbhutah | |

The most wonderful host of *apsaras*, endowed with supreme beauty, and endowed with qualities, came next, O *Maitreya*. It was most wonderful.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 97:

Tatah sheetaamshuh abhavat jagruhe tam maheshvarah |

Jagruhuh cha visham naagaah ksheerodaabdhi samutthitam | |

Then the moon came, and immediately, it was taken by *Maheshvara*. Then the poison came from the *Ksheera Saagara*, which the serpents took.

Sri Engal Aalwaan's Commentary:

*Tata iti | Aadou bhagavan manaso jaatasya chandrasya dvou dehou |
Tatra eko abdhijah shiva shiro bhooshanam; anyastu atrinetrajo loka
yaatraa niyuktah | Naagaah cha iti cha shabdaat maheshvaro api
visham jagraaha |*

The moon which was created by the mind of *Bhagavaan* had two forms. One of them was born out of the *Ksheera Saagara*, it became an ornament in *Shiva's* head, and another is the moon we see, which was born through the eyes of *Atri*, it is meant for the *loka yaatre*. It is well known that *Maheshvara* took the poison, and is called *Neelakantha* after that. The word *cha* indicates that *Maheshvara* also took part of the poison.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 98:

Tato dhanvantirih devah shvetaambara dharah svayam |

Vibhrat kamandalum poornam amrutasya samuttitah | |

Holding the *kumbha* filled with *amruta*, God *Dhanvantari* who was wearing white clothes, He Himself came out of the *Ksheera Samudra*.

Sri Engal Aalwaan's Commentary:

Tata iti | Amrutasya poornam iti triteeyartho shashti |

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 99:

Tatah svastha manaskaah te sarve daiteya daanavaah |

Babhoovuh muditaah sadyo (sarve) maitreya munibhih saha | |

O *Maitreya*, at that time, when they saw *Dhanvantari Bhagavaan* come out of the *Ksheera Abdhi*, holding the pot of *Amruta*, they were all pleased in their minds. The *rishis* and *munis* were highly pleased.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 100:

Tatah sphurat kaantimateem vikaasi kamale sthita |

Shreeh dehee payasah tasmaat udbhoota ghruta pankajaa | |

And then, *Shridevi* came out of that, radiating brilliance, sitting on a full bloomed lotus, was also holding a lotus in Her hands.

Sri Engal Aalwaan's Commentary:

Tata iti | Drava roopam ekam dravyam amrutam jaatam, anyat somaatmakam |

Amruta is in two forms - one is in liquid form, the other was present as *soma*. From *soma lataa*, they extract *soma*.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 101:

Taam tushtuvuh mudaa yuktaah shree sooktena maharshayah | |

All the *rishis*, being overjoyed, eulogized Here with *Sri Sookta*.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 102:

Vishvaa vasuh mukhaah tasyaa gandharvaah purato jaguh |

Ghrutaachee pramukhaah tatra nanurtuh cha apsaro ganaah | |

All the *gandharvaas* led by *Vishvaavas*, came in front of Her and started to sing. The host of *apsaras* led by *Ghrutaachee*, were dancing in front of Her with joy.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 103:

Gangaadyaah saritah toyaih snaartham upatasthire |

Diggajaa hema patrastham aadaaya vimalam jalam |

Snaapayaanchakrire deveem sarva loka maheshvareem | |

Ganga and all the holy rivers, brought all their waters in order to do *abhisheka* for *Shridevi*. All the *diggajaas* brought pure waters, in golden pots, and did *abhisheka* to the Supreme Lordess, *Sarva Loka Maheshvari*, *Shridevi*.

This is also told by *Swami Deshikan* in *Shri Stuti*.
That *gajendras* did *abhisheka* with *kanaka kalasha*.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 104:

Ksheerodo roopadhrittasyai maalaam amlaana pankajaam |

Dadou vibhooshanaani ange vishvakarmaa chakaara ha | |

Ksheera Saagara, itself took on a form, and brought out a garland, which was having lotus which will never fade. *Vishvakarma* came and decorated Her with all wonderful ornaments.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 105:

Divya maalyaambaradharaa snaataa bhooshana bhooshitaa |

Pashyataam sarva devaanaam yayou vakshasthalam hareh | |

Shridevi was decorated with wonderful ornaments, and *abhisheka* was done to Her. She was wearing the divine garland, clothes, and all the wonderful ornaments. After having taken the *abhisheka*, and wearing all the wonderful ornaments, when all the *devaas* were beholding that wonderful sight, She went and occupied the *vakshasthala* of *Srihari*.

The most wonderful *kataaksha* of *Shridevi* is told here.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 106:

Tayaa vilokitaa devaa hari vakshasthalastha yaa |

Lakshmyaa maitreya sahasaa paraam nirvrutim aagataah | |

Shridevi who had taken resort in the *vaksha sthala* of *Hari*, She saw all the *devaas*. Being glanced by Her, O *Maitreya*, immediately they attained great joy because of the *kataaksha* of *Shridevi*.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 107:

Udvegam paramam jagmuh daityaa vishnu paraanmukhaah |

Tyaktaa lakshmyaa mahaabhaaga viprachitti purogamaah | |

All the *daityaas* starting with *viprachitti*, they also turned away from *Vishnu*, and *Shridevi* did not set Her glances on them, they were highly agitated.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 108:

Tatah te jagruhuh daityaa dhanvantari kara sthitam |

Kamandalum mahaa veeryaah yatra aaste amrutam uttamam | |

Immediately, with lot of strength, they snatched the *amruta kalasha*, the *kamandalu* which was filled with *amruta* from *Dhanvantari's* hands.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 109:

Maayayaa mohayitvaa taan vishnuh stree roopa samsthitah |

Daanavebhyah tat aadaaya devabhyah pradadou prabhuh | |

Bhagavaan immediately took the most wonderful form of a woman, and attracted all of them, they were subjected to delusion, and He took away the *amruta kalasha* from the *daanavaas*, and gave it to all the *devaas*.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 110:

Tatah papuh suraganaah shakra aadyaah tat tadaa amrutam |

Udyata aayudha nistrimshaa daityaah taam cha samabhyayuh | |

At that time, the *devaas*, starting with *Indra* and others, took that *amruta* and drank the wonderful nectar of immortality. At that time, the *daityaas* attacked them, carrying all the weapons, swords.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 111:

Peete amrute cha balibhih devaih daitya chamooch tadaa |

Vadhyamaanaa disho bheje paataalam cha vivesha ha ||

At that time the *devaas* had already drunk the *amruta*, and had great strength because of drinking the *amruta*, and became very powerful. And started to destroy the entire army of *daityaas* who ran helter skelter in all directions, and also went into *paataala*, the subterranean worlds.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 112:

Tato devaa mudaa yuktaah shanka chakra gadaa aabhrutam |

Pranipatya yathaa apoorvam ashaasamstat trivishtapam ||

The *devaas* all bowed down to *Mahaa Vishnu*, who was bearing the *shanka*, *chakra*, *gadaa*, His wonderful divine weapons. Being overjoyed the *devaas* again bowed down to Him and did *mangalaashaasanam*.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 113:

Tatah prasannabhaah sooryah prayayou svena vartmanaa |

Jyotimshi cha yathaa maargam prayayuh munisattama ||

Once the *amruta* was drunk by all the *devaas*, they started to get their strength back, and the whole world pleased, and everything started to fall in place. The Sun was glowing with pleasant brightness, and he started to function as per *dakshinaayana*, *uttaraayana*, without any change. The stars also started moving not going here and there in wrong directions; they started to function in their respective orbits in a proper manner.

Sri Engal Aalwaan's Commentary:

Tata iti | Svena vartmanaa ayanaadi vyatyaasam vinaa | Yathaa maargam vakraati chaara varjjam |

Without any difference in the *ayanaas*.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 114:](#)

Jajvaala bhagavan cha ucchaih chaaru deeptih vibhaavasuh |

Dharme cha sarva bhootaanaam tadaa matih ajaayata ||

Agni started to glow with great flame, with most wonderful radiance. The minds of all the beings became focussed on dharma, with great interest.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 115:](#)

Trailokyam cha shriyaa jushtam babhoova dvija sattama |

Shakrascha tridasha shreshthah punah shreemaan ajaayata ||

All the three worlds were again happy, and overjoyed, with the prosperity and glory. The lord of the devaas, *Indra*, again got back all his glory.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 116:](#)

Simhaasanagatah shakrah sampraapya tridivam punah |

Devaraajye sthito deveem tushtaava aabja karaam tatah ||

He went back to his place in *svarga*, and sat on his *simhaasana*. Having sat in his throne in the *svarga loka*, he started to eulogize *Shridevi* who was holding a lotus in Her hand.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 117:](#)

Indra uvaacha -

Namaami sarva lokaanaam jananeem abdhi sambhavaam |

Shriyam unnidra padmaaksheem vishnu vakshasthala sthitaam ||

Indra said - I bow down, do *namaskaara* to the Mother of all the worlds, One who has incarnated from the *Ksheera Abdhi*, *Shridevi*, who has Her eyes like a full blown lotus, who has taken resort in the *vaksha sthala* of *Mahaa Vishnu*.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 118:

Padmaalayaam padma karaam padma patra nibhekshanaam |

Vande padma mukheem deveem padmanaabha priyaam aham | |

Who has the lotus as Her resting place, who holds the lotus in Her hands, Her glances are like the petals of a lotus, whose face is also like a lotus, consort of *Padmanaabha*, I bow down to Her.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 119:

Tvam siddhih tvam svadhaa svaahaa sudhaa tvam loka paavanee |

Sandhyaa raatrih prabhaa bhootih medhaa shraddhaa sarasvatee | |

You are only *Siddhi*, You are only *Svadhaa*, You are only *Svaahaa*, You are only *Sudhaa*, You are the one who sanctifies the entire world, You are *Sandhyaa*, You are *Raatri*, You are *Prabhaa*, *Bhooti*, *Medhaa*, *Shraddhaa*, *Sarasvati*. All these are Your glories only.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 120:

Yajnya vidyaa mahaa vidyaa guhya vidyaa cha shobhane |

Aatma vidyaa cha devee tvam vimukti phala daayinee | |

You are *Yajnya vidyaa*, You are *Mahaa vidyaa*, You are *Guha vidyaa*. You are only the one who is worshipped by all these things. You give all kinds of fruits, *dharma*, *artha*, *kaama*, *moksha*. You also give the fruit of *moksha*.

Aatma vidyaa cha devee tvam is quoted in many commentaries. *Shridevi* is also told to be the bestower of fruits of *upaasanaa*. She is also to be meditated upon in the *upaasanaa*.

Sri Engal Aalwaan's Commentary:

Yajnya iti | Yajnya vidyaa dharma meemaamsaa, mahaa vidyaa indrajaala aadi kuhaka jnyaanam | Guha vidyaa mantra vaada visheshah |

Yajnya vidyaa is *dharma meemaamsaa*, the *poorva kaanda* of *Vedaas*. *Mahaa vidyaa* is knowledge to cheat others like *indrajaala*, etc. *Guha vidyaa* is *mantra vaada*, etc.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 121:

Aanveekshikee trayee vaartaa danda neetih tvam eva cha |

Soumya asoumyaih jagat roopaih tvayaa etat devi pooritam | |

Tarka shaastra, artha shaastra, the *Vedaas*, *vaanijya*, *pashu paalya*, *artha shaastra* - all these are You only. All the forms seen here - pleasant and unpleasant are filled by You only. All forms are You only.

This is also telling about the all pervasiveness of *Shridevi*.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 122:

Kaa tu anyaa tvaamrute devi sarva yajnya mayam vapuh |

Adhyaaste deva devasya yogi chintyam gadaabhrutah | |

The holder of the wonderful divine mace, *Bhagavaan*, His *divya mangala vigraha* is said to be *yajnya maya*. You have gone and taken resort in

that *divya mangala vigraha*. Who else can take resort in that kind of form of *Bhagavaan*, who is meditated upon only by yogis?

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 123:

Tvayaa devi parityaktam sakalam bhuvanatrayam |

Vinashta praayam abhavat tvayaa idaaneem samedhitam | |

When You had left the three worlds, these three worlds were without *Shri* at that time, everything was as though completely destroyed. Now that You have again incarnated and come back, everything has regained back its glory.

Parityakta means that the world had lost its glory, it was just *tirodhaana*.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 124:

Daaraah putraah tathaa aagaara suhrut dhaanya dhanaadikam |

Bhavati etat mahaa bhaage nityam tvat veekshanaat nrunaam | |

All the wives, children, houses, friends, *dhaanya*, wealth - all of these they will attain through your *kataaksha*, if You just cast Your glance on all the people.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 125:

Shareera aarogyam aishvaryam ari pakshah kshayah sukham |

Devi tvat drushti drushtaanaam purushaanaam na durlabham | |

Shareera, health, wealth, destruction of all the enemies, all happiness, whoever comes under Your glances, for them it is very easy, not at all unattainable.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 126:

Tvam maataa sarva lokaanaam deva devo harih pitaa |

Tvayaa etat vishnunaa cha ambaa jagat vyaaptam chara acharam ||

You are the mother of all the worlds. *Hari* who is the Lord of all the gods, is like the father. O Mother, by You, and *Vishnu* both, the entire world of movables and immovables is pervaded.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 127:

Maa nah kosham tathaa gosham maa gruham maa paricchadam |

Maa shareeram kalatram cha tyajethaah sarva paavanee ||

Reservoir of all the wealth, the *go-shaalaa*, house, and the supporting paraphernalia, please do not desert us any more.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 128:

Maa putraan maa suhrut vargam maa pashoon maa vibhooshanam |

Tyajethaa mama devasya vishnoh vakshasthalaalaye ||

O *Mahaalakshmi* who has taken resort in the *vakshasthala* of Vishnu, let not my children, my host of friends, of *pashus*, *vibhooshana*, please do not desert us any more. Let us be endowed with all this prosperity and glory.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 129:

Sattvena shoucha satyaabhyaam tathaa sheelaadibhih gunaih |

Tyajyante te naraah sadyah santyaktaa ye tvayaa amale ||

O blemishless *Mahaalakshmi*, those who are deserted by You, immediately what happens to them? They will not have *sattva guna*, or *shoucha* (*shaastreeya shuddhi*), or *satya*, or *sheela* and other qualities.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 130:

Tvayaa avalokitaah sadyah sheeladyaih akhilaih gunaih |

Dhanaih aishwaryaih cha yujyante purushaa nirgunaa api ||

While those who have come under Your *kataaksha*, Your auspicious glances, even if they are without any qualities, what will happen to them? Immediately, they will attain all qualities, they will get wealth, and they will attain everything.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 131:

Sa slaaghyah sa gunee dhanyah sa kuleenah sa buddhimaan |

Sa shoorah sa cha vikraanto yam tvam devi nireekshase ||

Whomever You see, he is the one who is to be honoured, he is the one who will have all good qualities, he the one who feels that he has attained everything, he is the one who is born in higher clan, he becomes the intelligent one, he will be valorous, he will cross over any hurdle, all these will happen to one on whom You show Your *kataaksha*.

This is an often quoted *pramaana* in various *rahasya granthaas*.

Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 132:

Sadyo vaigunyam aayaanti sheelaadyaah sakalaa gunaah |

Paraanmukhee jagaddhaatree yasya tvam vishnu vallabhe ||

At the same time, One who supports the entire world, if you turn away from someone, he will lose all his good qualities immediately.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 133:](#)

Na te varnayitum shaktaa gunaan jihvaa api vedhasah |

Praseeda devi padmaakshi maa smaanstyaksheeh kadaachana ||

O *Mahaalakshmi*, be pleased with us, please do not desert us anymore anytime. Even *Chaturmukha Brahma* cannot eulogize You completely; he cannot praise You with all Your qualities.

Indra praises *Mahaalakshmi* wonderfully and tells the greatness of *Lakshmi kataaksha*, what all it can do to one. And if one is not subjected to *Mahaalakshmi's kataaksha*, what all they will lose.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 134:](#)

Sri Paraasharah -

Evam shreeh samstutaa samyak praaha drushyaa shatakratum |

Pashyataam sarva devaanaam sarva bhootasthita dvija ||

Sri Paraasharar said - Thus being eulogized wonderfully by *Indra*, She was present in Her most wonderful form. She told *Indra* thus, when all the gods were seeing, O *Maitreya*.

[Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 135:](#)

Shreeh uvaacha -

Paritushto asmi devesha stotrena anena te hare |

Varam vruneeshva yah tvishto varadaaham tavaagataa ||

Now I have come in front of you. I give any boons that you want. Seek any boon that you want, I am very pleased with your *stotra*.

Recap: In the previous session, we were studying *Amsha 1, Chapter 9*, the wonderful way in which Indra extolled the greatness of *Mahaalakshmi*, eulogized *Shridevi* who incarnated in the *Ksheera Samudra*, and also about *Shridevi's kataaksha*, which has such wonderful powers. All the *devaas* who were graced by Her *kataaksha* had all glory, and the *asuraas* who were denied of that were suffering.

[Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 134:](#)

Sri Paraasharah -

Evam shreeh samstutaa samyak praaha drushyaa shatakratum |

Pashyataam sarva devaanaam sarva bhootasthita dvija ||

Sri Paraasharar said - When all the gods were seeing, *Shridevi* who is present in all beings, being praised by *Indra* like this, She told *Indra* thus.

[Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 135:](#)

Shreeh uvaacha -

Paritushtaa asmi devesha stotrena anena te hare |

Varam vruneeshva yah tvishto varadaaham tavaagataa ||

I, One who gives boons, have come now in front of you; now I am extremely pleased with your *stotraas*; you ask for any boon which you like, now that I have come and I give any boon that you seek.

[Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 136:](#)

Indra uvaacha -

Varadaa yadi me devi vara arho yadi cha api aham |

Trailokyam na tvayaa tyaaajyam esha me astu varah parah ||

Indra said - If You are willing to give me any boon, if I deserve any boon from You, the boon that I seek is that You should not leave the three worlds again.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 137:

Stotrena yah tathaa etena tvaam stoshyati abdhi sambhave |

Sa tvayaa na parityaaajyo dviteeyo astu varo mama ||

O Mahaalakshmi who manifested from the Ksheera Abdhi, one who prays to You with this stotra which I have prayed now (Indra Stuti to Mahaalakshmi), You should never leave such a person.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 138:

Shreeh uvaacha -

Trailokyam tridasha sreshtha na santyakshyaami vaasava |

Datto varo mayaa ayam te stotra aaraadhana tushtayaa ||

Shri said - Being very pleased with your stotraas, now I have given you this boon. O excellent among the devaas. I am not going to leave these three worlds, these three worlds will always be having prosperity and glory; I am not going to desert them any more.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 139:

Yah cha saayam tathaa praatah stotrena anena maanavah |

Maam stoshyati na tasya aham bhavishyaami paraanmukhee ||

I will never turn away from one who prays to Me with this *stotra*, mornings and evenings, every day; whoever prays to Me and makes Me pleased with this *stotra*, I will never turn away from him.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 140:

Sri Paraasharah -

Evam dadou varou devee devaraajaaya vai puraa |

Maitreya shreeh mahaa bhaagaa stotra aaraadhana toshitaa ||

Sri Paraashara - Thus, *Shridevi* gave Indra two boons, O *Maitreya*, being very pleased by his worship with the *stotraas*.

Now, *Paraashara* tells about the nature of Her manifestations.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 141:

Bhrugoh khyaatyaam samutpannaa shreeh poorvam udadheh punah |

Deva daanava yatnena prasootaa amruta manthane ||

Initially She was born of *Bhrugu* in *Khyaati*, and again She manifested in the *Ksheera Abdhi*, during the churning of the ocean, for *amruta* which was done by *devaas* and *daanavaas*.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 142:

Evam yadaa jagat svamee deva devo janaardana |

Avataaram karoti eshaa tadaa shreeh tat sahaayinee ||

Whenever *Devadeva*, who is the Supreme of the Lords, the Master of the all the worlds, *Janaardana*, manifests, *Shri* also manifests along with Him.

Sri Engal Aalwaan's Commentary:

*Evam iti | Tat sahaayinee tena saha ayate gacchati iti tat sahaayinee,
tat sahachaarinee iti arthah |*

One who goes with Him, She is always inseparably associated with Him, She always manifests along with Him, is the meaning.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 143:

*Punascha (padmaat utpannaa) padmaa sambhootaa hi aadityo abhoot
yadaa harih |*

Yadaa cha bhaargavo raamah tadaa abhoot harinee tu iyam | |

Again, when He incarnated as *Aaditya*, (the twelfth son of *Aditi*, the *Vaamana Avataara*), *Shri* manifested as *Padmaa*. When He manifested as *Bhaargava Raama*, *Parashuraama*, She manifested as *Harini*.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 144:

Raaghavatve abhavat seetaa rukmanee krishna janmani |

Anyeshu cha avataareshu vishnoh eshaa anapaayinee | |

When *Bhagavaan* incarnated as *Sriraama*, She became *Seeta*. And, in His incarnation as *Krishna*, She manifested as *Rukmini*. In whatever *avataaraas* *Vishnu* is seen, She is always inseparably associated with Him.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 145:

Devatve deva dehaa iyam manushyatve cha maanushee |

Vishnoh deha anuroopaam vai karoti eshaa aatmanah tanum | |

Whenever He takes the form of a *deva*, She also takes the form of a *devataa*. Whenever He takes the form of a human, She also takes a human

form. Whatever form He takes in whichever class, accordingly She also manifests taking on a similar form.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 146:

Yah cha etat shrunuyaat janma lakshmyaa yah cha pathet narah |

Shriyo na vichyutih tasya gruhe yaavat kula trayam ||

The purpose of *Paraasharar* teaching all these to *Maitreya*, is that it is going to be extremely beneficial for anyone who recites all these things. To this day, it brings all good to one who recites this. This *avataara* of *Lakshmi*, whoever listens to this, or whoever reads this, *Shridevi* will never desert him, and he will always be having all kinds of glory and prosperity.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 147:

Pathyate yeshu cha eva eshaa gruheshu shree kathaa mune |

Alakshmee kalahaadhaaraa na teshu aaste kadaachana ||

In whichever house this story of *Shridevi*'s manifestations is being read, *Alakshmi* who is the cause of all kinds of quarrel, will never find a place, will never be present in that house.

This is the greatness of the manifestation of *Shridevi*.

Sri Vishnu Puraana, Amsa 1, Chapter 9, Shloka 148:

Etat te kathitam sarvam yat maam tvam pariprucchasi |

Ksheeraabdhau shreeh yathaa jaataa poorvam bhrugu sutaa satee ||

As you requested me to tell, I have recited to you as it is, all of them - being the daughter of *Bhrugu* earlier, how She manifested in the *Ksheera Abdhi*.

[Sri Vishnu Puraana, Amsha 1, Chapter 9, Shloka 149:](#)

*Iti sakala vibhooti avaapti hetuh stutih iyam indra mukhodgaataa hi
laskmyaah |*

*Anudinam iha pathyate nrubhih yaih vasati na teshu kadaachit api
alakshmeeh ||*

This *Lakshmi Stuti*, which has come from *Indra*, is the cause of one attaining all kinds of glory. Whoever reads this everyday, *Lakshmi* will never desert them.

This is the *phala* of the recitation. Most of the *puraana kathaas* have a *phala* in the end. This is why these *puraanaas* are recited, and people sit and listen to them. People do *paaraayanam* also. Because it brings in immense glories and all good.

Thus the Ninth Chapter comes to an end.

|| Iti Shri Vishnu Puraane Prathame Amshe Navamo Adhyaayah ||

**|| Iti Shri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Prathame
Amshe Navamo Adhyaayah ||**

|| Atha Dashamo Adhyaayah ||

[Sri Vishnu Puraana, Amsha 1, Chapter 10, Shloka 1:](#)

Maitreyah -

Kathitam me tvayaa sarvam yat prushto asi mayaa mune |

Bhrugu sargaat prabhruti esha sargo me kathyataam punah ||

Maitreya said - O Paraashara, whatever I have asked, you have told me. Starting with *Bhrugu sarga*, I would like to listen about creation in more detail.

Sri Engal Aalwaan's Commentary:

Atha sankshepena shrutam bhrugu sargam vistaratah shrotum prucchati kathitam iti |

Whatever was told earlier briefly about *Bhrugu sarga*, the creation of *Bhrugu vamsha*, now *Maitreyar* wants to listen to it in more detail. So, he is requesting *Paraashara* to tell him about that.

Sri Vishnu Puraana, Amsha 1, Chapter 10, Shloka 2:

Sri Paraasharah -

Bhrugoh khyaatyaam samutpannaa lakshmeeh vishnu parigraha |

Yathaa dhaatru vidhaataarou khyaatyaam jaatou sutou bhrugoh ||

Sri Paraashara - Lakshmi who was born to *Khyaati* of *Bhrugu*, She became *Vishnu's* consort. *Bhrugu* also had two sons of *Khyaati*, *Dhaatru* and *Vidhaatru*.

Sri Engal Aalwaan's Commentary:

Bhrugoh iti | Parigraha kalatram |

Sri Vishnu Puraana, Amsha 1, Chapter 10, Shloka 3:

Aayatih niyatih cha eva meroh kanye mahaatmanah |

Bhaarye dhaatru vidhaatroh te tayoh jaatou sutou ubhou ||

Aayati and Niyati were two daughters of Meru, they became Dhaatru and Vidhaatru's wives. From them, two sons were born.

Sri Engal Aalwaan's Commentary:

Aayatih iti | Tayoh aayati nityayoh, sutou ubhou jaatou |

Sri Vishnu Puraana, Amsa 1, Chapter 10, Shloka 4:

Praanah cha eva mrukanduh cha maarkandeyo mrukandutah |

Tato vidashiraa jajnye praanasya api sutam shrunu | |

They were called *Praana* and *Mrukandu*. *Mrukandu* had a son called *Maarkandeya*. *Praana* had a son by name *Veda Shiras*.

Sri Engal Aalwaan's Commentary:

Taavevaah praanascha iti | Praano mrukundah cha | Tatra mrukunduto jajnya iti anvayah | Tayoh jaatou iti paathah |

Sri Vishnu Puraana, Amsa 1, Chapter 10, Shloka 5:

Praanasya dyutimaan putro raajavaan cha tato abhavat |

Tato vamsho mahaa bhaaga vistaram bhaargavo gatah | |

Praana had a son by name *Dyutimaan*, *Dyutimaan* had a son called *Raajavaan*. From then on, the *Bhrugu vamsha* expanded a lot after that.

Now, *Paraasharar* starts to tell about the daughter. We read about this in Chapter 7, *shloka 22*, about the children of *Daksha*. *Daksha* had 24 children from *Prasooti*. *Khyaati*, *Sati* and *Sambhooti* married *Bhrugu*, *Rudra (Bhava)*

and *Mareechi*. Then the *Bhrugu vamsha* was told. *Sati* married *Rudra*, and *Rudra srushti* was told in Chapter 8. Chapter 8, *shloka* 12 tells that *Rudra* takes *Sati* as his wife. *Sati* dies in the *Daksha yaaga*, which was also told, due to *Daksha kopa*; so that *vamsha* did not continue after that. Next one is *Sambhooti* and *Mareechi*. This is told now.

Sri Vishnu Puraana, Amsa 1, Chapter 10, Shloka 6:

Patnee mareecheh sambhootih pournamaasam asooyata |

Virajaah parvatah cha eva tasya putrou mahaatmanah | |

Sambhooti gave birth to *Pournamaasa* from *Mareechi*. *Pournamaasa* had two sons, *Virajas* and *Parvata*.

Sri Engal Aalwaan's Commentary:

Atha krama praaktam mareecheh sambhootyaam jaatam vamsham aaha - patnee mareecheh iti | Atra alpa santaano mareecheh putrah poornamaasah uktah | Bahu santaanaan kaashyapa vivasvaadeen putra poutraadeen asmin amshe vamsha sankeertane aaditya utpatti prastaave tureeye amshe soorya vamsha prastaave cha vakshye |

This is as per the order - *Mareechi* has children in *Sambhooti*.

Sri Vishnu Puraana, Amsa 1, Chapter 10, Shloka 7:

Vamsha sankeertane putraan vadishye aham tato dvija |

Smrutih cha angeerasah patnee prasootaa kanyakaah tathaa |

Sineevaalee kuhooch cha eva raakaa cha anumatih tathaa | |

I am going to talk about this *vamsha sankeertana*, later on (*Virajas* and *Parvata* are told, and the remaining will be told later in

the Amsha 4). Smruti became wife of Angiras, and she gave birth to four daughters Sineevaali, Kuhu, Raakaa, Anumati.

Sri Vishnu Puraana, Amsha 1, Chapter 10, Shloka 8:

Anasooyaa tathaa eva atreh jajnye nishkalmashaan sutaan |

Somam durvaasasam cha eva dattaatreyaam cha yoginam | |

Anasooya from Atri, gave birth to three children, Soma (the moon), Durvaasa and Dattaatreya (who was a yogi).

Sri Vishnu Puraana, Amsha 1, Chapter 10, Shloka 9:

Preetyaam pulastya bhaaryaayaam dattotrih tat suto abhavat |

Poorva janmani yo agastyah smrutah svaayambhuve antare | |

Pulastya from his wife Preethi, had a son called Dattotri. Dattotri in his earlier janma was well known as Agastya in the Svaayambhuva Manvantara.

Agastya is a position, called pravaaha nityaas. There will be one Agastya in that position all the time.

Sri Engal Aalwaan's Commentary:

Preetyaam iti | Tat sutah tasya pulastyasya ourasah sutah |

Sri Vishnu Puraana, Amsha 1, Chapter 10, Shloka 10:

Kardamah chaarvareevaan cha sahisnuh cha suta trayam |

Kshamaa tu sushuve bhaaryaa pulahasya prajaapateh | |

Pulaha from his wife Kshamaa, had three sons, Kardama, Arvareevaan, and Sahishnu.

Sri Vishnu Puraana, Amsa 1, Chapter 10, Shloka 11:

Kratoh cha santatih bhaaryaa valaakhilyaa anasooyataa |

Shashtih putra sahasraani muneenaam oordhvaretasaam | |

Kratu's wife was Santati, she gave birth to Vaalakhilyaas. Vaalakhilyaas are sixty thousand munis, sages, who were akanda brahmachaaris.

Sri Vishnu Puraana, Amsa 1, Chapter 10, Shloka 12:

Angushta parva maatraanaam jvalat bhaaskara tejasaam |

Oorjaayaam tu vasishtasya saptaa jaayanta vai sutaah | |

They were of the size of one third of the thumb, but were having extremely great tejas, were shining with their knowledge. Vasishta from Oorjaa, had seven sons.

Sri Vishnu Puraana, Amsa 1, Chapter 10, Shloka 13:

Rajo gotro oordhvabaahuh cha savanah cha anaghah tathaa |

Sutapaah shukra iti ete sarve saptarshayo amalaah | |

Vasistha's seven sons born of Oorjaa were well known as Saptarshis, were very pure and without any defect. Their names are Rajas, Gotra, Oordhvabaahu, Savana, Anagha, Sutapa, Shukra.

Sri Engal Aalwaan's Commentary:

Raja iti | Saptarshaya iti | Ete triteeye manvantare saptarshayo vakshyante |

In the third *manvantara*, they were the *saptarshis*.

Sri Vishnu Puraana, Amsha 1, Chapter 10, Shloka 14:

Yo asaavagnyabhimaanee syaat brahmanah tanayo agrajah |

Tasmaat svaahaa sutaan lebhe treen udaaroujaso dvija | |

Brahma's eldest son, is called *Agnyabhimaani*, *Agni*; *Svaaha*, who was his wife gave birth to three sons, who were endowed with good qualities.

Sri Engal Aalwaan's Commentary:

Sarga prasangaat agni sargam aaha yo asaaviti |

The *Agni sarga* is going to be told now.

Sri Vishnu Puraana, Amsha 1, Chapter 10, Shloka 15:

Paavakam pavamaanam tu shuchim cha api jalaashinam | |

Three sons of *Svaaha* from *Agni* are called *Paavaka*, *Pavamaana* and *Shuchi*. Out of them, *Shuchi* is said to be *jalaashi*, one who eats or drinks water.

Sri Engal Aalwaan's Commentary:

*Paavakam iti | Yathaa kourme * Nirmanthyah pavamaanah syaat
vaidyutah paavakah smrutah | Yah cha asou tapate soorye shuchih
agnih asou smrutah | | iti | Jalaashinam iti shuchi visheshanam |*

Their names have come because of their qualities. This is told in *Koorma Puraana*. *Jalaashi* is qualifying *Shuchi*. One who is generated by churning *Arani*, that *Agni* is called *Pavamaana*. The fire which is found in lightning, is called *Paavaka*. The fire burning in the Sun, is called *Shuchi*, he drinks the waters.

Sri Vishnu Puraana, Amsa 1, Chapter 10, Shloka 16:

Teshaam tu santataavanye chatvaarimshah cha pancha cha |

Kathyante vanhayah cha ete pitaa putra trayam cha yat | |

Each of these three had fifteen children, they became 45 totally. They are all called *Agnis*, who is the eldest son of *Brahma*. Three sons of his, who are also called *Agnis*. Totalling to 49 *Agnis*.

Sri Engal Aalwaan's Commentary:

Teshaam iti | Pitru putra trayam pitaa putra trayam cha, trayah putraah pratyekam pancha dasa putrakaah |

Agni, his sons *Paavaka*, *Pavamaana* and *Shuchi*, and fifteen children of each.
(1 + 3 + 45 = 49)

Sri Vishnu Puraana, Amsa 1, Chapter 10, Shloka 17:

Evam ekona panchaashat vanhayah parikeertitaah | |

These 49 are called *Agnis*, are well known.

Sri Vishnu Puraana, Amsa 1, Chapter 10, Shloka 18:

Pitaro brahmanaa srushtaa vyaakhyaataa ye mayaa tava |

Agnishvaattaa barhishado anagnayah saagnayah cha ye | |

Brahma created *Pitrus*, which was already told to you, O *Maitreya*. They are of two groups *Agnishvaatta* and *Barhishada*. *Agnishvaatta* are those who do not have fire, who are not eligible to perform *yajnyaas*. *Barhishadaas* are with fire, eligible to perform *yajnyaas*.

Sri Engal Aalwaan's Commentary:

***Pitara iti | Agnishvaataah ayajvaano, moortaah trayo ganaah |
Barhishadah yajvaano moorti mantah chatvaarah | Agnishvaatta sutaa
menaa |***

Agnishvaatta are of three groups. *Barhishadaas* are of four groups.

Sri Vishnu Puraana, Amsa 1, Chapter 10, Shloka 19:

***Tebhyah svadhaa sute jajnye menaam (vaitaraneem) vai dhaarineem
tathaa |***

Te ubhe brahma vaadinyou yoginyou api ubhe dvije |

Svadhaa from these *Pitrus* gave birth to two daughters, *Mena* and *Vaitarini*. Both these, *Mena* and *Vaitarini*, were endowed with *Brahma Jnyaana*, and were *yoginis*.

Sri Vishnu Puraana, Amsa 1, Chapter 10, Shloka 20:

Uttama jnyaana sampanne sarvaih samuditaih gunaih | |

They were endowed with excellent knowledge, and had all good attributes.

Sri Vishnu Puraana, Amsa 1, Chapter 10, Shloka 21:

Iti ashaa daksha kanyaanaam kathitaa apatyasantatih |

Shraddhaavaan samsmaran etaam anapatyo na jaayate | |

Thus, the daughters of *Daksha*, was told to you. One who reads this, one who remembers this, with *shraddhaa*, sincerity, will never be without children.

Thus the Tenth Chapter comes to an end.

|| *Iti Shri Vishnu Puraane Prathame Amshe Dashamo Adhyaayah* ||

|| *Iti Shri Vishnu Puraana Vyaakhyaane Shri Vishnu Chitteeye Prathame Amshe Dashamo Adhyaayah* ||

|| *Atha Ekaadasho Adhyaayah* ||

In the Eleventh Chapter, the *Dhruva Charita* is going to be told.

Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 1:

Sri Paraasharah -

Priyavrato uttaanapaadou manoh svaayambhuvasya tu |

Dvou putrou su mahaa veeryou dharmajnyou kathitou tava ||

Sri Paraashara - I had told you about two sons, who had great valour, who were always following the path of *dharma*, as two sons of *Svayambhuva Manu*, called *Priyavrata* and *Uttaanapaada*.

Sri Engal Aalwaan's Commentary:

Manoh douhitroh vamsha uktah | Atha tat putra anvayam vaktum anuvadati priyavrata iti |

Manu's daughter's *vamsha* was told so far. Now *Paraashara* tells about the *vamsha* of *Manu's* sons.

Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 2:

Tayoh uttaanapaadasya suruchyaam uttamah sutah |

Abheeshtaayaam abhoot brahman pituh atyanta vallabhah ||

Uttaanapaada had a son by name *Uttama*, who was very dear to him, through *Suruchi*, who was very dear to him.

Uttaanapaada had two wives *Suniti* and *Suruchi*.

Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 3:

Suneetih naama yaa raajnyah tasya aaseet mahishee dvija |

Sa naati preetimaanstasyaam abhoot yasyaa dhruvah sutah ||

Suniti was the elder wife of the king, he was not liking her that much. From *Suniti*, he had a son by name *Dhruva*.

Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 4:

Raajaasana sthitasya ankam pituh bhraataram aashritam |

Drushtvaa uttamam dhruvah chakre tam aarodhum manoratham ||

One day, *Dhruva* comes to see his father sitting on the throne, and on his lap, he sees *Uttama* sitting. He also had a great desire to go and sit on his father's lap.

Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 5:

Pratyaksham bhoopatih tasyaah suruchyaa na abhyanandyata |

Pranayena aagatam putram utsangaarohanotsukam ||

Suruchi was also standing there. In front of her, the son who came with great love and wanted to sit on the lap of his father, *Uttaanapaada* never gave attention to him.

Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 6:

Sa patnee tanayam drushvaa tam ankaarohanotsukam |

Sva putram cha tathaa aaroodham suruchih vaakyam abraveet ||

Suruchi sees the elder wife's son *Dhruva* come there wanting to sit on the lap of *Uttaanapaada*, and also saw his other son *Uttama* sitting on his lap, and told *Dhruva* thus.

Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 7:

Kriyate kim vruthaa vatsa mahaan esha manorathah |

Anyaa stree garbha jaatena hi asamkhooya mamodare ||

O son *Dhruva*, why are you trying to do this great effort, and having such a desire to go and sit on the lap of your father. You are born to the other woman, and were never born to me.

Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 8:

Uttamottamam apraapyam aviveko abhivaanchasi |

Satyam sutah tvam api asya kim tu na tvam mayaa dhrutah ||

You are ignorant and do not have the proper knowledge, you are desiring something which is only attained by a great son, you are not one among them. It is true that you are also this king's son only, but you are not born of me.

Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 9:

Etat raajasaasanam sarva bhoobhrut samshrayaketanam |

Yogyam mama eva putrasya kimaatmaa klishyate tvayaa ||

This throne is the resort of all the great kings. Only my son deserves such a throne. Why are you unnecessarily trying to put effort in futile things?

Sri Engal Aalwaan's Commentary:

*Etat iti | Poorvoktam uttamatvam aaha sarva iti | Sarva bhoobhrut
aashraya ketanam iti paathah | Sarva bhoobhrutaam aashrayasha
saarvabhoumasya ketanam sthaanam |*

Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 10:

Ucchaih manorathah te ayam mat putrasyeva kim vruthaa |

Suneetyaam aatmano janma kim tvayaa na avagamyate ||

Your desire to attain this great throne, is wasted, as though it is like my son. Why are you simply desiring for such a great throne? Why don't you remember that you are born of *Suniti* and not of me? How can you deserve such a throne when you are not born of me?

Sri Engal Aalwaan's Commentary:

Ucchaih iti | Ucchaih manorathah ucchaasanaabhilaashah |

Suruchi thus ridicules the young boy *Dhruva* and *Uttanapaada* does not say anything.

Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 11:

Sri Paraasharah -

Utsrujya pitaram baalah tat shrutvaa maatru bhaashitam |

Jagaama kupito maatuh nijaayaa dvija mandiram ||

Dhruva gets very angry, listening to what *Suruchi* said, and just leaves the place, and goes to his mother *Suniti*.

Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 12:

Tam drushtvaa kupitam putram eeshat prasphuritaadharam |

Suneetirankam aaropya maitreya idam abhaashata ||

He was very angry and his lips were quivering. Seeing this, *Suniti* makes him sit on her lap, and tells him thus.

Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 13:

Vatsa kah kopa hetuh te kascha tvaam na abhinandati |

Ko avajaanaati pitaram vatsa yah te aparaadhyati ||

O son, what is the cause of your anger? Who does not give respect to you? One who does wrong to you will be showing disrespect to the king himself. Who is showing disrespect to the king by doing wrong to you?

Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 14:

Sri Paraasharah -

Ityuktah sakalam maatre kathayaamaasa tat yathaa |

Suruchih praaha bhoopaala pratyaksham ati garvitaa ||

When he was told like this by *Suniti*, *Dhruva* tells his mother whatever happened. About how *Suruchi* being extremely arrogant, what all she said in front of the king himself.

Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 15:

Vinihshvasyeti kathite tasmin putrena durmanaah |

Shvaasa kshaamekshanaa deenaa suneetih vaakyam abhraveet ||

She was exhausted, when he told her what all *Suruchi* told him in front of the king himself. She tries to console him at that time, and he is extremely angry.

Sri Engal Aalwaan's Commentary:

Nishvasyete | Tasmin vruttaante kathite sati shvaasa kshaamekshanaa shvaasena dukha janitena kusha drushtih |

Her eyes were all wet with tears, because of the sorrow after listening to what *Suruchi* did to her son *Dhruva*. She feels very sad and eyes are all wet with tears.

Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 16:

Suruchih satyam aahedam manda bhaagyo asi putraka |

Na hi punyavataam vatsa sa patnyaih evam uchyate ||

O son, what *Suruchi* said is true only. You do not have good fate, you are unfortunate. If you had been fortunate enough, you would not have been told thus by my *sapatni*, who is *Suruchi*.

Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 17:

Nodvegah taata kartavyah krutam yat bhavataa puraa |

Tat kopa hartum shaknoti daatum kaschaakrutam tvayaa | |

O *Dhruva*, what *Suruchi* said is true, you are the unfortunate one. If you had been fortunate, you would not have been talked to like this. You do not have to get agitated like this. This is the result of your own deeds only, whatever you have done earlier. If you have done something wrong in your earlier *janma*, the result of that nobody can see. If you have not done something good, you cannot get good because of that. Whatever you have not done, someone cannot give you that. Whatever you have done, someone cannot take it away from you.

You will reap the benefits according to whatever you have done. If you had done something good, you would have got something good. If you had done something bad, you will face something bad only.

Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 18:

Tat tvayaa na atra kartavyam dukham tat vaakya sambhavam | |

Because of this, you should not feel sad at all, because of what *Suruchi* said.

Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 19:

Raajaasanam tathaa chatram varaashvaa vara vaaranaah |

Yasya punyaani tasya ete matvaa etacchaamyapa putraka | |

The throne of the king, the white sovereign umbrella, all the elephants and horses, whoever has done a lot of *punya*, only such a person will get all these things. Understanding this, please give up your anger.

Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 20:

Anya janma krutaih punyaih suruchyaam suruchih nrupah |

Bhaaryaa iti prochyate cha anyaa madvidhaa punya varjita | |

Because *Suruchi* has done *punya* in previous *janma*, king is very dear to her, and always nice to her. Whereas the other one, who is me, who does not have any *punya*, will be simply called as a wife.

Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 21:

Punya upachaya sampanna tasyaah putrah tathaa uttamah |

Mama putrah tathaa jaatah svalpa punyo dhruvo bhavaan | |

His son *Uttama* also has done a lot of *punya*. You, who are having very less *punya* are born as my son.

Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 22:

Tathaa api dukham na bhavaan kartum arhasi putraka |

Yasya yaavat sa tena eva svena tushyati buddhimaan | |

Even then, you should not feel sad because of this. Whatever one deserves, one will get. Whatever one gets, he should be happy with that only. One who is intelligent will understand that whatever one gains is because of some *punya*, whatever one does not gain is because of some *paapa*. Understand this, and be happy with what you get.

Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 23:

Yadi te dukham atyartham suruchyaa vachasaa abhavat |

Tat punya upachaye yatnam kuru sarva phala prade | |

By listening to *Suruchi's* words, if you felt extremely sad, try to accumulate more *punya*, which will give you all kinds of benefits. Try to engage yourself in performing good deeds.

Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 24:

Susheelo bhava dharmaatmaa maitrah praani hite ratah |

Nimnam yathaa aapah pravanaah paatram aayaanti sampadam ||

Become one with good *aachaara*, good conduct, and follow the path of *dharma*. Be friendly with everyone, be good to all beings. Waters which flow down will only be respected by everyone.

Engage in these kinds of things, and accumulate *punya*. This is the advice *Suniti* gives to *Dhruva*. *Dhruva* does not listen to this, and goes and does penance, which is a well known story.

Recap: In the previous session, we just started to study the *Dhruva upaakhyana*, the story of *Dhruva*. When *Dhruva* feels extremely sad when he could not sit on the lap of his father, while his stepmother *Suruchi's* son *Uttama* sat on the lap, he gets extremely sad and comes to his mother crying, and *Suniti* gives him some wonderful advice, which is essentially the teachings of all *shastraas*, the *karma siddhaanta*. She tells him 'O my son, please do not get disturbed; if you did not enjoy something, it is because you did not do the right deeds in your previous births earlier. The result what you get today is the result of your own past deeds. If you had done something good, you will enjoy good things. If you had not done something good, you will not get it. You should not worry about it. *Uttama* had done some good deeds in his previous births, so he gets to enjoy the benefits of the kingdom, whereas you had not done such good deeds, and so you are not getting. Whatever little one gets, an intelligent person should feel happy about it. This is what you deserve, based on the deeds done earlier. If everything is based on past deeds, is there no other way? The answer is that it is not so. *Shastra* tells that it is possible to correct what you do in future. From now onwards, it is in your hands. Till now, whatever you did knowingly or unknowingly is all gone.

From this point onwards, it is in your own hands to do the right things. If you do good deeds from now on, you will get to reap good benefits and enjoy good things in future. So, engage in good deeds from now on.'

Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 24:

Susheelo bhava dharmaatmaa maitrah praani hite ratah |

Nimnam yathaa aapah pravanaah paatram aayaanti sampadam ||

Follow good conduct, *sadaachaara*, and follow the path of *dharma*. Be good to all the beings. If you start doing all these, you will definitely get good benefits in future. You have to be always caring for everyone, always follow the path of *dharma*, and not feel proud of yourself; waters when they flow down and form a pond, everyone wants to start using it, and respect that water.

So, she gives him wonderful advice. *Dhruva* is a *Kshatriya* child.

Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 25:

Dhruva uvaacha -

Amba yat tvam idam praattha prashamaaya vacho mama |

Na etat durvachasaa bhinne hrudaye mama tishthati ||

Dhruva said - O mother, in order to dispel my grief, whatever you said; my heart is completely broken, with the bad words that I have heard from *Suruchi*. Your good words have no place in my heart.

Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 26:

So aham tathaa yatishyaami yathaa sarvottamottamam |

Sthaanam praapsyaami asheshaanaam jagataam abhipoojitam ||

I am going to definitely try for a place; I am going to attain a most supreme position; whatever has to be done to attain such a supreme position, I am going to engage in that. I am going to get that position which is respected by the entire world; I am going to try to attain such an exalted position.

Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 27:

Suruchirdayitaa raajnyaa tasyaa jaato asmi na udaraat |

Prabhaavam pashya me amba tvam vrudhasya api tava udare ||

Suruchi is beloved of the king. I am not born from her womb. I am not her son. Though I was nurtured in your womb, you are now going to see what is it that I can achieve. You will see my capabilities now.

Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 28:

Uttamah sa mama bhraataa yo garbhena dhrutah tayaa |

Sa raajnyaa aasanam aapnotu pitraa dattam tathaa astu tat ||

My brother *Uttama* who was born of *Suruchi*, let him get the king's throne, which is given by my father to him. Let it be so. I am going to attain the highest position which is respected by the entire world.

Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 29:

***Na anyadattam abheepsyaami sthaanam amba sva karmanaa |
Icchaami tat aham sthaanam yat na praapa pitaa mama | |***

I do not enjoy and accept what is given by others; out of my own efforts, I am going to obtain a place which even my father did not attain.

He is adamant on putting efforts to go and attain a supreme position which is respected by the entire world.

Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 30:

Sri Paraasharah -

***Nirjagaama gruhaat maatuh iti uktvaa maataram dhruvah |
Puraat cha nirgamyata tatah tat baahya upavanam yayau | |***

Sri Paraashara said - He left the mother's place and went out from his mother's house, saying so. He also left the city, and went to a garden outside the city.

Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 31:

***Sa dadarsha muneenstatra sapta poorva aagataam dhruvam |
Krishnaajina uttareeyeshu vishtareshu samaasthitaam |***

There, he sees seven *rishis*, who had already come there ahead of him. They had come there knowing what he is going to do, and to grace him with blessings, they were seated on *krishnaajina*, and *uttareeya*, and *vistaram* means *darbhaasana*.

Sri Engal Aalwaan's Commentary:

***Sa iti | Poorva gataam poorvameva aatmano anugrahanaartham
aagataam, krishnaajina uttareeyaani eva vishtaraasteshu |***

Already seven *rishis* had come there in order to bless him, they were seated on the *krishnaajina*.

Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 32:

***Sa raaja putrah taan sarvaan pranipatya abhyabhaashata |
Prashrayaavanatah samyak abhivaadana poorvakam | |***

The prince *Dhruva* bowed down to them in reverence, and spoke thus. He did *abhivaadana* telling his name and *gotra*, and had great respect and reverence to the *rishis*, he bowed down and did *namaskaara*.

[Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 33:](#)

Dhruva uvaacha -

Utaanapaada tanayam maam nibodhata sattamaah |

Jaatham suneetyaam nirvedaata ushmaakam praaptam antikam ||

Dhruva said - O holy sages, know me as Dhruva, son of Utaanapaada, I was born of Suniti, and am of extreme sorrow. Out of sorrow, I have come near you; I am approaching you with extreme sorrow.

[Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 34:](#)

Rishayah oochuh -

Chatuh panchaabdha sambhooto baalah tam nrupanandana |

Nirveda kaaranam kinchit tava naadyaapi vartate ||

The rishis said - O prince, you are just four or five years old; you are just a small boy. What can there be which can cause you so much of grief, we do not see any cause for sorrow at all.

[Sri Engal Aalwaan's Commentary:](#)

Chatur pancheti | Itah praak chaturthe panchame vaa abdhe sambhootah |

You were born four or five years ago.

[Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 35:](#)

Na chintyam bhavatah kinchit dhriyate bhoopatih pitaa |

Na cha eva ishta viyogaadi tava pashyaama baalaka ||

There is nothing to worry about for you. Your father, who is the king is still living. We do not see that you have lost any beloveds, or close relatives, dear ones, or something which you are liking.

[Sri Engal Aalwaan's Commentary:](#)

Neti | Chintyam kutumba poshanaadi | Dhriyate jeevati |

Nothing to worry about such as looking after a family, etc. Your father still lives.

[Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 36:](#)

Shareere na cha te vyaadhih asmaabhih upalakshyate |

Nirvedah kinnimittah te kathyataam yadi vidyate ||

You do not seem to have any diseases, you look quite healthy. In spite of all these, if you are still having some grief, do tell us the reason for which you are having sorrow.

[Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 37:](#)

Sri Paraasharah -

*Tatah sa kathayaamaasa suruchyaa yat udaahrutam |
Tat nishamyaa tatah prochuh munayah te parasparam ||*

Sri Paraasharar said - Then Dhruva starts to tell them what all Suruchi told him. He was also very angry. From his tone, the *rishis* speak to him thus.

Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 38:

*Aho kshaatram param tejo baalasyaapi yadakshamaa |
Sapatnyaa maatuh uktam yat hrudayaat na apasarpati ||*

Look at this boy's great intolerance, which is the quality of *Kshatriyaas*, the *kshaatra tejas*. Whatever his stepmother told, he is not able to get rid of that thought at all. He is going on thinking about it. Feeling sad, he is not able to forget it.

Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 39:

*Bho bhoh kshatra yadaayaada nirvedaat yat tvayaa adhuna |
Kartum vyavasitam tat nah kathyataam yado rochate ||*

O son of the king, *Kshatriya's* son, because of your great sorrow, whatever you are about to do, whatever you will engage in, please do tell us.

Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 40:

*Yat cha kaaryam tava asmaabhih saahaayyam anmitadyute |
Tat uchyataam vivakshuh tvam asmaabhih upalakshyase ||*

O *Tejasvi*, do tell us what is that we can do to help you. Do tell us whatever we can do.

Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 41:

*Dhruva uvaacha -
Na aham artham abheepsyaami na raajyam dvija sattamaah |
Tat sthaanam ekam icchami bhuktam na anyena yat puraa ||*

Dhruva said - O holy sages, I am not after money or after kingdom. I only want to attain that supreme position which nobody has enjoyed so far before.

Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 42:

*Etat me kriyataam samyak kathyataam praapyate yathaa |
Sthaanam agryam samastebhyah sthaanebhyo munisattamaah ||*

This is what I would seek your help for. Please, do tell me what is that I have to do, in order to attain a place which is superior to everything else.

Sri Engal Aalwaan's Commentary:

*Etat iti | Yathaa praapyate tathaa katthyataam | Etat kathanam eva
saahaayyam tat kriyataam |*

I do not want you to get me the position itself, just tell me what is it that I have to do to get me this position. That itself is the help that I am seeking from you.

Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 43:

Mareechih -

**Anaaraadhita govindaih naraih sthaanam nrupa aatmaja |
Na hi sampraapyate sreshtham tasmaat aaraadhaya achyutam ||**

Then each sage gives him an advice separately. *Mareechi* said - O son of the king, prince, those who have not worshipped *Govinda*, they cannot attain any excellent position. So, if you want to attain a supreme position, do worship *Govinda*.

Sri Engal Aalwaan's Commentary:

**Bhagavati bhakti atishayaat dhruve kaarunyaat cha sarve api
prativadanti pranandanti cha anaaraadhite ityaadi saptabhih |**

Why all the seven sages tell independently is because of the extreme devotion they had in *Bhagavaan Govinda*. And also out of great compassion to this small boy, *Dhruva*.

Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 44:

Atrih -

**Parah paraanaam purusho yasya tushto janaardanaah |
Sa praapnoti akshayam sthaanam etat satyam mayaa uditam ||**

Atri said - That *Janaardana* who is the most supreme person, superior to everyone else; with whom that *Janaardana* is pleased, such a person can only get a position which is permanent. This is the truth that I am telling you.

Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 45:

Angiraah -

**Yasya antah sarvam eva idam achyutasya avyaya aatmanah |
Tam aaraadhaya govindam sthaanam agryam yadeecchasi ||**

Angiras said - All these things are under whose control, controlled by Him, which are all His *shareera*, everything is inside Him, that *Achyuta* who is Supreme Being, immutable, *Paramaatman*, worship that *Govinda* if you desire to attain a foremost position.

Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 46:

Pulastyah -

Param brahma param dhaama yo asou brahma tathaa param |

Tamaaraadhya harim yaati muktim api ati durlabhaam ||

Pulastya said - This Supreme Being, who is the Supreme Brahman, who is the supreme place to be attained by everyone, by worshipping Him, one attains even liberation, which is most difficult to attain by anyone.

Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 47:

Pulahah -

Aindram indrah param sthaanam yam aaraadhya jagat patim |

Praapa yajnyapatim vishnum tam aaraadhaya suvrata ||

Pulaha said - *Indra*, by worshipping that Supreme Lord of the entire world, the Master of the world, obtained that supreme position, *Indra padavi*, you also please worship that *Vishnu* who is *yajnya pati*, in order to attain such a position.

Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 48:

Kratuh -

Yo yajnya purusho yajnyo yajnyeshah paramah pumaan |

Tasmin tushthe yat apraapyam kim tat asti janaardane ||

Kratu said - That *yajnya purusha* who Himself is *yajnya*, the one who is the *aaraadhya devataa* of all the *yajnyaas*, the lord of the *yajnyaas*, the Supreme Person, that *Janaardana* if He is pleased, what is there which cannot be attained? If He is pleased one can attain anything; there is nothing which cannot be attained if He is pleased.

Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 49:

Vasishtah -

Praapnoshi aaraadhite vishnou manasaa yat yat icchasi |

Trailokya antargatam sthaanam kimu vatsa uttamottamam ||

Vasistha said - O son, if you worship *Vishnu*, whatever you desire in your mind, everything you can attain. Whatever place in all the three worlds, you can attain that. What to say about most excellent among all positions you want to attain?

Sri Engal Aalwaan's Commentary:

Praapnoshi iti | Manasaa iti | Itah poorvam akruptam api dadaati kim punah klruptam iti |

Whatever did not exist earlier also that He can create and give you. What to say of the already existing supreme position?

Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 50:

Dhruva uvaacha -

*Aaraadhyah kathito devo bhavadbhih pranatasya me |
Mayaa tat paritoshaaya yat japtavyam tat uchyataam | |*

Dhruva said - O holy sages, when I prostrated to you, you have now told me who is the God, deity to be worshipped. Now, in order to please that Vishnu, what is the *japa* that I have to chant? Please do tell me that.

Sri Engal Aalwaan's Commentary:

*Aaraadhya iti | Mayaa iti | Anupateetasya api aatmano योग्यं
जप्यं प्रच्छति जप्तव्यमिति |*

Though he was not yet *upaneeta*, not yet done *upanayana*, he asked about the *mantra* which he is eligible to chant.

Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 51:

*Yathaa cha aaraadhanam tasya mayaa kaaryam mahaatmanah |
Prasaada sumukhaah tat me kathayantu maharshayah | |*

How do I worship that Supreme Lord, *Janaardana*, O sages, who are being pleased towards me, please do tell me.

Sri Engal Aalwaan's Commentary:

Yathaa iti japaanga prashnah |

Rishis now teach him how to worship the Supreme *Brahman*, and what are the *mantraas* to be chanted, to do the *japa*.

Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 52:

Rishayah oochuh -

*Raaja putra yathaa vishnoh aaraadhana paraih naraih |
Kaaryam aaraadhanam tat no yathaavat shrotum arhasi | |*

O prince, please do listen what we are going to say. Those who are desiring to worship *Vishnu*, how should they actually worship *Vishnu*, that we are going to say. As it is, we are going to tell you, please do listen to that.

With the next three *shlokaas*, they teach the process of worshipping the Supreme *Brahman*, *Vishnu*, and also the *mantra* which has to be chanted.

Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 53:

*Baahyaarthaat akhilaat chittam tyajayet prathamam narah |
Tasmin eva jagat dhaamni tatah kurveeta nischalam | |*

First, one has to withdraw the mind from all the external sense objects. Mind should be steady, should not wander around here and there. Focussing the mind on only that ultimate refuge or resort of this whole world, and meditating upon that Supreme Being.

Here they are going to teach *Ashtaanga Yoga*, is what we can understand from the Commentary.

Sri Engal Aalwaan's Commentary:

Chitta ekaagrataa roopo yogo japasya angam iti sa yogam japyam upadishanti baahya iti tribhih | Baahyaarthaat iti | Baahyaarthaat chittam tyaajayet iti himsaa anruta aadi nishiddha tyaaga roopo yamah, sarva vishaya tyaaga roopah pratyaaahaarah cha uktah, nischalam kurveeta iti aasana praanaayaamou, tat adheenatvaat chitta sthairyasya tasmin eva iti shubha aashraye dhaaranaa |

By these three *shlokaas*, *rishis* teach *Dhruva* the *Ashtaanga Yoga*, which is an accessory to the *aaraadhana*. The nature of that *yoga* is that it is required in order to attain concentration of mind. in order to do the *japa*, the accessory required is that one has to develop concentration of mind, and then do the *japa*, chanting of the *mantra*. Along with that *Ashtaanga yoga*, they teach him the *mantra* which is to be chanted. *Ashtaanga Yoga* has *yama*, *niyama*, *aasana*, *praanaayaama*, *pratyaaahaara*, *dhaaranaa*, *dhyana*, *samaadhi*. First, one has to give up all the external objects, giving up of telling lies, giving up doing *himsaa*, this is called *yama*; mind has to be controlled, one should desist from telling lies, and doing *himsaa*; *himsaa* by all the *tri karanaas*. *Pratyaaahaara* is withdrawing the mind from all external sense objects. Achieving steadiness of the mind is possible through *aasana* and *praanaayaama*. Mind has to be steadily focussed on something. *Aasana* and *praanaayaama* are extremely essential. Focus the mind on the Supreme *Brahman*. Focus the mind on the *divya mangala vigraha* of *Bhagavaan*, this is the *shubha aashraya*.

First, withdrawing the mind from everything external, giving up telling lies (*anruta*), giving up *himsaa*, withdrawing the mind from all external sense objects, achieving steadiness of the mind, thinking of the *divya mangala vigraha* of *Paramaatman* (*dhaaranaa*).

Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 54:

Evam ekaagra chittena tanmayena dhruva aatmanaa | Japtavyam yat nibodha etat tannah paarthiva nandana | |

Having achieved this kind of steady concentrated mind on the *divya mangala vigraha* of *Paramaatman*, what is the *japa* to be chanted - listen to us, we are going to tell you.

Sri Engal Aalwaan's Commentary:

***Evam iti | Dhrutaatmanaa iti | Yathaa arham shouchaadishu
krutanyeneti niyamah, ekaagra chittena iti dhyaanam, tanmayena iti
samaadhih, iti ashtaanga yogah uktah |***

The word *evam* indicates that as required for this kind of *ashtaanga yoga*. *Shoucha* means *shaastreeya shuddhi*, *snaana* and others. One should put effort to achieve the *shaastreeya shuddhi*, this is called *niyama*. Focussing the mind on only one object, the *divya mangala vighraha* of the Supreme *Brahman*. *Tanmaya* means getting completely merged in that object of meditation, this is *samaadhi*.

How can we say that *rishis* have taught *Ashtaanga Yoga* here? This is explained in the Commentary. After a few *shlokaas*, *Paraasharar* says in *Shloka* 8 of the next chapter that he is said to be a *yogi*. This indicates that *Ashtaanga Yoga* is what is taught by the *rishis*.

Sri Vishnu Puraana, Amsha 1, Chapter 11, Shloka 55:

***Hiranya garbha purusha pradhaana avyakta roopine |
Om namo vaasudevaaya shuddha jnyaana svaroopine | |***

This is the *mantra* told with *pranava*, *Om Namo Vaasudevaaya*. One whose essential nature is pure *jnyaana*, He is present in all these forms, *Hiranya Garbha*, *Purusha*, *Pradhaana*, *Avyakta*, means that He is *antaryaami*, everything is His *shareera*, being controlled by Him, being supported by Him. Such a *Paramaatman* who is *Vaasudeva*, I bow down and surrender unto Him. His essential nature is like that.

Sri Engal Aalwaan's Commentary:

***Hiranya iti | * Hiranyam asya garbho abhoot hiranyasya api garbhajah
| Tasmaat hiranya garbham tam puraana jnyaah prachakshire | Iti
bhaarate hiranya garbha shabda niruktyaa hiranmayam brahmaandam
garbhe yasya sah hiranya garbhah, sa cha atra purushaadi samabhih
vyaahaaraat kaalaatmaa jnyeyah | Hiranya garbhah vyashtih,
purushah samashtih iti kechit | Atra dvaadashaakshara mantro
vivakshitah, laingaadishu dhruvasya tanmaatrat upadesha prasiddheh |
Sa tu rahasya upadeshyatvaat atra yathaa paathe na pathitah |***

The *brahmaanda* is said to be *hiranmaya*, and that *brahmaanda* is in His *garbha*, inside Him, so He is called *Hiranyagarbha*, His womb became *Hiranya*; that *brahmaanda* was born of Him, associated inseparably with Him, He willed. *Viraat* is *brahmaanda*, *brahmaanda* was created by *Paramaatman*, and then *Chaturmukha Brahma* was created. In *Mahaabhaarata*, the *nirukti* of the word *Hiranyagarbha* is told. He is one in whose womb the *Hiranmaya Brahmaanda* existed. It existed in a state

where there was no name and form differentiation, and then He did *naama roopa vyaakarana* and created all these beings, this is told in the *srushti prakarana*. Here, *Hiranyagarbha* is told along with the word *Purusha*, the meaning is to be taken as *Paramaatman* who is existing as the *antaraatman* of *kaala*; *kaala* is also *anupaadaana kaarana* for *srushti*, it is also a *padaartha* in our *siddhaanta*, everything is controlled by *kaala* in this *prakruti mandala*. He is one to whom *kaala* is also a *shareera*. Some people say that *Hiranyagarbha* is *vyashti* and *Purusha* is *samashti*. *Samashti* is before the name and form differentiation, *naama roopa vyaakarana*, before *Chaturmukha Brahma* is created; up to that point, *Paramaatman* directly does the creation, where *prakruti*, *mahat*, *ahamkaara*, *pancha bhoota tattvaas* are all created. After creating *pancha bhootaas*, *Paramaatman* does *pancheekarana*, and then the name and form differentiation happens, from that time, it is called *vyashti srushti*. Before *vyashti srushti*, *Paramaatman* was Himself existing in those forms, means that He was *antaryaami*, *mahat shareeraka Paramaatman*, *ahamkaara shareeraka Paramaatman*, etc. Here, the *Dvaadashaakshara Mantra*, *Om Namo Vaasudevaaya* is meant, but only eight letters are here, *Pranava*, *Namaha* and *Vaasudevaaya*, because, in *Lainga Puraana*, it is well known that *Dvaadashaakshara* is what *saptarishis* taught *Dhruva*. Because it has to be taught in secrecy, one on one from *Aachaarya* to the *shishya*, in privacy, this is why it is not told here.

[Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 56:](#)

[Etat jajaapa bhagavaan japyam svaayambhuvo manuh |](#)

[Pitaamahah tava puraa tasya tushto janaardanaah ||](#)

They also justify why this *mantra* can yield such great results. They give an example. They tell *Dhruva* that his grandfather, *Svaayambhuva Manu*, also did *japa* with this *mantra*, and *Janaardana* was extremely pleased with him.

This is continuation of the previous *shloka*.

[Sri Vishnu Puraana, Amsa 1, Chapter 11, Shloka 57:](#)

[Dadou yathaa abhilaashitaam siddhim trailokya durlabhaam |](#)

[Tathaa tvam api govindam toshaya etat sadaa japan ||](#)

That which cannot be easily obtained in all the three worlds, that *Janaardana* gave to *Svaayambhuva Manu*, who did *japa* with this *mantra*; *Svaayambhuva Manu* being your grandfather, you also do the same thing. Chanting this *mantra* continuously, all the time, you also try to please *Govinda*. With His grace, you will also attain whatever you desire.

Sri Engal Aalwaan's Commentary:

***Dadou iti | Tathaa tvam iti | Kula devataa mantro hi sheeghram
siddhyati |***

Because his grandfather had done this *japa* of *Janaardana*, He is *kula devataa* for you, you should also do it, and you will very soon attain whatever you are seeking.

This completes the Eleventh Chapter. *Saptarishis* have taught him the way in which he has to worship *Govinda*, the *mantra* which he has to chant, and how that can yield the desired fruits, because his own grandfather attained whatever he desired by chanting this *mantra* and worshipping *Govinda*, *Janaardana* was extremely pleased with him and granted him all that he desired; you also chant this *mantra* and worship *Govinda*, He will be very pleased and He is the only one who can give you what you are desiring.

|| Iti Sri Vishnu Puraane Prathame Amshe Ekaadasho Adhyaayah ||

***|| Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Prathame
Amshe Ekaadasho Adhyaayah ||***

|| Atha Dvaadasho Adhyaayah ||

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 1:

Sri Paraasharah -

Nishamya etat asheshena maitreya nrupateh sutah |

Nirjagaama vanaat tasmaat pranipatya sa taan risheen ||

O *Maitreya*, that prince *Dhruva*, listened to all these things completely, and after that bowed down in reverence, did *namaskaara* to *therishis*, and left that forest.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 2:

Krutakrutyam iva aatmaanaam manyamaanah tato dvijah |

Madhu samjnyam mahaa punyam jagaama yamunaa tatam ||

He felt very happy and as though one who has done what ought to be done, now that he knows what to do to attain what he desires. On the banks of *Yamuna* river, there was a very sacred place called *Madhu*; he went and reached that place.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 3:

Punah cha madhu samjnyena daityena adhishtitam yatah |

Tato madhuvanam naamnaa khyaatam atra maheetale ||

Earlier, that place was occupied by an *asura* by name *Madhu*. So, it was called *Madhuvana* after him; this is well known in this world.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 4:

***Hatvaa cha lavanam raksho madhu putram mahaa balam |
Shatrughno madhuraama naama pureem yatra chakaara vai ||***

Madhu had a son by name *Lavana* who was very powerful. *Shatrughna*, brother of *Sri Rama*, killed him, and built a city there called *Mathura*.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 5:

***Yatra vai deva devasya saanidhyam hari medhasah |
Sarva paapa hare tasmin tapah teerthe chakaara sah ||***

In that *saanidhya* of *Deva deva*, Lord of the lords, *Hari* is always present. In that holy place, he did penance, that place itself can destroy all our sins.

Sri Engal Aalwaan's Commentary:

***Yatra iti | Hari medhasah harih paapa haarinee svarnavat shuddhaa
medhaa yasya sah harimedhaah, tasya harimedhasah |***

Chaandasattvaadasich pratyayah |

Harih harati paapaani; Hari destroys all our sins. That *Hari* is always there all the time.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 6:

***Mareechi mukhyaih munibhih yathaa uddishtam abhoot tathaa |
Aatmani ashesha devesham sthitam vishnum amanyata ||***

Just as what was taught by *Mareechi* and other *sapta rishis*, whatever was their object of attainment, the same thing happened there. He started to meditate upon *Vishnu* in himself, completely occupying his mind.

Sri Engal Aalwaan's Commentary:

Mareechi mishraih iti | Amanyata dadyou |

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 7:

***Ananya chetasah tasya dhyaayato bhagavaan harih |
Sarva bhoota gato vishnuh sarva bhaava gato abhavat ||***

He did not move his mind even little bit, he was completely, steadily, continuously, concentratedly, meditating upon *Hari, Vishnu* who is present in all beings, all pervading, He pervaded his mind completely.

Sri Engal Aalwaan's Commentary:

***Ananya chetasa iti | Sarva bhaagavatah chitta vrutteh saakalyena
vishayatayaa aavirbhootah |***

All the entire functioning of his mind was totally towards *Vishnu*.

When he was doing such a deep concentrated meditation, with a steady mind, what happened later, and how *Vishnu* appeared before him, will all be told now by *Paraasharar*.

Recap: In the previous session, we were studying about how *Dhruva*, after obtaining the *upadesha* of the *mantra*, and the process of performing meditation on *Paramaatman*, or *upaasane*, goes in search of a sacred place, and finds the place where *Shatrughna* had built the *Mathura puri*; in that sacred place, he starts to meditate as taught by the *Saptarshis*.

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 6:](#)

Mareechi mukhyaih munibhih yathaa uddishtam abhoot tathaa |

Aatmani ashesha devesham sthitam vishnum amanyata | |

He starts meditating intensely on *Vishnu*, as taught by *Mareechi* and the *rishis*, and as time passes, he meditates so intensely and concentratedly, he started to meditate with his entire mind, as though *Vishnu* was present in his entire mind. He did *dhaarana*, focussed completely on *Vishnu*, as *Mareechi* and other *rishis* wanted him to perform.

[Sri Engal Aalwaan's Commentary:](#)

Mareechi mishraih iti | Amanyata dadyou |

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 7:](#)

Ananya chetasah tasya dhyaayato bhagavaan harih |

Sarva bhoota gato vishnuh sarva bhaava gato abhavat | |

He never thought of anything else other than *Vishnu*, and he started meditating thus. At that time, *Hari*, who was the object of meditation, who

is present in all beings, for his mind and thinking, there was nothing else which was the object of his thinking. Vishnu became completely the object of his thoughts.

Sri Engal Aalwaan's Commentary:

Ananya chetasa iti | Sarva bhaagavatah chitta vrutteh saakalyena vishayatayaa aavirbhootah |

Vishnu became the object of his meditation, completely.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 8:

Manasi avasthite tasmin vishnou maitreya yoginah |

Na shashaaka dharaa bhaaram udvodhum bhoota dhaarinee | |

When Vishnu filled the mind of the yogi completely like that, the earth which supports all beings, could not tolerate the weight of Dhruvabecause Vishnu was completely filled in him.

Paraasharar calls Dhruva as a yogi here. Sri Engal Aalwaan had commented earlier that ashtaanga yoga was taught as an accessory of his meditation.

Sri Engal Aalwaan's Commentary:

Manasi iti | Na shashaaketi | Garimaakhya siddhih aaseet iti arthah |

There are ashta siddhis, eight types of siddhis, which are told for Yogis, animaa, mahimaa, garimaa, laghimaa, praapti, praakaamyaa, eeshatva, vashitva. Garimaa is told, which means that he became very heavy. Earth was not able to tolerate him due to the meditation on Vishnu.

Animaa mahimaa chaiva garimaa laghimaa tathaa |

Praaptih praakaamyam eeshatvam vashitvam cha ashta siddhayah ||

Yogis can become very subtle and enter into something, they can become very heavy also.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 9:

Vaama paada sthite tasmin na naamaarddhena medhinee |

Dviteeyam cha nanaamaarddham kshiteh dakshinatah sthite ||

When *Dhruva* was meditating standing, for sometime he would stand on his left leg, and sometime on his right leg. When he was standing on his left leg, that half of the hemisphere of the earth just bent and swung down, not able to tolerate the weight. When he stood on the right leg, the other half of the earth went down, not able to bear the weight.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 10:

Paadaangushthena sampeedya yadaa sa vasudhaam sthitah |

Tadaa samastaa vasudhaa chachaala saha parvataih ||

After some time, he stood with half of his thumb of his foot, supporting his entire body. Then, the entire earth, with all the mountains, shook up because of not able to tolerate his weight. That is the power of his *tapas*, meditation.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 11:

Nadyo nadaa samudraah cha samkshobham paramam yayuh |

Tat kshobhaat amaaraah kshobham param jagmuh mahaamune ||

All the oceans, rivers and streams, were completely disturbed. Because of that, the earth got shaken up and disturbed, the gods could not tolerate that, and were highly disturbed and thrown out of balance.

This is normally what the *devaas* do. When one does great penance and please the deity whom they are meditating upon, the deity is obliged to give them the boon; they get the position they ask. If one is meditating to attain the *Indra padavi*, when the meditation matures, that deity has to appear and grant him the boon that he desires. Like this, all the gods have attained their places. Whenever someone starts to meditate, they are all highly disturbed and feel that someone will come and occupy their position and they will lose their position and power.

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 12:](#)

Yaamaa naama tadaa devaa maitreya paramaakulaah |

Indrena saha sammantrya dhyaana bhangam prachakramuh | |

The *Yaama* gods got worried and disturbed, they discussed with *Indra*, and they wanted to disturb or break the meditation, concentration of *Dhruva*.

[Sri Engal Aalwaan's Commentary:](#)

Yaamaa iti | Yaamaah svaayambhuva manvantare devaah |

In the *Svaayambhuva manvantara*, there were a class of *devaas* called *Yaamaas*.

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 13:](#)

Kooshmaandaah vividhah roopaih sahendrena mahaamune |

Samaadhi bhangam atyantam aarabdhaah kartum aaturaah | |

At that time, *Kooshmaandaas* took different forms, along with Indra, and wanted to somehow break his concentration, meditation, *tapas*. They started to try all kinds of things to break his meditation.

Sri Engal Aalwaan's Commentary:

Kooshmaandaah iti | Kooshmaandaah upadeva bhedaah |

Kooshmaandaas are another sub class of gods.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 14:

Suneetirnaama tat maataa saasraa tat puratah sthitaah |

Putreti karunaam vaacham aaha maayaa mayee tadaa | |

At that time, his mother by name *Suneeti*, with tears in her eyes, stood in front of him. She called *Dhruva* as "O my son", with a heart breaking tone. She was a *Maayaa Suneeti*, not the real *Suneeti*. *Kooshmaandaas* took on a form like *Suneeti*, came crying in front of *Dhruva* and called him with great sorrow.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 15:

Putraka asmaat nivartasva shareeraatyaya daarunaat |

Nirbandhito mayaa labdho bahubhih tvam manorathaih | |

You are torturing your body with this fierce *tapas*, fierce meditation, which is very harsh. Please do retire from this. Stop this meditation. I had so much of desire and so many wishes of you, and because of that, I got you as my son.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 16:

Deenaam ekaam parityaktum anaathaatvam na tvam arhasi |

Sapatneet vachanaat vatsa agateh tvam gatih mama | |

I am under so much grief. I have so much sorrow. You should not be deserting me. I do not have anybody to help me look after me. You should not desert me. Listening to the other wife of the king, you have deserted me. I don't have anyone who can take care of me. You only have to look after me.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 17:

Kva cha tvam pancha varsheeyah kvacha etat daarunam tapah |

Nivartataam manah kashthaat nirbandhaat phala varjitaat | |

You are only just five year old, whereas this penance you are doing is extremely fierce. This does not befit your age. In such a difficult religious practice that you have got into, please do turn away from that. Also, it does not give you any fruit.

Sri Engal Aalwaan's Commentary:

Kva iti | Nirbandhah abhiniveshah |

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 18:

Kaalah kreedanakaanaam te tat ante adhyayanasya te |

Tatah samasta bhogaanaam tat ante cha eeshyate tapah | |

When one is a small child, just play with the various sports with the instruments of sports; that is your pastime. At the end of that, when you are a young boy, you should study the *Vedaas*. After that, you get into marriage and enjoy all kinds of worldly pleasures. At the end of that, during the last

phase of your life, you will get into tapas. This is normally how people follow.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 19:

Kaalah kreedanahaanaam yah tava baalasya putraka |

Tasmin tvam icchasi tapah kim naashaaya aatmano ratah ||

You are just a small boy. Now, this is the time for you to play with all other boys. At this point of time, when it is time for you to play, you are desiring to do this kind of fierce penance. You are destroying yourself.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 20:

Mat preetih paramo dharmo vayovasthaa kiyaakramam |

Anuvartasva maa mohaata nivartyasmaat adharmatah ||

You have to look after me, you have to please me. This is your sacred duty. According to your are, this is what you have to do. Don't get deluded and get into this kind of *tapas* which does not benefit you. Please turn away from what you are doing, which is *adharma*.

Sri Engal Aalwaan's Commentary:

Mat preetih iti | Vayovasthaa kriyaa kramam vayovasthaasu choditam kriyaa kramam | Nivartya asmaat adharmata iti | "Vruthaa teertham vruthaa daanam vruthaa japyam vruthaa hutam | Sa jeevati vruthaa brahman yasya maataa su dukhitaa" iti puraana vachanaat mat viruddhaat akaala tapascharana roopaat adharmaat nivartasva iti bhaavah | Mat preetyaa paramam dharmam iti paathe vayovasthaa kriyaa krama roopam paramam dharmam mat preetyaa anuvartasva | Sva dharmo hi maataa pitru guru dharmaan no utkrushyate; api tu tat sammatvaa eva utkrushyate * Yat ete hi anujaaneeyuh karma loka

vigarhitam | Sa dharma iti mantavyo na atra kaaryaa vichaaranaa | iti bhaarat ukteh |

At different ages of a person, whatever is ordained in the *Shrutis*, as the duties of a person. When one is a small child, *upanayana* is not told. When he is eligible for *upanayana*, *sandhyaavandanaa* is told. Like this, according to age, different duties are prescribed. There is a *Puraana vachana*, that when one's mother is suffering, if he goes to *punya teertha*, it is a waste; if one does *daana* also, it is a waste; if one does *japa* also, it is wasted; if one does *homa*, it is also wasted; such a person engaged in all these activities, thinking that they are all *dharma*, when his mother is suffering, he is wasting his time, his entire life doing *adharma* only. What is against my good, my wish, and also it is not suiting your age; because of these, you are doing *adharma*, turn away from that. This is what *Maayaa Suneeti* is telling. There is another *paatha* - whatever are the duties according to your age, you follow that in order to please me. What one wants to do, that is not superior to doing the service of father, mother, guru. If they permit, then only it is a superior dharma which will do all kinds of good. If parents permit them to do some dharma, even if it is ridiculed by all others, it is dharma only; this is told in *Mahaabhaarata*. Like this, she is telling him to turn away from this *daaruna tapas*, this fierce penance.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 21:

Parityajati vatsa adya yadi etat na bhavaan tapah |

Tyakshyaami aham iha praanaan tato ve pashyatah tava ||

If you do not turn away from this tapas, O *Dhruva*, I am going to commit suicide in front of you. I am going to put an end to this life.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 22:

Sri Paraasharah -

Taam pralaapavateem evam baashpaavilavilochanaam |

Samaahita manaa vishnou pashyan api na drushtavaan | |

Sri Paraasharar - When she is crying like this, and her eyes completely filled with tears, his mind was so much concentrated on *Vishnu*, that even though he was opening his eyes, he was not seeing anything.

Sri Engal Aalwaan's Commentary:

Taam iti | Pashyan api vyaapaarita chaksuh indriyo api, prayukta baahyendriyo api vaa |

Though he was opening his eyes, and moving his eyes, he never saw her, he never recognized her. His mind was completely focussed on *Vishnu*.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 23:

Vatsa vatsa sughoraani rakshaamsyetaani bheeshane |

Vane abhyudyata shastraani samaayaanti apagamyataam | |

She starts to warn *Dhruva* that there are many demons wielding their fierce weapons, running towards him to kill him. Please do turn away and run.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 24:

Iti uktvaa prayayou saa atha rakshaamsyaavirbabhuh tatah |

Abhyudyata ugra shastraani jvaalaa maalaakulaih mukhaih | |

Telling like this, she goes back, and all the *raakhasaas* come there, the *devaas* taking the form of demons. They raised their weapons ready to hit, their faces were all throwing fire; with that kind of fierce, the demons started running towards him.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 25:

Tato naadaanateeva ugraan raaja putrasya te purah |

Mumuchuh deepta shastraani bhraamayanto nishaacharaah | |

They made fierce noises, shouted very fierce fully, and threw all kinds of fiery weapons.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 26:

Shivaah cha shatasho neduh sa jvaalaakabalaih mukhaih |

Traayaasa tasya baalasya yoga yuktasya sarvatah | |

Jackals were also crying very fearfully, and were eating food with all fire, in order to cause fear in that small boy, *Dhruva*, who was completely engrossed in *yoga* meditation, and could not be disturbed by anything else.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 27:

Hanyataam hanyataam esha cchidyataam cchidyataamayam |

Bhakshyataam bhakshyataam cha ayam iti oochuh te nishaacharaah | |

All the demons started shouting - 'He has to be killed, he has to be cut into pieces, he has to be eaten, eat him'.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 28:

Tato naanaa vidhaan naadaan simha ushtra makaraananaah |

Traasaaya raaja putrasya neduste rajaneecharaah | |

They took different forms, having the face of a lion, some had the face of a camel, some of a crocodile, and started making fearful noises. They were shouting at the top of their voice fierce fully, in order to bring fear to *Dhruva*.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 29:

Rakshaamsi taani te naadaah shivaasthaani aayudhaani cha |

Govinda aasakta chittasya yayuh na indriya gocharam ||

He was so much concentrated on *Govinda*, that he saw nothing. None of his sense organs could sense what was happening around, though the jackals were howling, and demons were making fearful noises and wielding weapons. He was so much engrossed in *Vishnu*.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 30:

Ekaagra chetaah satatam vishnum eva atra samshrayam |

Drushtavaan pruthivee naatha putro na anyam kathamchana ||

He saw nothing. He saw only *Vishnu* who was completely filled in his mind. He had focussed his mind single mindedly on *Vishnu*.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 31:

Tatah sarvaasu maayaasu vileenaasu punah suraah |

Samkshobham paramam jagmuh tat paraabhava shankitaah ||

Gods tried all kinds of tricks, taking all kinds of forms, making all kinds of noises. All their tricks failed completely. All their *maayaas* vanished. They thought that they are going to lose to this small boy's power of meditation, and were highly disturbed in their mind.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 32:

Te sametya jagat yonim anaadi nidhanam harim |

Sharanyam sharanam yaataah tapasaa tasya taapitaah ||

All the gods went and surrendered unto *Hari*, who is the single cause of the entire world, and is without beginning or end, one who is the refuge of all beings.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 33:

Devaah oochuh -

Deva deva jagannaatha paresha purushottama |

Dhruvasya tapasaa taptaah tvaam vayam sharanam gataah ||

Devaas said - O Supreme Lord, Master of the entire world, *Purushottama*, we are highly disturbed by the tapas of *Dhruva*, we are surrendering unto You.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 34:

Dine dine kalaa leshaih shashaankah pooryate yathaa |

Tathaa ayam tapasaa deva prayaat vrudhim aharnisham ||

Just as the moon gets bigger and bigger every single day, like that, he is growing, his power is growing day and night.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 35:

Outtaana paadi tapasaa vayam ittham janaardana |

Bheetaah tvaam sharanam yaataah tapasah tam nivartaya ||

O *Janaardana*, we are terrified by the *tapas* of the son of *Uttaanapaada*, and are surrendering unto You. Please make him turn away from this *tapas*.

Devaas go and surrender unto *Vishnu* as they are scared of losing their position and powers.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 36:

Na vidmah kim sa shakratvam sooryatvam kim abheepsyasi |

Vittapa ambupa somaanaam saabhilaashah pradeshu kim | |

We do not know whether he is desiring to become *Indra* itself, or to become *Aaditya*. We are going to lose our positions and powers. Or whether he is interested in attaining the position of *Kubera* (the lord of wealth), *Varuna* (the lord of waters), or *Soma*.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 37:

Tat asmaakam praseedesha hrudayaacchalyam uddhara |

Uttaana paada tanayam tapasah tat nivartaya | |

Please do remove our worry - we are terrified by this boy's meditation, please do help us. Let him not continue his *tapas* like this.

They go and pray to *Hari*, as they have got their powers from *Hari* only doing all kinds of penance. When someone is doing more penance, they get scared that they will lose their powers.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 38:

Sri Bhagavaan uvaacha -

Na indratvam na cha sooryatvam na eva ambupa dhane shataam |

Praarthayati esha yam kaamam tam karomi akhilam suraah | |

Sri Bhagavaan said - *Indra padavi*, or *Soorya*, or *Varuna* or *Kubera*, he does not desire any of these. He is not going to request any of these positions. Don't worry; I will grant him whatever he desires.

[Sri Engal Aalwaan's Commentary:](#)

Na iti | Kaamam kaamyam |

[Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 39:](#)

Yaata devaa yathaa kaamam sva sthaanam vigata jvaraah |

Nivartayaami aham baalam tapasi aasakta maanasam ||

Go back to your places without any fear. I am going to grant him his boon, whatever he desires, and make him stop his penance.

[Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 40:](#)

Sri Paraasharah -

Iti uktvaa deva devena pranamya tridashaah tatah |

Prayayuh svaani dhishnyaani shata kratu purogamaah ||

Sri Paraasharar said - Being given an assurance like this by *Hari*, that *Dhruva* is not going to ask for these positions, the gods go back to their places, *Indra* and all the gods.

[Sri Engal Aalwaan's Commentary:](#)

Iti iti | Dhishnyaani sthaanaani |

[Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 41:](#)

Bhagavaan api sarvaatmaa tanmayatvena toshitah |

Gatvaa dhruvam uvaacha idam chaturbhuja vapuh harih ||

Bhagavaan extremely pleased by the concentration of *Dhruva*, whose thoughts were completely filled by *Vishnu*. *Hari* went and told *Dhruva*, revealing His form with four arms.

Sri Engal Aalwaan's Commentary:

Bhagavaan iti tanmayatvena dhruvasya tat eka vishaya chittatvena |

Dhruva's mind was having only *Vishnu* as the object of thoughts, and nothing else.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 42:

Sri Bhagavaan uvaacha -

Outtaana paade bhadram te tapasaa paritoshitah |

Varado aham anupraapto varam varaya suvrata | |

Sri Bhagavaan said - O son of *Uttaanapaada*, let all auspicious things happen to you. I am extremely pleased by your tapas. O boy, now I have come in front of you. I give all boons whatever is desired. Whatever boon you seek, ask for that.

Varaan dadaati iti varadah.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 43:

Baahya artha nirapeksham te mayi chittam yadaahitam |

Tushto aham bhavatah tena tat vruneeshva varam param | |

When you withdrew from all external objects, you were totally disinterested in all external sense objects, when you concentratedly did meditation on

Me, I became very pleased; whatever you want, ask of Me. I am going to grant you.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 44:

Sri Paraasharah -

Shrutvettham gaditam tasya devadevasya baalakah |

Unmeelitaaksho dadrushe dhyaana drushtam harim purah ||

Sri Paraasharar said - Dhruva with his mind completely meditating upon Hari, as taught by Saptarshis, listening to Bhagavaan's words, the boy opened his eyes, and saw the same form right in front of him.

Sri Engal Aalwaan's Commentary:

Shrutvaa iti | Dhyaana drushtam harim purah yathaa dhyaanam barhi drushtavaan |

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 45:

ShankHa chakra gadaa shaarnga vara asi dharam achyutam |

Kireetinam samaalokya jagaama shirasaa maheem ||

He saw Bhagavaan wearing the Shankha, Chakra, Gadaa, Shaarnga, Asi, the Pancha Aayudhaas, wearing the wonderful kireeta. He saw Him and bowed down in great devotion.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 46:

Romaanchitaangah sahasaa saadhvasam paramam gatah |

Stavaaya deva devasya sa chakre maanasam dhruvah ||

He was horripilated in his entire body, and tried very hard in order to praise *Bhagavaan*, to do *stotra* of *Bhagavaan*.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 47:

Kim vadaami stutaavasya kena uktena asya samstutih |

Iti aakulamatih devam tam eva sharanam yayou | |

He was thinking - 'What is the *stuti* that I am going to tell', 'How do I praise Him', 'What *stotras* that I tell in order to eulogize *Bhagavaan*', he was worried in his mind about what to do. Not knowing anything, he just surrendered unto Him only.

Sri Engal Aalwaan's Commentary:

Kim vadaami iti | Kim vadaami kim vaakyam vadaami | Kena uktena arthena |

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 48:

Dhruva uvaacha -

Bhagavaan yadi me tosham tapasaa paramam gatah |

Stotum tvaam aham icchaami tatra prajnyaam prayaccha me | |

Dhruva said - O Lord, if You are highly pleased with my tapas, I want to pray to You, I want to eulogize You, please do grant me knowledge required for that.

There are two additional *shlokaas* given here. These are also there in the Gita Press version.

(Brahmaadyaih veda tattvajnyaih jnyaayate yasya no gatih |

Tam tvaam katham aham deva stotum shaknomi baalakah | |

Chaturmukha Brahma and others who are knowledgeable about the *Vedaas*, they also cannot know the activities or *svaroop*a or *svabhaava* of *Bhagavaan*. I am just a five year old boy, how can I eulogize You, do *stotra* to You.

Tvat bhakti pravanam hi etat parameshvara me manah |

Stotum kaamayate vishno tatra prajnyaam prayaccha me | |

My mind is completely filled with devotion for You. Having extreme devotion towards You, I want to eulogize You, and desire greatly to pray unto You. Give me the knowledge.)

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 49:

Sri Paraasharah -

Shankha praantena govindah tam pasparsha krutaanjalim |

Uttaanapaada tanayam dvija varya jagat patih | |

Sri Paraasharar said - *Bhagavaan* touches his cheek, with the conch, one who was holding his hands and bowing down.

Sri Engal Aalwaan's Commentary:

Shankha praantena iti | Vidyaa kosha shankha iti bhagavat shaastre astra bhooshana adhyaaye cha darshanaat |

In the *Aagamaas* and the *Astra Bhooshana Adhyaaya*, it is told that the *shankha* encompasses all knowledge. With that *shankha*, *Bhagavaan* touched *Dhruva's* cheek.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 50:

Atha prasanna vadanah sa kshanaat nrupanandanah |

Tushtaava pranato bhootvaa bhoota dhaataaram achyutam | |

Immediately on being touched by the *Shankha*, *Dhruva* started to eulogize *Bhagavaan* in a most wonderful way. He bowed down in reverence to *Bhagavaan*, who supports all beings, *Achyuta*.

This is well known as *Dhruva Stuti*. He starts to eulogize *Bhagavaan* in a most wonderful way. There are explanations and commentary for this *Dhruva Stuti*. We will take this up in the next class. *Dhruva* gets the knowledge to eulogize *Bhagavaan* because he was touched by the *Shankha* of *Bhagavaan*.

We studied today how *Dhruva* did *ghora tapas*, and nobody could disturb him. And how *Vishnu* revealed Himself to that small boy, and grants him whatever he desires. First he desires to eulogize *Bhagavaan*.

Recap: In the previous session, we had just started to study the *Dhruva Stuti*. *Dhruva*, a small 5 year old boy, wonderfully meditated upon *Sri Vishnu*, with the *Dwaadashaakshara Mantra* taught by *Saptarshis*. So intense was his *dhyaana*, and he was meditating with so much devotion, that finally *Vishnu* appears right in front of him. When *Dhruva* sees the grand form of *Vishnu* in front of him, he does not know how to pray and what to do, he surrenders unto *Bhagavaan* seeking His grace. *Bhagavaan* touches him with the divine conch, and immediately *Dhruva* gets the *divya jnyaana*, and starts to eulogize *Bhagavaan*. *Paraasharar* continues to tell *Maitreya* how *Dhruva* prays to *Bhagavaan*.

Dhruva praises *Bhagavaan* and says that everything is *Bhagavaan* only. He tells *Mahaavishnu* that 'You are only everything right from *achetana*

prakruti to all the modifications and states in which *prakruti* exists'. The *baddha*, the *muktaas*, everything that exists is *Bhagavaan* only.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 51:

Dhruva uvaacha -

Bhoomih aapo analo vaayuh kham mano buddhih eva cha |

Bhootaadih aadi prakrutih yasya roopam nato asmi tam | |

Pruthivi, ap, tejas, vaayu, aakaasha - the *pancha bhootaas* are told here. This also includes the *tanmaatras*, *manas*, *buddhi*. *Manas* includes the other sense organs also the *jnyaanendriyaas* and *karmendriyaas*. This is *upalakshana*. *Buddhi* is *mahaan*, *mahat tattva*. *Bhootaadi* is *ahamkaara*, from which *pancha bhootaas* are created. *Aadi prakruti* is *pradhaana*, *avyakta*. All these are Whose form, that *Bhagavaan*, I bow down to.

Pancha bhootaas, tanmaatras, ahamkaara, mahat tattva, pradhaana, everything is Your *shareera* only. You are *antaryaami* existing in everything. In this way, all the words denote *Paramaatman* only, *Vedaih cha sarvaih aham eva vedyah*. Before *naama roopa vyaakarana*, *Bhagavaan* does *anupravesha*, and does *naama roopa vyaakarana*. All names and forms in the ultimate sense denote *Paramaatman* only. This is what *Dhruva* is eulogizing *Bhagavaan* that 'You are only *pradhaana*, You are only *mahat tattva*, You are only *ahamkaara*, all these are Your forms only. That *Bhagavaan* who is existing in all these forms, I bow down to You'.

Sri Engal Aalwaan's Commentary:

Bhoomih iti | Bhoomi aadi grahanam tanmaatraanaam api upalakshanam, namo grahanam dashendriyaanaam | Buddhih mahaan | Bhootaadih ahamkaarah | Aadi prakrutih pradhaanam |

After the *achetana* forms, *Dhruva* is eulogizing *Bhagavaan* as existing in the embodied souls, the *baddha chetanaas*.

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 52:](#)

Shuddha sookshmo akhila vyaapee pradhaanaat paratah pumaan |

Yasya roopam namah tasmai purushaaya gunaatmane | |

The *jeevaatman* who is pervading in all the bodies, in every embodied soul, as an individual self who pervades within the body, with his *dharma bhoota jnyaana*. He is present in all bodies, He is pervading each body with his *dharma bhoota jnyaana*, and is *shuddha* by his very nature. He is associated with *prakruti* and experiences the *sattva*, *rajas*, *tamas*, the effects. This is telling about the *baddha purusha*. He is very subtle, *anu svaroopi*, the *jeevaatman*. He is superior to *pradhaana*, the *achetana*. This is also *Bhagavaan*'s form only. *Bhagavaan* only is in that form. Everything is His body, all are His *prakaaraas*, modes. That *Bhagavaan* who is existing in this form, I bow down to You.

[Sri Engal Aalwaan's Commentary:](#)

*Shuddha iti | Shuddhah svatah | Akhila vyaapee prati kshetram
vyaapee | Jnyaanena vaa vyaapee | Gunaashinaa iti paathaantaram |
Gunaashee guna bhoktaa |*

Now, he is eulogizing *Bhagavaan* as *mukta roopi*.

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 53:](#)

Bhootaadeenaam samastaanaam gandhaadeenaam cha shashvatah |

Buddhyaadeenaam pradhaanasya purushasya cha yah parah | |

One who is superior to the *baddha jeevaatman* is *mukta jeevaatman*. The *pancha bhootaas*, the *mahat*, *ahamkaara*, and all the *tattvaas*,

the *pradhaana*, *avyakta*, the *baddha purushaas* - above all these is the *muktaaatma*. You are only the *antaryaami*, *antaraatman* of all that.

Sri Engal Aalwaan's Commentary:

Mukta roopam aaha - bhootaadeenaam iti | Purushah baddhah |

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 54:

Tam brahma bhootam aatmaanam ashesha jagatah patim |

Prapadye sharanam shuddham tvat roopam parameshvara | |

That form also, which is Yours, which is *shuddha*, most pure, *Paramaatman*, You who are existing in all these forms, I surrender unto You.

Sri Engal Aalwaan's Commentary:

*Tam iti | Brahma bhootam apahata paapmatva aadi brahma dharma yuktam | Ashesha jagatah param iti paathaantaram | Ashesha jagatah param * Sa sarvaan paapmano apahatya sarveshaam cha bhootaanaam sraishtyam svaaraajyam adhipatyam cha paryeti, ya evam veda * Sa svaaraat bhavati * Aapnoti svaaraajyam * iti shruteh |*

There is a *paathaantara* called *jagatah param*. *Brahma bhootam* means that he has not become *Paramaatman* Himself. It means that he has attained *Parabrahman's* qualities, *apahata paapmatva*, *vijarah*, *vimrutyuh*, *vishokah*, *vijighatsah*, *apipaasah*, *satya kaamah*, *satya sankalpah*.

The *muktaatman* has attained these *ashta gunaas* in full form, as he has got rid of the *karma bandha*. As he gets rid of the *karma bandha*, he is said to be *svaraata*. He is above all the *bhootaas*. You are also existing in the form of the *muktaas*. To You, who are existing in this form, I bow down to You.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 55:

Bruhatvaat brahmanatvaat cha yat roopam brahma sanjnyitam |

Tasmai namaste sarvaatman yogi chintya avikaarine | |

This is the definition of *Brahman*, which is also given by *Sri Bhaashyakaarar*. By itself, it is huge. It can make something also attain that mighty form. *Dhruva* is eulogizing *Bhagavaan's divya roopa* itself, directly. He is *bruhat*. He can also make something else attain that form. *Jeevaatmans* attain *aanantya* in their *dharma bhoota jnyaana* when they attain *moksha*. Their *dharma bhoota jnyaana* is *sankuchita* in the bound state. When they attain liberation, *Paramaatman* makes *jeevaatman's dharma bhoota jnyaana* become *ananta*, just as equal to *Paramaatman*. *Paramaatman* makes *jeevaatman* also become *bruhat* in terms of attributive nature. He is *eka roopa*, unchanged, immutable. The second *roopa* is *divya mangala vigraha*. His *divya mangala vigraha* is also like that. His form can only be meditated upon by *yogis*, can be perceived only by *yogis* in *dhyaana*. He is the self of everything. To You who are existing in all these forms, I bow down to You.

Sri Engal Aalwaan's Commentary:

*Divya svaroopam aaha - bruhatvaat iti | * Samastaasshaktayah cha etaa nrupa yatra pratishthitaah | * ityaadinaa bruhatvam brahmanatvam cha uktam | * Moortam brahma mahaa bhaaga * iti brahma samjyativam | * Sadaika roopa roopaaya iti avikaarivam uktam | Kalaa muhoorta ityaadinaa vibhootih nityatve sati kaa chintaa vigrahaadi nityatve |*

All the *shaktis* are existing in *Paramaatman*, under His control. He is the abode of all powers, capabilities, qualities. Everything is supported by Him, existing in Him. *Brahma* is the *samjnye*, name for *Paramaatman*. In the *nitya vibhooti*, *kaala* does not have any control. *Kaala* which is divided into *kalaa*, *muhoorta*, *kaashtha*, *paksha*, *samvatsara*, does not have any control in *Parama Pada*, *Nitya Vibhooti*. When *Nitya Vibhooti* is itself like that, what to tell of *Paramaatman's Divya Mangala Vigraha*? That is also *nitya*, eternal.

Now, *Dhruva* starts to eulogize *Bhagavaan* very similar to the *Purusha Sookta*.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 56:

Sahasra sheershaa purushah sahasraakshah sahasra paat |

Sarva vyaapee bhuvah sparshaat atyatishtat dasaangulam | |

Here, *Dhruva* is eulogizing the divine nature of *Paramaatman*. Thousand heads, thousand eyes, thousand feet.

Sri Engal Aalwaan's Commentary:

*Divya svaroopam aaha - sahasra sheershaa iti | Anena purushasya jnyaana shaktyoh aanantyam tat phaleebhrutaa (vibhootou) vyaaptih cha pratipaadyate | Atra sahasra shabdo ananta vachanah | Sheersha grahanam sarvaanga pratyanga upalakshanam | Atah atra sheersha shabdah shiraso jnyaana karmendriyaanaam aadhaaratayaa tat kaaryaanaam jnyaana shakteenaam upalakshakah | **
*Sheershancchandaseeti shira shabdasya sheershan bhaavah | Tayaa cha uktam braahmane shirasshabda nirvachane * Bodhana manana shravana sparshana darshana rasana ghraana jnyaanaani shrutaani bhavanteetyatah shirah * iti | Ato anena purushasya jnyaana shaktyoh aanantyam uktam | Uktam artham prapanchayati sahasraakshah sahasra paat iti | Sahasraaksha iti jnyaanasya aanantyam uktam, sahasra paat iti shakteh aanantyam | Atra akshi shabdah sarva jnyaanendriyaanaam upalakshakah | Paada shabdah sarva karmendriyaanaam upalakshakah | Atra hi anga pratyangaadeenaam abhaavaat tat kaarya bhoota jnyaana shaktyoh aanantyam eva uchyate | Kutah? * Na tasya kaaryam karanamcha vidyate * iti shruteh | Ayam hi bhagavaan sarvaih eva indriyaih eka ekena vaa vinimayena vaa dehena vaa avayavena vaa svaroopena vaa sarvam sadaa sarvathaa saakshaat karoti | Tathaa cha shrutih * Apaani paado javano graheetaa * iti aadih | Yathaa aahuh sheevatsaanka mishraah * Na cha ayam shalaleeva shalalaih sarvatah shirah chakshuraadibhih vairoopyaavahaih aachita iti uchyate; kim tu yathaa aparyanta*

*chakshusho paryaanta avayavaah cha sarvam drashtum kartum cha shaknuvanti tathaa ayam api * iti | Purusha shabdasya * poorvameva aham iha aasam iti, * Tat purushasya purushatvam * Pooraanaat sadanaat cha api tato asi purusho smrutah * iti aadishu shruti smrutishu bahu prakaaram nirvachanam drashtavyam | Bhuvah bhavati iti bhooh | Anena asat vyaavruttaani chit achit aatmakaani sarvaani bhootaani lakshyante | Sparshaat iti | Dashaangulam dasha gunam mahaa pramaanam iti bhaavah | Atyadhishtat sarva vyaapitvaat | Bhuvah chit achit aatmakasya jagatah sparshaat sparsham krutvaa dashaangulam atyadhishtat bhagavaan iti anvayah | Sparshaat iti lyamlope panchamee | * Yenaavrutam kham cha divam maheem cha * Yat cha kinchit jagat * ityaadi shrutishu vyaapyaat jagato vyaapakasya purushasya mahatvam pratipaaditam |*

Sahasra does not mean thousand, it represents unending, innumerable. Innumerable heads, innumerable eyes, innumerable feet. It is not just the limbs and head; it denotes the *jnyaana* and *shakti* of *Paramaatman*. Because of this, His *vyaapti*, pervasion is also everywhere, unending. By telling the head, all the parts of the body are indicated. The head is the abode, controlling place of all the *jnyaanendriyaas* and *karmendriyaas*. *Shiras shabda* indicates *jnyaana* and *shakti*, which are *ananta*. The head controlling the sense organs, the effects are denoted here. The declension of this *shiras shabda* is told as knowing, meditating or thinking, listening, touching, sight, taste, smelling - all these are controlled there; all these are digested there and everything is processed in the head; this is why *shiras* is said to be the *nirvachana* of that. By all these explanations, we can understand that the *Purusha* having thousand heads means *Purusha* who is having innumerable, unending, *ananta jnyaana* and *shakti*. There is no limit to His powers and knowledge. This is being told clearly in these words. *Sahasra aksha* means *aanantya* of *jnyaana*, *sahasra paat* means *aanantya* of *shakti*; because *akshi* indicates *jnyaanendriya* and foot indicates *karmendriya*. *Akshi shabda* indicates all the *jnyaanendriyaas*, and the *paada shabda* indicates all the *karmendriyaas*. Here, *Bhagavaan* is not told as having all the limbs, we have to understand it as the effects of all that, the functions performed by the *jnyaanendriyaas* and *karmendriyaas*; the *aanantya* of *jnyaana* and *shakti* is to be understood here. What is

the *pramaana* for this? *Shvetaashvatara Upanishad* says that 'He does not have *deha* and *indriyaas* like we have. We get all of these because of the *karmaas* to experience the results of the *karmaas*. He is *karmaadhyaksha*, and so does not have body and *indriyaas* like ours. For Him, there is no one who is equal or above Him. All His *jnyaana kriya*, *bala kriya* are natural to Him. He is endowed with innumerable varieties of powers'. Nobody can imagine His powers, and nobody can say that He is like this, He is not like this, He can be anything in any form in any way. *Yo veti yugapat sarvam pratyakshena sadaa svatah*, is what *Swami Yaamunaachaarya* says in his *Nyaaya Tattva mangala shloka*. He is one who knows at the same time, everything, He perceives directly, all the time, by Himself. This is the *sarvajnyatva* of *Bhagavaan*. He can perceive everything directly all the time, either with using the *indriyaas*, or without using the *indriyaas*, with body or without body, with limbs or without limbs, He has such wonderful unimaginable powers and capabilities. The *Paramaatma svaroop* nobody can fully understand or perceive that. *Shruti* is clearly declaring all these qualities of *Paramaatman*, 'He does not have hands and legs like us, He can move around anywhere, and He can hold anything'. *Srivatsaanka Mishra* tells 'When we read about *Sahasra sheersah purushah*, *sahasra aaksha*, *sahasra paat*, when we imagine with our human heads and eyes, and feet, it will look like a very ugly form; it is not like this; *shalali* is porcupine and *shalala* is the quill of the porcupine, porcupine's body is filled with quills, and it looks very ugly with the quills all over, *Bhagavaan's* form is not ugly like that; *Bhagavaan's* form is not filled with heads and eyes and feet all over His body just like the quill of a porcupine, then how else is this to be imagined? It is like one who has eyes which can see to any end, unending, unlimited sight, limbs which can reach to any place, end of anything, He can see everything and do everything'. *Taittiriya Aaranyaka* says that 'I was here before itself', *Purusha* who is described in the *Purusha Sookta* is the Creator of everything, He was present before anything else was present, that is the *Purushatva* of Him, one who exists before anything else. He fills everything, there is nothing which is not *bhagavat aatmaka*. He is residing everywhere, that is why He is said to be *Purusha*. The *nirvachana* of *Purusha shabda* is given in many ways - *puri shete*, one who resides in the body, He resides in all beings, all bodies, He is *Purusha*; He fills everything, He is said

to be *Purusha*; He was present before anything else, He is *Purusha*. What exists, what becomes is *bhoo*. It is not *mithya* or *asat*, it is *sat*; it exists in all beings, sentient or non sentient, everything is indicated by *bhuvah*. *Dashaangulam* is not just ten inches, but it is of huge proportion. He stands above all these things, exceeding everything, as He pervades everything. Having touched the entire world consisting of the sentient and non sentient, He stands above and beyond everything. *Mahaa Naaraayanopanishad* says 'By whom is pervaded the *antariksha loka*, *dyu loka*, *pruthivi loka*, everything, He is the One. Whatever is seen or heard in this world, *Naaraayana* exists pervading it from inside or outside'. *Jagat* is *vyaapya*, that which is pervaded; *Vyaapaka*, one who pervades, is the *Purusha*. This is told very clearly in all these *Shruti pramaanaas*. His greatness is told because He pervades everything.

[Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 57:](#)

Yat bhootam yat cha vai bhavyam purushottama tat bhavaan |

Tvatto viraat svaraata samraata tvattah cha api adhipoorushah | |

Whatever existed before, whatever is going to exist in future, O *Purushottama*, You are only everything. *Viraat* is said to be either *Chaturmukha Brahma* or *Hiranya Garbha*. *Svaraata* is said to be the *kevala aatma praapta*. *Samraata* is said to be *parama pada praapta*. *Adhipoorusha* is said to be *Hiranya Garbha*. *Viraat* is *avyakta shareeraka aniruddha*. From You only, all these are created.

Here, the *Purusha Sookta mantra* is '*Purusha evedagam sarvam yat bhootam yat cha bhavyam ...*'; this *shloka* is very similar to the *Purusha Sookta*.

[Sri Engal Aalwaan's Commentary:](#)

Na kevalam vyomavat vyaapakatvam, sarva shareeritvam cha iti aaha yat bhootam iti | Tvatta iti aadi | Viraat avyakta shareero aniruddhah

| *Tathaa cha moksha dharme * Eeshvaro hi jagat srashtaa vibhuh naaraayano viraat | Tato yajnyascha yashtaa cha puraana purusho viraat | Aniruddha iti prokto lokaanaam prabhavaapyayah || iti cha | Samraat parama pada praaptah, * So aksharah paramah svaraata * iti visheshanaat | Svaraata kevala aatma praaptah | Yat vaa * Ayam lokastu vai samraat antariksham viraat smrutam || Svaraata asou smruto lokah * iti vaayu ukteh lokaah viraat aadayah | Adhi purushah adhikaari purusho brahmaa ayam vaa tvaam adhikaraneekrutya purushah aatma samasthi roopo hiranyagarbho ajaayata |*

Paramaatman has everything as His *shareera*. He is not just pervading just like *aakaasha*. He controls and supports everything. And everything exists for His sake only. Everything is from You. *Avyakta shareera Aniruddha* is indicated by *Viraat*. *Aniruddha* is a *vyooha avataara* who does *srushti*, and *pralaya*. He is one who performs the *yajnya*, He Himself is the *yajnya*. Everything is from Him only. He is only everything. That *Viraat purusha* is said to be *Aniruddha*. *Samraat* is said to be one who has attained *Parama Pada*, indicates *mukta*. *Akshara* is said to be *kevala aatmaa*, one who has attained the *kaivalya*. In *Vaayu Puraana*, *viraat*, *svaraata* and *samraat* are told as various *lokaas*, worlds. This *loka* is said to be *samraat*. *Antariksha loka* is said to be *viraat*. *Svaraata* is another *loka*. Everything exists for *Paramaatman*, He is the *shareeri*. *Adhikaari purusha* is *Chaturmukha Brahma*, or it can mean that 'Taking You as the support, or locus, *Hiranya Garbha* was born, so he is said to be *adhipoorusha*'. The *aatma samashti roopa*, the collectivity of all individual selves, is said to be *Hiranya Garbha* also. From You only, all these are created, supported, everything is You only. *Paramaatman's* wonderful *svaroopaa* is told here.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 58:

Atyarityata so adhascha tiryak oordhvam cha vai bhuvah |

Tvatto vishvam idam jaatam tvatto bhootam bhavishyati ||

Below the *bhoomi*, that is *paataala*, in all the islands, in *svarga* and other *lokaas*, He grew or expanded below, above, sideways, in all

directions, through various creations. Through *Chaturmukha Brahma*, He created various various beings, *sthaavara*, *tiryak*, etc. All these worlds were born of You. Whatever existed before, or whatever is going to exist in future, they are all born of You only.

This is also like *Purusha Sookta* - '*Etaavaan asya mahimaa at jyaayaagscha poorushah ...*'

[Sri Engal Aalwaan's Commentary:](#)

Atyarichateti | Sah purushah, bhuvo adhah paataale, tiryak sarva dweepeshu, oordhvam svargaadou, atyarichyata santaanaatmanaa vruddha, vyashti roopena vaa |

Vyashti roopa is after name and form differentiation is done. He expanded Himself during creation.

[Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 59:](#)

Tvat roopa dhaarinah chaantah sarva bhootam idam jagat |

Tvatto yajnyah sarvahutah prushadaajyam pashurdividhaa | |

Everything is inside that *Adhipurusha* which is Your form only. You are existing as *antaryaami*. *Chaturmukha Brahma* was created by You, and the whole world is existing in him. There is no need to say that everything is existing in You. Whatever belongs to one, all those things in the form of *purodaasha*, are all offered as oblation, this is said to be *sarva hutah*. In this *yajnya* of creation, everything in the form of *purodaasha*, everything belonging to one, are offered as *purodaasha*; this is said to be *sarva hutah*. *Prushadaajyam* means ghee mixed with curd. Two types of *pashus* are those animals which live in the forest, and those which live in the cities.

This is told similarly in *Purusha Sookta* as '*Tripadoordhva udet purushah paadosyehaa bhavaat punah ... Tasmaat viraat ajaayata ... Yat purushena havishaa ... Tasmaat yajnyaat sarva hutah ...*'

These are telling about creation as told in *Purusha Sookta*.

Sri Engal Aalwaan's Commentary:

Tvat roopa dhaarinee iti | Tvat roopa dhaarino adhipurushasya antah sarva bhootam sarvam iti arthah | Tvat srushtyaapi antarjagat kim punah tava iti bhaavah | Aatmeeyam sarvam asmin yajnye pashu purodaashaadi roopena hutam iti sarva hutah | Prushadaajyam dadhi mishram aajyam | Pashuh dvidhaa graamya aranya bhedena |

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 60:

Thatto rucho atha saamaani tvattah cchandaamsi jajnyre |

Tvatto yajoomshi ajaayanta tvatto ashvaashca ekatodatah ||

The *Rig Veda* came out of You. *Saama* came out of You. *Gaayatri Chandas* and other *chandas* came out of You. You did the *pravartana* of all that. All the *Yajurveda mantraas* came out of You. The horses, and those animals which have jaw on only one side, the lower jaw alone, cows, buffaloes, etc.

This is told in *Purusha Sookta* as '*Tasmaat yajnyaat sarva hutah, ruchah saamaani jajnyre ... Tasmaat ashvaah ajaayanta ...*'

Sri Engal Aalwaan's Commentary:

Tvatta iti | Ekatodatah mahishaadayah |

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 61:

Gaavah tvattah samudbhootaa tvatto ajaa avayo mrugaah |

Tvat mukhaat braahmanaah baahvoh tava kshatramajaayata | |

From You only the cows came. From You only, the ewe, sheep, and all deer, animals were born. From Your face the *Braahmanaas* were born. From Your arms, the *Kshatriyaas* were born.

This is told in *Purusha Sookta* as '*Braahmano asya mukham aaseet, baahu raajaanyah krutah ...*'

Sri Engal Aalwaan's Commentary:

Gaava iti | Teshu mahishaadishu gavaadeh pruthak yuktih praashastyaat |

Cows are told separately because of the sacred nature and importance of the cows.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 62:

Vaishyaah tava urujaah shoodraah tava padbhyaam samudgataah |

Akshnoh soorya anilah praanaat chandramaa manasah tava | |

From Your thighs, *Vaishyaas* were born. From Your feet, *Shoodraas* were born. From Your eyes, Sun was born. From Your *praana*, *Vaayu* was created. From Your mind, the moon was created.

This comes in *Purusha Sookta* as '*Chandramaa manaso jaatah, chakshoh sooryo ajaayata ...*'

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 63:

Praano (Praanaan) nah sushiraat jaato mukhaat agnirajaayata |

Naabhito gaganam dyouh cha shirasah samavartata ||

From the *vaayu* which was existing in the nostrils, or from the *mukhya praana*, *praana* was created. *Praana* is one of the functions of the *pancha praanaas*, *praana*, *apaana*, *vyaana*, *udaana*, *samaana*. From Your mouth, *Agni* was created. From Your navel, the sky was created. From Your head, the *dyu loka* was created.

Sri Engal Aalwaan's Commentary:

Praana iti | Praanaat mukhya praanaat | Praano nah sushiraat jaata iti cha paathah | Praanah nah sushiraat naasaa randhraat | Praano antah sushiraat iti vaa paathah | Tadaa tatra vartamaanaat vaayoh iti arthah | Praanah praanaakhyo vrutti visheshah |

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 64:

Dishah srotraat kshitih padbhyaam tvattah sarvam abhoot idam |

From Your ears, the directions were created. From Your feet, the *bhoomi*, earth was created. From You only, all these were created.

Dhruva is eulogizing *Bhagavaan* just as in *Purusha Sookta*, telling about how everything was created from *Bhagavaan*. The greatness of *Purusha Sookta* is that it comes in all the four *Vedaas*. *Bhaashyakaarar* mentions this in *Vedaartha Sangraha*.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 65:

Nyagrodhah sumahaan alpe yathaa beeje vyavasthitah |

Samyame vishvam akhilam beeja bhoote tathaa tvayee ||

In the subtle seed, the whole *nyagrodha* tree is existing. In the same way, during *pralaya*, the entire world is existing in You in the form of that seed.

This is also the example given in *Shvetaketu* and *Uddhalaka's* dialog in *Chandogya Upanishad*, how the entire world can be created by something which is not seen. *Uddhalaka* takes the example of a *nyagrodha vruksha*, tree, and take a seed of it and break it. When *Shvetaketu* breaks it, he sees a small part of it; *Uddhalaka* asks to break it further, and *Shvetaketu* says that he does not see anything. From this seed which you don't see, a huge *nyagrodha* tree is created.

Sri Engal Aalwaan's Commentary:

Nyagrodha iti | Samyame samhaare |

Further, *Dhruva* continues to eulogize *Bhagavaan*, in a most wonderful way, how creation happens, etc.

Recap: In the previous session, we were studying *Dhruva Stuti*, where he is eulogizing *Paramaatman*, very similar to *Purusha Sookta*, the way *Shruti* eulogizes *Bhagavaan*, extolling the way in which He created everything. In the same way, *Dhruva* also did *stuti* of *Bhagavaan*.

Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 63:

Praano (Praanaan) nah sushiraat jaato mukhaat agnirajaayata |

Naabhito gaganam dyouh cha shirasah samavartata ||

Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 64:

Dishah srotraat kshitih padbhyaam tvattah sarvam abhoot idam |

All the *gagana*, *dyu loka*, *agni*, *praana*, everything was created from *Paramaatman*, the directions were created from His ears; from His feet, the *Bhoo loka* was created. Everything came out of You.

He gives an example for this.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 65:

Nyagrodhah sumahaan alpe yathaa beeje vyavasthitah |

Samyame vishvam akhilam beeja bhoote tathaa tvayee ||

How a huge mighty *Nyagrodha* tree is created from a minute seed, how a mighty *Nyagrodha* tree is present in a small seed. In the same way, during *pralaya*, the entire world, having the variety of objects, sentient and non-sentient, is present in You, who is like the seed.

Sri Engal Aalwaan's Commentary:

Nyagrodha iti | Samyame samhaare |

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 66:

Beejaat ankura sambhooto nyagrodhah tu samucchritah |

Vistaaram cha yathaa yaati tvayaa srushtam tathaa jagat ||

From the seed of the *Nyagrodha*, the sprout comes, how the mighty *Nyagrodha* tree grows, the mighty branches, leaves and flowers, in the same way, this whole world has come out of You, who is like the seed.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 67:

Yathaa hi kadalee naanyaa tvak patraat atha drushyate |

Evam vishvasya naanyastvam tvat sthaayee eeshvara drushyate ||

The banana tree is made of the stem, skin, leaves; and everything is said to be the plantain tree only. The plantain tree is not different from its stem, or skin or leaves. In the same way, You are no different from this whole world; You are one with it, and everything is present in You.

This is a very important *siddhaanta* we have to understand, and this is also established in the *Brahma Sutraas*.

Sri Engal Aalwaan's Commentary:

*Yathaa iti | Yathaa cha kaarana bhootaa baalatvak patraavasthaa kadalee sva kaarya bhoota sthoolatvak patraat naanyaa saa eva cha iyam iti prati abhijnyaanaat; evam kaarana bhootastvam kaarya bhootaat vishvasmaat naanyah, * Bahu syaam * Tat aatmaanam svayam akuruta * Jyoteemshi vishnuh * ityaadeh | Api cha vishvasmaat pruthak bhootah tripaat roopena tvam drushyase | * Vyatiriktam na yasya asti vyatirikto akhilasya yah * Tripaadasyaamrutam divi * ityaadi |*

Just as the young state of a plantain tree with small leaves and skin, which is just beginning to come out, and is the cause of the gross state of the plantain tree with huge leaves, and big skin; the small sprout which comes out is the cause of its own effect, the small state and gross state are both called the plantain tree only; and we recognize it as the same, whatever was the sprout, is the same tree itself, in the same way, You who are the cause of this entire world, You are not different from the effect which is this whole world. The innumerable types of these objects here, You who are the cause are no different from the effect which is this whole world. This is clearly established in the *Shrutis*, *Smrutis*. *Bhagavaan* did *sankalpa* and said '*Bahu syaam*', 'Let Me become many', and He became many. He made Himself Himself. *Svasya kaaryasya svayam eva kaaranam iti sukrutam*. Without any strain or effort, He just did *sankalpa* and became many,

without any *aayaasa*; that is why it is called *sukruta*. For His effect, He Himself is the cause. The world is not different from Him. This is established in the *Brahma Sutra*, '*Tat ananyatvam aarambhana shabdaadibhyah*'. *Shruti* says '*Mruttiketyeva satyam*', everything is *mrut aatmaka*, all effects are made from mud. Like this, everything is *bhagavat aatmaka*. And is *Smrutis*, it is told in *Vishnu Puraana*, *Jyoteemshi Vishnuh*, the various sources of light like fire, sun, moon, stars, etc. everything is *Vishnu* only; this is in *saamaanaadhikaranya*; like *Tat tvam asi*, everything is *bhagavat aatmaka*, there is nothing which can shine without Him, *Tasya bhaasaa sarvam idam bibhaati*, so, everything can be said to be Him only. Not only that, You are very different and distinct from this entire world, You are seen as *Tripaat roopa*. It is told in *Purusha Sookta*, *Paadosya vishvaa bhootaani tripaadasyaamrutam divi*. There is nothing which is different from Him, who is different from everything; *Bhagavat svaroopta* is like that. Though He is everything, He is *antaryaami*, the inner controller of everything. Being all pervading, He is different and distinct from everything. He is untouched by any of the defects, and is having innumerable auspicious qualities, His nature is opposed to everything that is defiling, He is all pervading, controls everything, everything is His mode being His *shareera*. *Tri* has the meaning of *bahutva*, three feet, like *Sahasra sheershaa purushah*, *sahasraakshah sahasra paat*. The *sheersha*, *aksha*, *paat* are indicative of *jnyaana* and *shakti* of *Paramaatman*, which is incomparable. He is endowed with innumerable auspicious qualities. He is different and distinct from everything. During *pralaya*, the entire world is present in Him, in the form of a seed, like a tree is present inside a seed. He does *sankalpa*, '*Bahu syaam*' and the whole world is created. He does *anupravesha* and becomes everything.

Dhruva eulogizes *Paramaatman* as 'Everything is present in You, and You are not different from the world'.

[*Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 68:*](#)

[*Hlaadinee sandhinee samvit tvayyeka sarva samsthitou |*](#)

Hlaadataapakaree mishraa tvayi no guna varjite ||

That which is in the form of incomparable bliss, You who are the abode and support of everything, without any break. Your *jnyaana* is *niravadhika atishaya aananda*.

Samvit means *dharma bhoota jnyaana*.

Sri Engal Aalwaan's Commentary:

*Hlaadineeti | Sarva samsthitou sarvaadhaare tvayee | Samvit hlaadinee niravadhika aananda svaroopaa sandhinee anvicchedavatee | Ekaa eka roopaa | Hlaadataapa ubhaya mishraa vicchinna aparimitaa aahlaadakaree kevala taapa karee cha samvit tvayee naasti | Atra hetuh guna varjita iti | Iyam cha samvit tvat kartrukaa vaa tvat karmikaa vaa * Vijnyaanam aanandam brahma * Tam evam vidvaan amruta iha bhavati * Rasou vai sah rasam hi eva ayam labdhvaa aanandee bhavati * ityaadi shruteh |*

You do not have the *jnyaana* which is limited or bound, or which has got limited bliss. *Paramaatman's jnyaana* is *niravadhika atishaya aananda*, because it is *guna varjita*. *Guna varjita* also includes *heya guna varjita*, without any defects. He Himself is the bliss, He is the object of such bliss, or He creates such bliss in others, both can be told. *Shruti* says '*Vijnyaanam aanandam brahma*', He is of the nature of *aananda*, abundant *aananda*, unlimited unparalleled bliss. One who does *upaasanaa* on *Paramaatman*, here itself, he gets *amruta*, liberated; there is no other way. His nature itself is *aananda*. When the *mukta* gets liberated and goes to *Paramaatman*, through *Paramaatman's anugraha*, he goes and joins *Paramaatman*, who is *aananda maya*, of the nature of innumerable bliss; having attained the *Paramaatman* through His grace, he also becomes *aanandi*; he enjoys the bliss equally as that if *Paramaatman*.

This is how *Dhruva* eulogizes *Paramaatman* in the most wonderful way.

Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 69:

Pruthak bhootaika bhootaaya bhoota bhootaaya te namah |

*Prabhoota bhoota (roopaaya) bhootaaya tubhyam bhootaatmane namah
||*

That being separate (different), and being one, (*kaarya avasthaa* and *kaarana avasthaa*). Then He became many. He created the world with innumerable objects, and He Himself is present as everything. You are only present as *pancha bhootaas*. One who became *pancha bhootaas* means that one who is having the five elements as His *shareera*, I bow down to You. That which are present as prominent, or as many, *Chaturmukha Brahma* and all the beings - You only have become all that, You are having all that as Your *shareera*. You who have pervaded everything like this, I bow down to You. Or also, *bhoota bhootaaya* is *bhoota sookshmaas* (subtle state), and *prabhoota bhoota* is *mahaa bhoota avasthe* (gross state). *Bhoota* is also in the meaning of beings, One who is present in the form of all beings. I pay my obeisance to You.

Eka bhoota is when He is one, in the *kaarana avasthaa*, causal state.

Sri Engal Aalwaan's Commentary:

Pruthak bhoota iti | Pruthak bhootaika bhootaaya kaarya kaarana avasthayoh, bhoota bhootaaya pancha bhoota shareeraaya | Prabhoota bhoota bhootaaya iti cha paathah | Prabhoota bhoota bhootaaya prabhootaani bhootaani brahmaadayah praaninah, tat bhootaaya | Bhootaatmane evam vyaaptaatmane | Athavaa bhoota bhootaaya bhoota sookshmatvena aavirbhootaaya | Prabhoota bhoota bhootaaya mahaa bhootatvam praaptaaya | Bhootaatmane sarva praani roopaaya nama iti |

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 70:

Vyaktam pradhaana purushou viraat saamraat svaraata tathaa |

Vibhaavyate antah karane purusheshu akshayo bhavaan ||

That which is present distinctly and is well seen, well manifested in the gross state; *viraat*, *samraat*, *svaraata* were explained in *Shloka 57* earlier; *viraat* was told as *avyakta shareerah Aniruddhah*, *Aniruddha* who is having *avyakta* as His *shareera*; *samraat* was told as *parama pada praaptah*, one who has attained *parama pada*; *svaraata* is one who has attained *kevala aatma*, *kaivalya*. All of these, *vyaktam bhavaan*, *pradhaana purushou bhavaan*, *viraat samraat svaraata bhavaan*, we have to take *anvaya* like this. Yogis, when they do meditation upon You, in their *antahkarana*, their inner sense organ, the mind, You reveal Yourself.

Sri Engal Aalwaan's Commentary:

Vyaktam iti | Vyaktaadayah prasiddhaah | Viraat aadayah poorvam eva uktaah | Vyaktaadeenaam bhavaan iti anena anvayah | Kim cha purusheshu antah karane vibhaavyate bhavaan |

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 71:

Sarvasmin sarva bhootastvam sarvah sarva svaroopo dhruv |

Sarvam tvattah tatah cha tvam namah sarvaatmane astu te ||

In the sky or ether, etc., You are the attributes, *shabda* and other things. Because You are present as the *svaroopa* of everything also, You are all pervading, existing as inner controller, having everything as *shareera*, You are only everything. You became everything, means everything was born out of You, You are the instrumental cause and also material cause of everything. You who are present as inner controller of everything, I do *namaskaara* to You.

This is also told in *Bhagavad Geetha* also as His *vibhootis* - '*Shabdah khe pourusham nrushu, tejaschaasmi vibhaavasou*', 'I am the *shabda*, I am the *tejas*, I am the valour in humans'.

There is a *Brahma Sutra* which says '*Parinaamaat*'. He was one, and became many through His willing.

Sri Engal Aalwaan's Commentary:

*Sarvasmin iti | Sarvasmin gaganaadou, sarva bhootah shabdaadih tvam
* Shabdah khe pourusham nrushu * Tejaschaasmi vibhaavasou * ityaadi
sarva svaroopaa dharatvaat sarvah | Sarva bhootah * Bahu syaam iti
sarva roopena parinatah | Sarvam tvattah nimittatvaat
upaadaanatvaat cha sarvam tvam iti arthah |*

Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 72:

Sarvaatmako asi sarvesha sarva bhoota sthito yatah |

Kathayaami tatah kim te sarvam vetsi hrudi sthitah | |

You are the inner self of everything, You are the ruler of everything, You are present inside everything as *antaryaami*; to You, how can I even say what is there in my mind? You know everything in everybody's mind. What can I tell You what is my desire?

Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 73:

Sarvaatman sarva bhootesha sarva sattva samudbhava |

Sarva bhooto bhavaan vetti sarva sattva manoratham | |

You are the inner self of everything, and ruler of all beings. One who is the cause of all beings. One who is present as everything. You know very clearly what is the desire, or interest of every being.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 74:

Yo me manoratho naatha saphalah sa tvayaa krutah |

Tapah cha taptam saphalam yat drushto asi jagat pate ||

Whatever was my desire, You have made it a reality. The penance, tapas that I did has yielded me the fruit. I have directly perceived You, this is the fruit of my tapas, and that was also because of You. It was out of Your grace that I am seeing You.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 75:

Sri Bhagavaan uvaacha -

Tapasah tu phalam praaptam yat drushto aham tvayaa dhruva |

Mat darshanam hi viphalam raaja putra na jaayate ||

Sri Bhagavaan said - You have seen Me, I have revealed Myself to you. You have gained the fruits of your tapas. When someone sees Me, it will never become *viphala*, it will never be futile, it will always yield the desired fruits.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 76:

Varam varaya tasmaat tvam yatha abhimatam aatmanah |

Sarvam sampadyate pumsaam mayi drushti patham gate ||

Whatever is your desire, you seek the boon according to that. By such a person by whom I am seen, everything can be attained.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 77:

Dhruva uvaacha -

Bhagavan bhoota bhavyesha sarvasya aaste bhavaan hrudi |

Kim ajnyaatam tava svaamin manasaa yat mayepsitam ||

Dhruva said - O Bhagavaan, ruler of whatever existed earlier, whatever is going to exist in future. You are present in the heart or mind of all beings. What is not known to You, which was desired by me?

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 78:

Tathaa api tubhyam devesha kathayishyaami yat mayaa |

Praarthyate durvineetena hrudayena ati durlabham ||

Even so, I am going to tell You what is being prayed to by me, being very greedy, that which is very difficult to attain.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 79:

Kim vaa sarva jagat srushtah prasanne tvayi durlabham |

Tvat prasaada phalam bhunkte trailokyam maghavaan api ||

The creator of this whole world, when You are pleased, what is it that one cannot get? The three worlds enjoy the fruits which are out of Your grace only. Even Indra is enjoying because of Your grace only.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 80:

Na etat raajaasanam yogyam ajaatasya mamodaraat |

Iti garvaadavochat maam sapatnee maatuh ucchakaih ||

My father's second wife (Suruchi) told very loudly and out of arrogance that 'One who is not born out of my womb, such a person does not deserve this throne of the king'.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 81:

Aadhaara bhootam jagatah sarveshaam uttamottamam |

Praarthayaami prabho sthaanam tvat prasaadaat ato avyayam ||

Because of that, I am seeking this boon from You, O Lord, the most exalted position in all worlds, which is the support of all these other places, that which is always present, does not change any time. Such a position I am seeking from You, out of Your grace.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 82:

Sri Bhagavaan uvaacha -

Yat tvayaa praarthiyate sthaanam etat praapsyasi vai bhavaan |

Tvayaa aham toshitah poorvam anya janmani baalaka ||

Sri Bhagavaan said - Whatever you are seeking, you will attain. Not only in this birth, even in your previous birth, I was pleased by you through your tapas.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 83:

Tvam aaseeh braahmanah poorvam mayi ekaagra matih sadaa |

Maataa pitroh cha shushrooshuh nija dharma anupaalakah ||

Bhagavaan tells *Dhruva* about his earlier birth. You were born as a *braahmana* in an earlier birth, and were meditating upon Me with a concentrated mind, without desiring anything. You were doing good service and looking after your parents very well, and were following the *varna aashrama dharmaas*, as told in the *shaashtraas*.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 84:

Kaalena gacchataa mitram raaja putrah tava abhavat |

Youvane akhila bhogaadhyo darshanee yojjvalaakrutih ||

As time passed by, you got a friend who was a prince. He was handsome and good looking, and had all kinds of enjoyments, and pleasures, in his youth.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 85:

Tat sangaat tasya taam ruddhim avalokya ati durlabhaam |

Bhaveyam raaja purto aham iti vaanchaa tvayaa krutaa ||

You were seeing all his enjoyments and the good things that he had, which was most difficult to get for anyone. You were also desiring to become a prince at that time.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 86:

Tato yathaa abhilashitaa praaptaa te raaja putrataa |

Uttaana paadasya gruhe jaato asi dhruva durlabhe ||

Because of your tapas, your *maataa pitru shushrooshaa, nija dharma anupaalana*, as you desired, you became a prince. You were born in *Uttaanapaada's* house as his son, and that is also very difficult to attain.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shlokaas 87, 88:

Anyeshaam tat param sthaanam kule svaayambhuvasya yat ||

Tasya etat aparam baala yena aham paritoshitah |

Maam aaraadhya naro muktim eva aapnoti avilambitam ||

Now, you are devotee of mine. For those who are not my devotees, being born in the house of *Svaayambhuva Manu* is a great thing. For you, who are My devotee, you have pleased Me, I am extremely pleased with you; this is a

very lowly position, being born in *Svaayambhuva Manu's kula*. Those who worship Me, get liberation without any delay.

Sri Engal Aalwaan's Commentary:

Anyeshaam iti | Svaayambhuvasya kule yat sthaanam tat mad bhaktaat anyeshaam param sthaanam |

For those who are not my devotees, being born in *Svaayambhuva kula* is a very great thing, achievement.

Sri Engal Aalwaan's Commentary:

Tasya iti | Tasya mat bhaktasya te etat svaayambhuva kule sthaanam aparam tuccham |

Being born in *Svaayambhuva kula* and being the ruler, getting that throne, is a very small thing for you who have pleased me greatly.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 89:

Mayi arpita manaa baala kimu svargaadikam padam | |

You who have pleased Me greatly, who have meditated upon Me single mindedly, attaining *svarga* and other things is nothing in front of that.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 90:

Trailokyaat adhike sthaane sarva taaraa gruha aashrayah |

Bhavishyati na sandeho mat prasaadaat bhavaan dhruva | |

O *Dhruva*, you will get a place, through My grace, in a place which is above all the three worlds, which is the abode of all stars and planets, without any doubt.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 91:

Sooryaat somaat tathaa bhoumaat soma putraat bruhaspateh |

Sitaarka tanayaadeenaam sarva arkshaanaam tathaa dhruva | |

You will get a place above all - Soorya, Soma, Bhouma, Soma putra, Bruhaspati, Saturn, Venus, and all the stars.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 92:

Saptarsheenaam asheshaanaam ye cha vaimaanikaah suraah |

Sarveshaam upari sthaanam tava dattam mayaa dhruva | |

All the *Saptarshis*, the gods who travel in the celestial cars, the place which is above all these, I have already given you.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 93:

Kechit chaturyugam yaavat kechit manvantaram suraah |

Tishthanti dhruva te dattah mayaa vai kalpa samsthitih | |

Some of them just live for one *chaturyuga*, some gods stay for one *manvantara*; the place that I have given you, O *Dhruva*, will be present for one entire *kalpa*.

One *kalpa* is ten thousand *chaturyugaas*, this is one day of *Chaturmukha Brahma*.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 94:

Suneetih api te maataa tvat aasannaa ati nirmalaa |

Vimaane taarakaa bhootvaa taavat kaalam nivatsyati ||

Not only you, even *Suneeti*, who is your mother, will always be with you in a celestial car; she will be present as a star very close to you. As long as you stay, she will also stay with you.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 95:

Ye cha tvaam maanavaah praatah saayam cha susamaahitaah |

Keertayishyanti teshaam cha mahat punyam bhavishyati ||

Not only you will get such an exalted position, but also your mother will also stay as a star as long as you live. Even all those human beings who pray up to you, and think of you, with a good clear mind, morning and evening, who praise you, who have done the most wonderful thing of perceiving me directly, O *Dhruva*, they will also get lot of virtue.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 96:

Sri Paraasharah -

Evam poorvam jaganaataat devadevaat janaardanaat |

Varam praapya dhruvah sthaanam adhyaaste sa mahaamate ||

Sri Paraasharar - O Maitreya, like this, I have told you *Dhruva's* story, who having gained the boon from *Janaardana*, who lives in such an exalted position.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 97:

Svayam shushrooshanaat dharmyaat maataa pitroh cha vai tathaa |

Dvaadashaakshara maahaatmyaat tapasah cha prabhaavatah ||

Having taken care of his parents extremely well, following all the *dharmaas* as told in the *shastraas*, taking care of parents extremely well, doing all kinds of service to them, with the greatness of the *Dvaadasaakshara Mantra*, and also the *tapas*, meditation that he did, ...

Dharmaat anapetam dharmyam, that which is in line with what is prescribed in the *shastraas*.

Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 98:

Tasya abhimaanam vruddhim cha mahimaanam nireekshya hi |

Devaasuraanaam aachaaryah shloka maatroshanaa jagou | |

... the way by which he attained such great prosperity and great position, having seen that, *Shukraachaarya*, the *aachaarya* of *devaas* and *asuraas*, composed a *shloka* for *Dhruva*, his great wonderful achievements.

Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 99:

Aho asya tapaso veeryam aho asya tapasah phalam |

Yat enam puratah krutvaa dhruvam saptarshayah sthitaah | |

O what a great tapas this *Dhruva* has done, what is his *veerya*, capability, what are the fruits of the tapas that he has obtained, what is the greatness of that, even *Saptarshis* are keeping him in front of them. All the *Saptarshis* are located keeping him in front of them.

Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 100:

Dhruvasya jananee cheyam suneetih naam soonrutaa |

Asyaah cha mahimaanam kah shakto varnayitum bhuvi | |

Even *Dhruva*'s mother, *Suneeti*, who can praise her greatness in this world?

Sri Engal Aalwaan's Commentary:

Dhruvasya iti | Soonrutaa susheelo bhavetyaadyabhihita satya vaakyaa |

Soonrutaa means one who wishes all to be of good conduct, telling good things, wishing good things for everyone, and they will all become true, *Suneeti* was like that.

Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 101:

Trailokya aashrayataam praaptam param yat tat sthiraayati |

Sthaanam praaptaa param dhrutvaa yaa kukshi vivare dhruvam | |

She attained a place which is staying for a long time, remaining for an entire *kalpa*. Having borne *Dhruva* in her womb, she attained a wonderful place called *Vishnu pada*, which is supporting all three worlds.

Sri Engal Aalwaan's Commentary:

Trailokya iti | Sthiraayati sthira utara kaalam sthira aishvaryam yaa param kevalam kukshi vivare sthitam dhruvam dhrutvaa dhruva dhaarana dvaaraa trailokya aashrayataam praaptam vishnu padaakhyam param sthaanam praapa | |

Sri Vishnu Puraana, Amsha 1, Chapter 12, Shloka 102:

Yah cha etat keertayet nityam dhruvasya aarohanam divi |

Sarva paapa vinirmuktah svarga loka maheeyate | |

One who praises *Dhruva* every day, the way *Dhruva* went to the *Dhruva sthaana*, he gets rid of all his sins, and enjoys all kinds of enjoyments, in *Svarga Loka*.

Sri Vishnu Puraana, Amsa 1, Chapter 12, Shloka 103:

Sthaana bhramsham na cha aapnoti divi vaa yadi vaa bhuvi |

Sarva kalyaana samyukto deergha kaalam sa jeevati ||

He will never fall down from his place, either in this world of *Svarga Loka*. Having attained all auspicious things, he will stay for a long long time.

This is the *phala shruti* for the *Dhruva Charitra*. This *charitra* is said to be very auspicious, and doing *paaraayana* of this everyday, one gains a lot of benefit. They will never fall down from all their positions. They will be endowed with all auspicious things. They will live for a long time.

With this, the Twelfth Chapter comes to an end, which is a wonderful story how *Dhruva* directly perceived *Mahaa Vishnu* and attained all his desires. Those who read about this *Dhruva Charitra*, they also attain all the good told.

|| Iti Sri Vishnu Puraane Prathame Amshe Dvaadasho Adhyaayah ||

|| Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Prathame Amshe Dvaadasho Adhyaayah ||

The posterity of *Dhruva* and the story of *Vena*, *Pruthu* will come in the next chapters.

Recap: In the previous session, we had concluded the Twelfth Chapter, where *Dhruva* after doing *tapas* attains a very exalted place, the abode of

all the three worlds. Because of his *tapas*, and because of *Bhagavaan* being pleased with him, even *Dhruva's* mother is always residing next to him as a shining star.

Next, *Dhruva's* posterity is going to be told, specifically *Vena*, and *Pruthu Chakravarthy's* stories are going to be told. The greatness of *Pruthu Chakravarthy* will be told in this chapter.

|| *Atha Trayodasho Adhyaayah* ||

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 1:

Sri Paraasharah -

Dhruvaacchistim cha bhavyam cha bhavyaat shambhuh vyajaayata |

Shishteraajatta succhaayaa pancha putraan akalmashaan ||

Dhruva had two sons - *Shishti* and *Bhavya*. *Bhavya* had a son named *Shambhu*. *Shishti's* wife *Succhaaya* gave birth to five sons, who were all without any blemish.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 2:

Ripum ripunjayam vipram vrukalam vrukatejasam |

Riporaadhatta bruhateem chaakshusham sarva tejasam ||

Ripu, *Ripunjaya*, *Vipra*, *Vrukala*, *Vrukatejas*, were the names of those five sons. From *Ripu*, his wife *Bruhatee* gave birth to the illustrious *Chaakshusha*.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 3:

Ajeejanat pushkarinyaam vaarunyaam chaakshusho manum |

Prajaapateh aatmajaayaam veeranasya mahaatmanah | |

Chaakshushaas' wife was Pushkarini, of Varuna kula, Vaaruni, and daughter of the great Varuna Prajaapati.

Sri Engal Aalwaan's Commentary:

Ajeejanat iti | Chaakshushasya putrah shashto manuh prajaapateh iti ardhham poorvena sambandhyate |

He is the sixth *Manu* born in *Dhruva's* clan. *Veerana Pushkarini's* daughter gave birth to *Manu* of the sixth *Manvantara*.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 4:

Manorajaayanta dasa nadvalaayaam mahoujasah |

Kanyaayaam tapataam sreshtha vairajasya prajaapateh | |

From *Manu*, who was the excellent one among the sages, *Nadvalaa*, daughter of *Vairaja Prajaapati*, had ten illustrious sons.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 5:

(Ooruh puruh) kuruh purushshatadyumnah tapasvee satyavaan shuchih |

Agnisthoma atiraatrah cha sudyumnah cha iti te nava |

Abhimanyuh cha dashamo nadvalaayaam mahoujasah | |

Their names are *Kuru*, *Puru*, *Shatadyumna*, *Tapasvi*, *Satyavaan*, *Shuchi*, *Agnisthoma*, *Atiraatra*, *Sudyumna* was ninth, tenth was *Abhimanyu*. They were very illustrious sons.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 6:

(Oo) Kuroh ajanayat putraan shadaagneyee mahaa prabhaan |

Angam sumanasam khyaatim kratum angeerasam shibim ||

From *Kuru*, *Aagneyee* gave birth to six sons, they were all very illustrious. *Anga*, *Sumanas*, *Khyaati*, *Kratu*, *Angiras*, *Shibi*.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 7:

Angaat suneethaa apatyam vai venam ekam ajaayata |

Prajaartham rushayah tasya mamanthuh dakshinam karam ||

From *Anga*, *Suneetha* gave birth to *Vena*. *Vena* did not have children; in order to continue his progeny, the sages churned his right hand.

Sri Engal Aalwaan's Commentary:

Angaat iti | Suneethaa mrutyu duhitaa |

Suneethaa was daughter of *Mrutyu*.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 8:

Venasya paanou mathite sambabhoova mahaa mune |

Vainyo naama maheepaalo yah pruthuh parikeertitah ||

When they churned his right hand, a king was born, son of *Vena*, well known as *Pruthu*.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 9:

Yena dugdhaa mahee poorvam prajaanaam hita kaaranaat ||

By *Pruthu*, the earth was milked, for the good of all people.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 10:

Maitreyah -

Kimartham mathitah paanih venasya paramarshibhih |

Yatra jajnye mahaa veeryah sa pruthuh muni sattama ||

Maitreya asked - Why did the sages churn the right hand of *Vena*?
Where *Pruthu* was born, who had great valour.

Maitreya asks a question here.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 11:

Sri Paraasharah -

Suneethaa naama yaa kanyaa mrutyoh prathamato abhavat |

Angasya bhaaryaa saa dattaa tasyaam veno vyajaayata ||

Mrutyu had a daughter by name *Suneethaa*. She was given as wife of *Anga*.
To them was born *Vena*.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 12:

Sa maataamaha doshena tena mrutyo sutaatmajah |

Nisargaat eva maitreya dushta eva vyajaayata ||

Mrutyu's daughter's son *Vena*, by nature itself, was of wicked mind. Because
of some sin committed by his maternal grandfather.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 13:

Abhishikto yadaa raajye sa venah paramarshibhih |

Ghoshayaamaasa sa tadaa pruthivyaam pruthiveepatih ||

All the *rishis* gathered and made him the king of that country. The king made a big announcement.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 14:

Na yashtavyam na daatavyam na hotavyam kathanchana |

Bhoktaa yajnyasya kah tu anyo hi aham yajnyapatih prabhuh ||

Nobody should donate, nobody should perform any *yajnya*, nobody should perform any *homa*. I am the person who is to be worshipped by all the *yajnyaas*, I am the *yajnya pati*. Who else is there other than me? Who else is there who can receive the oblations offered in the *yajnya*? I am the king and am to be worshipped through *Yajnyaas*.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 15:

Tatah tam rushayah poorvam sampoojya pruthiveepatim |

Oochuh saamakalam vaakyam maitreya samupasthitaah ||

All the great sages gathered, and tried to console him, tell him what is right and wrong. To make him understand what is the truth, they told him having made him happy by praising him.

Sri Engal Aalwaan's Commentary:

Tata iti | Saama saantvanam kalam avyakta madhuram |

To appease him, told in a very pleasing way.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 16:

Rushayah oochuh -

Bho bho raajan shrunushva tvam yat vadaama tavaantike |

Raajya dehopabhogaaya prajaanaam cha hitam param | |

Rishis said - O king, please do listen to what we are going to tell you, which will do ultimate good for all the people of this kingdom, and you can also enjoy the kingdom, and also be happy.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 17:

Deergha satrena devesham sarva yajnyeshvaram harim |

Poojayishyaama bhadram te (tatraam) tasya amshah te bhavishyati | |

Let us worship *Hari* who is to be worshipped by all the *yajnyaas*. He is *Sarva yajnesvara*, Lord of all the gods also. Let us perform *Deergha Satra yaaga*, which goes for a long time, and worship *Hari*. You will also get a part of that *havis* (The king is supposed to get one sixth of the *havis* of the *yajnyaas*).

This is what *Bhagavaan* has told in the *Bhagavad Geetha*, "*Sarva yajnyaanaam bhoktaa cha prabhuh eva cha*".

Sri Engal Aalwaan's Commentary:

Deergha satrena iti | Tasya amshah te bhavishyati iti paathah | Tasya - yajnyasya, amshah - shashta amshah |

One sixth part.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 18:

Yajnyena yajnya purusho vishnuh sampreenito nrupa |

Asmaabhih bhavatah kaamaan sarvaan eva pradaasyati | |

When the *Yajnya Purusha*, the God who is to be worshipped through the *yajnyaas*, who is none other than *Sri Vishnu*, if He is pleased through this *yajnya*, He will bestow all our desires, yours as well as ours.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 19:

Yajnyaih yajnyeshvaro hi eshaam raashtre sampoojyate harih |

Teshaam sarva eepsita aavaaptim dadaati nrupa bhoobhrutaam | |

In any kingdom, if the *Yajnyeshvara*, *Vishnu* is worshipped, through the *yajnya*, all the king's desires will be fulfilled. He will bestow everything if He is worshipped through *yajnyaas*.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 20:

Vena uvaacha -

Mattah ko abhyadhiko anyo asti kaashchaaraadhyo mamaaparah |

Ko ayam harih iti khyaato yo vo yajnyeshvaro matah | |

Who is there greater than me? Who else is there who is above me? Who else has to be worshipped other than me? You are telling that *Hari* is *Yajnyeshvara*, who is that?

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 21:

Brahmaa janaardana shambhuh indro vaayuh yamo ravih |

Hutabhuk varuno dhaataa pooshaa bhoomih nishaakarah | |

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 22:

Ete chaanye cha ye devaah shaapa aanugraha kaarinah |

Nrupasyaite shareerasthaah sarva deva mayo nrupah ||

King is said to be *sarva deva maya*. All the gods reside in the body of a king - *Brahma, Janaardana, Shambhu, Indra, Vaayu, Yama, Ravi, Agni, Varuna, Dhaataa, Pooshaa, Bhoomi, Nishaakara*, those who giveshaapa, who do *anugraha*.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 23:

Etat jnyaatvaa mayaa aajnyaptam yat yathaa kriyataam tathaa |

Na daatavyam na yashtavyam na hotavyam cha bho dvijaah ||

Knowing this, that all the gods reside in the body of a king, the order was given by me, and you have to obey that order. O *Brahmins*, nobody should do any *homa, yajnya, daana*.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 24:

Bhartru shushrooshanam dharmo yathaa streenaam paro matah |

Maam aajnyaapaalanam dharmo bhavataam cha tathaa dvijaah ||

Just as the *dharmo* of a *stree* is to serve her husband in all possible ways, your *dharmo* is also to obey my orders, to obey and serve me in every way.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 25:

Rushayah oochuh -

Dehi anujnyaam mahaaraaja maa dharmo yaato samkshayam |

Havishaam parinaamo ayam yat etat akhilam jagat ||

Rishis said - You are doing a wrong thing, O king. Give us permission to perform the *Deergha Satra yaaga* which we have told, and let us worship *Vishnu*. Let not *dharma* become weak. As you know, this entire world is an effect of the *yajnyaas* only.

Sri Engal Aalwaan's Commentary:

*Dehi iti | Havishaam parinaamah kaaryam vrushtyaadi dvaaraa *
Agnou praastaahuti iti ukta prakaarena |*

Only when *yajnyaas* are performed, rains come. Only when rains come, the grains are grown, and all kinds of prosperity can happen. One who is to be worshipped through *yajnyaas* is none other than *Vishnu*.

The *rishis* advice the king that what he is doing is the wrong thing.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 26:

Sri Paraasharah -

Iti vijnyapyamaano api sa venah paramarshibhih |

Yadaa dadaati na anujnyaam proktah proktah punah punah | |

Sri Paraasharar - Not only once, they told him again and again, not to leave the path of *dharma*. But *Vena* did not listen to them. He did not allow them to perform the *yajnya*.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 27:

Tatah te munayah sarve kopaamarsha samanvitaah |

Hanyataam hanyataam paapa iti oochuh te parasparam | |

The sages got very angry and lost their tolerance. They told each other than this king has to be killed, he is a sinner.

[Sri Engal Aalwaan's Commentary:](#)

Tata iti | Amarsho titikshaa |

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 28:](#)

Yo yajnya purusham vishnum anaadi nidhanam prabhum |

Vinindati adhamaachaaro na sa yogyo bhuvah patih ||

One who is ridiculing the *Yajnya Purusha*, *Mahaa Vishnu*, who is the overlord of everyone, and who has no beginning and end, who is to be worshipped through all the *yajnyaas*, is not in the right path. He does not deserve to live in this world.

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 29:](#)

Ityuktvaa mantra pootaih taih kushaih muni ganaa nrupam |

Nijaghnuh nihitam poorvam bhagavannindanaadinaa ||

Telling like this, all the sages had the *darbha* grass concentrated with all the powers of *mantraas*, they hit him and killed the king *Vena*. He was already killed by ridiculing *Bhagavaan*.

[Sri Engal Aalwaan's Commentary:](#)

Iti iti | Devataa veda yajnya nindayaa dharma ananujnyayaa aatma prashamsayaa cha svayam eva hatatvaat tat hantuh na doshah iti bhaavah |

Though the sages killed the king when he did not have any progeny, there was no *dosha*, because by doing *devataa nindaa*, *veda nindaa*, *yajnya nindaa*, and did not perform the *yajnya* to follow the *dharma*, he started praising himself in a wrong way, he thought he himself was overlord of all. So, he had already killed himself. There was nothing wrong in killing such a person in order to establish *dharma*.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 30:

Tatah cha munayo renum dadrushuh sarvato dvija |

Kim etat iti cha aasannaan papracchuh te janaanstadaa ||

After that, they saw a great amount of dust rising, in all places. They asked all the people around, what is this great dust rising up.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 31:

Aakhyaatam cha janaih teshaam choreebhootaih araajake |

Raashtre tu lokaih aarabdam parasva aadaanam aaturaih ||

They said that when the kingdom does not have any king to enforce law and order, all the thieves and robbers become very powerful, and do all kinds of wrong things. They were all stealing other's property, looting people, and this is why the dust is seen.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 32:

Teshaam udeernavegaanaam choraanaam munisattamaah |

Sumahaan drushyate renuh para vittaapahaarinaam ||

All the thieves who were looting people, stealing the wealth of others, this is the dust which you see all around.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 33:

*Tatah sammantrya te sarve munayah tasya (mantratah) bhoobhrutah |
Mamanthuh oorun putraartham anapatyasya yatnatah | |*

Then all the sages joined together and churned his thigh, he did not have any sons.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 34:

*Matthya (tascha) maanaat sumuttasthou tasya ooroh purushah kila |
Dagdhasthoonaa prateekaashah kharvaatah cha ati hrasvakah | |*

When they churned his thigh, there arose a person, from his thigh. He was looking like a burnt charred log of wood, and was very short, ugly looking, dark.

Sri Engal Aalwaan's Commentary:

*Matthya maanaat iti | Matthyatah matthyamaanaat | Kharvaatah
khalatih | Kharvaatah cha ati hrasvakah, iti cha paathah |
Kharvaatasya iti paathe hrasva vaktrah |*

He was like a dwarf.

He came out dark, from the thigh; all the sins of Vena were expelled through his body in that form.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 35:

*Kim karomi iti taan sarvaan vipraan aaha tvaraanvitah |
Nisheedeti tam oochuh te nivaadastena so abhavat | |*

As soon as he was born, he asked all the sages around "What should I do?". They said "Don't do anything, just sit down". He became known as *Nishaada*.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 36:

Tatah tat sambhavaa jaataa vindhya shaila nivaasinah |

Nishaadaah muni shaardoola paapa karma upalakshanaah ||

After this *Nishaadaa*, all his posterity are called *Nishaadaas*, and are living near *Vindhya* mountains. They were all robbers and thieves; they had bad qualities.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 37:

Tena dvaarena tat paapam nishkraantam tasya bhoopateh |

Nishaadaah te tato jaataa vena kalmasha naashanaah ||

Through him, all the sins of *Vena* were expelled. They took away *Vena's* sins, and were called as *Nishaadaas*.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 38:

Tasya eva dakshinam hastam mamanthuh te tato dvijaah ||

They then churned his right hand.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 39:

Matthyamaane cha tatra abhoot pruthoh vainyah prataapavaan |

Deepyamaanah sva vapushaa saakshaat agnih iva jvalan ||

When they were churning like this, *Vena's* son *Pruthu* was born. Hew was radiant as though *Agni* himself had come out.

When they do churning, *Agni* is produced. With this, they perform the *homa*.

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 40:](#)

Aadyamaajaghavam naama khaat papaat dato dhanuh |

Sharaah cha divyaa nabhasah kavacham cha papaata ha ||

After all *Vena's* sins were expelled, when *Pruthu* was born, he became a very noble person. As soon as he was born, a bow by name *Aajagava* fell from the sky. All the divine arrows, and the shield fell down from the sky.

[Sri Engal Aalwaan's Commentary:](#)

Aadyam iti | Aajagavam eva aajagavam - pinaakah |

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 41:](#)

Tasmin jaate tu bhootaani samprahrushtaani sarvashah ||

The moment *pruthu* was born, all the beings were extremely pleased, and there was happiness all over.

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 42:](#)

Satputrena cha jaatena veno api tridivam yayou |

Punnaanmo narakaat traatah sa tena sumahaatmanaa ||

Vena also went to *svarga*, as a good son was born to him.

Putrah punaamnaa narakaat traayate |

When a son is born, the parents will not attain a *Punnaama naraka*.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 43:

Tam samudraah cha nadyah cha raatnaani aadaaya sarvashah |

Toyaani cha abhishekaartham sarvaani eva upatasvire ||

All oceans and rivers took a human form, and brought all kinds of jewels, gold, diamonds, and also brought sacred waters for the *abhisheka* of *Pruthu*, and all came and stood there.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 44:

Pitaamahah cha bhagavaan devaih aangeerasaih saha |

Sthaavaraani cha bhootaani jangamaani cha sarvashah |

Samaagamya tadaa vainyam abhyashinchan naraadhipam ||

Pitaamaha himself came along with *Aangirasa* and the *devaas*, the trees, plants, beings, movables and immovables, all came. All came and did *abhisheka* for *Pruthu*. Such was the greatness of *Pruthu*. They were very pleased that such a noble person was born, and is the king.

Sri Engal Aalwaan's Commentary:

Pitaamaha iti | Devaih aangeerasaih shashta manvantare taih devaih bhavishyadbhih | Sthaavaraani himavat aadi adhidevataani |

The *devaas* who are going to be there in the sixth *manvantara* are called *aangirasaas*. *Himavaan* and other *adhidevataas* came.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 45:

Haste to dakshine chakram drushtvaa tasya pitaamahah |

Vishnoh amsham pruthum matvaa paritosham param yayou | |

Pitaamaha Chaturmukha Brahma was extremely happy, to see the mark of *Sudarshana Chakra* on his right arm. They were extremely pleased knowing that he is *Vishnu Amsha*.

Sri Engal Aalwaan's Commentary:

Hasta iti | Chakram rekhaamayam |

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 46:

Vishnu chinham kare chakram sarveshaam chakravartinaam |

Bhavati avyaahato yasya prabhaavah tridashaih api | |

Whoever has in the right hand the mark of *Vishnu Chakra*, they become *Chakravarthy*, and are unstoppable even by gods. His greatness cannot be limited by even the *devaas*.

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 47:

Mahataa raaja raajyena pruthuh vainyah prataapavaan |

So abhishikto mahaa tejaa vidhivat dharma kovidaih | |

He was made king of kings, and *abhisheka* was performed by the sages and those people who knew the *dharma*, as per the *shaastraas*.

Sri Engal Aalwaan's Commentary:

Mahataa iti | Raaja raajyena raajnynaam raajatvena |

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 48:

Pitraa paraajitaah tasya prajaat tena anuranjitaah |

Anuraagaat tatah tasya naama raajeti ajaayata | |

All the people of that country who were treated very badly by Vena, Pruthu's father, Pruthu looked after them extremely well. He was very loving towards them, and because of love towards people of his kingdom, became called as Raajaa.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 49:

Aapastastambhire cha asya samudram abhiyaasyatah |

Parvataah cha daduh maargam dhvaja bhangah cha na abhavat | |

His greatness was so much, he was a Vishnu Amsa, had the sign of Sudarshana Chakra on his right hand; whenever he went outside with his dhvaja, the waters just stopped flowing out of respect. Whenever he went near the ocean, the waters flowed very slowly, out of great respect. All the mountains gave him way by themselves. His dhvaja was never put down.

Sri Engal Aalwaan's Commentary:

Aapa iti | Dhvaja bhangah cha na abhavat vaneshu gacchatah pruthoh aanamra shaakhaagraa vrukshaah aasan abhavan |

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 50:

Akrushta pachyaa pruthivee siddhyantarthani chintayaa |

Sarva kaama dughaa gaavah putake putake madhu | |

The earth, though it was never cultivated, without any farming, by just thinking itself, gave all kinds of prosperity. All the cows fulfilled the desires of the people, and honey was available in every cavity of the tree.

Everything was abundant, there was lot of prosperity. People were very happy and contented. Kingdom became prosperous and good because of the king.

Sri Engal Aalwaan's Commentary:

*Akrushta pachyaa iti | Akrushta pachyaa pruthivee deha anantaram
prajaakruta krushi aadi vinaa api saphalaa pruthivee, pruthu dugdha
ksheera parinaama oushadhi aashrayatvaat |*

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 51:

Tasya vai jaata maatrasya yajnye paitaamahe shubhe |

Sootah sootyaaam samutpannah sutyaih ahani mahaamatih ||

When *Pruthu* was born, when *Pitaamaha* was the *devataa*. In the *yajnya* which *Pruthu* performed, *Soota* was born there, it was *Soma yaaga*; the *soma* leaves are squashed to generate the *soma rasa*; from that *soma rasa*, *Soota* was born.

Sri Engal Aalwaan's Commentary:

*Tasya iti | Tasya pruthoh, yajnye, paitaamahe pitaamaha daivatye *
Vainyasya hi pruthoh yajnye vartamaane mahaamanah | Sutyaaayaam
abhavat sootah * iti vaayu ukteh | Sootyaam sutyaaayaam
somaabhishave jaate | Sooyate somo asyaam iti sootih |*

Paitaamaha yajnya means when *Pitaamaha* is the *devataa* for the *yajnya*.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 52:

Tasmin eva mahaa yajnye jajnye praaajyo atha maagadhah |

Prokto tadaa munivaraih tou ubhou soota maagadhou ||

In the same *yajnya*, another knowledgeable person, *Maagadha* was also born. They became to be called as *Soota Maagadha*.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 53:

Stooyataam esha nrupatih pruthuh vainyah prataapavaan |

Karma etat anuroopam cha paatram stotrasya vaam param | |

All the sages told these two persons *Soota* and *Maagadha*, who were born in the same *yajnya*, that the king be praised by them. The son of *Vena*, *Pruthu*, who is of great valour, you praise him, they said. All the acts that he has done are also in accordance with whatever praise he deserves. So that he does acts in accordance to whatever he is praised.

We see *Soota* and *Maagadha* being there in the court of kings, praising the king.

Sri Engal Aalwaan's Commentary:

Stooyataam iti | Oudaaryaadi gunaih esha stooyataam, paraakramaadi karma cha asya stooyataam |

You have to praise him with qualities of benevolence. You have to praise all his acts of valour.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 54:

Tatastaavoochatuh vipraan sarvaan eva krutaanjalee |

Adya jaatasya no karma jnyaayate asya maheepateh | |

They folded their hands and told all the *brahmins*, thus. We were just born now, how do we know the acts of the king?

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 55:

Gunaa na cha asya jnyaayante na cha asya prathitam yashah |

Stotram kim aashrayam tvasya kaaryam asmaabhih uchyataam | |

We do not know his qualities also, and what is his fame attained through his qualities and acts he does.

Sri Engal Aalwaan's Commentary:

Gunaa iti | Yasho hi guna kriyaa prasiddhih |

From the qualities and all his acts, his fame also is known.

You are telling us to praise his qualities and great acts that he has done. But we don't know anything.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 56:

Rushayah oochuh -

Karishyati esha yat karma chakravartee mahaabalah |

Gunaa bhavishyaa ye cha asya taih ayam stooyataam nrupah | |

Rishis said - Whatever he is going to do in future, as very powerful *chakravarthy*, and whatever qualities a *chakravarthy* is supposed to have, praise him with those qualities and acts which befit him.

Soota and *Maagadha* praised all the qualities that ought to be present in a powerful *chakravarthy*, and all the acts that a *chakravarthy* is supposed to do.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 57:

Sri Paraasharah -

Tatah sa nrupatih tosham tat shrutvaa paramam yayou |

Sadgunaih shlaaghyataameti tasmaat labhya gunaa mama ||

When *Pruthu* heard all that praise, he became extremely pleased. By these good qualities, one attains a lot of fame, and gets respect with good qualities. So *Pruthu* decides that 'I have to cultivate these good qualities'.

Sri Engal Aalwaan's Commentary:

*Tata iti | Sadgunaih iti | Loke hi janah sadgunaih stutyo bhavati
tasmaat mama - mayaa guna labhyaah sampaadyaah |*

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 58:

Tasmaat yat adya stotre me guna nirvarnanam tu imou |

Karishyete karishyaami tat eva aham samaahitah ||

These two - whatever they are telling about my qualities that I am supposed to have, I will try to act in such a way that I will attain all those qualities.

Sri Engal Aalwaan's Commentary:

Tasmaat iti | Tat eva oudaaryaadi |

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 59:

Yat imou varjaneeyam cha kinchit atra vadishyatah |

Tat aham varjayishyaami iti evam chakre matim nrupah ||

If they say that some things have to be given up, I will definitely give up those things.

[Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 60:](#)

Atha tou chakratuh stotram pruthoh vainyasya dheematah |

Bhavishyaih karmabhih samyak susvarou soota maagadhou | |

By all the acts that he is supposed to do in future, they started praising him. With good *svara*, and very pleasingly, they started praising him.

[Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 61:](#)

Satyavaak daana sheelo ayam satya sandho nareshvarah |

Hreemaan maitrah kshamaa sheelo vikraanto dushta shaasanah | |

He always tells the truth, he always donates a lot to the deserving people, he follows the path of *satya*, never tells a lie, this king, he is ashamed of doing bad deeds, he is friendly with everyone, he is very tolerant, he punishes the wicked.

[Sri Engal Aalwaan's Commentary:](#)

Satyavaak iti | Hreeh akaaryaat lajjaa |

[Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 62:](#)

Dharmajnyascha krutajnyascha dayaavaan priya bhaashakah |

Maanyaan maanayitaa yajvaa brahmanyah saadhu sammatah | |

He understands what is *dharma*, and follows the path of *dharma*, he knows what others have done to him and is grateful for that, he has compassion

towards all, he always talks good things, he respects those who have to be respected, he performs *yaagaas*.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 63:

Samah shatrou cha mitre cha vyavahara sthitou nrupah ||

He is equally disposed towards his enemies and friends, he is always following the path of *dharma*.

Sri Engal Aalwaan's Commentary:

Sama iti | Vyavahaara sthito nrupa it icha paathah | Vyavahaara sthitah vyavahaara darshanaaya dharmaasanasthah |

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 64:

Sootena uktaan gunaan ittham sa tadaa maagadhena cha |

Chakaara hrudi taadruk cha karmanaa krutavaan asou ||

All these qualities which *Soota* and *Maagadha* told, he made up his mind and cultivated all these good qualities. He also put them into practice.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 65:

Tatah sa pruthiveepaalah paalayan pruthiveem imaam |

Iyaaja vividhah yajnyaih mahadbhih bhoori dakshinaih ||

He was now ruling over the earth, he worshipped all the *devaas* through *yajnyaas*, he performed great *yaagaas*. He gave lot of *dakshine* to the deserving people.

Sri Engal Aalwaan's Commentary:

Tata iti | Yajnyaih iyaaaja deva poojaam akarot |

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 66:

Tam prajaah pruthivee naatham upatasthuh kshudhaarditaah |

Oshadheeshu pranashtaasu tasmin kaale hi araajake |

Tam oochuh te nataah prushtaah tatra aagamana kaaranam | |

Now, suddenly, there is some kind of famine, all plants will dry up, and people will not have enough food and water. All the people of the country come to him, they were suffering from hunger, nothing was growing. They all bow down to him and tell him the reason why they are coming here.

Sri Engal Aalwaan's Commentary:

Tam iti | Tasmin kaale vena pruthu raajya sandhou tena aagamana kaaranam prushtaah tam oochuh |

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 67:

Prajaah oochuh -

Araajake nrupa sreshtha dharitryaa sakaloushadheeh |

Grastaah tatah kshayam yaanti prajaah sarvaah prajeshvara | |

The people told - When no king is ruling over, all plants will dry up, and nothing will grow. Everything will be destroyed, people will be suffering.

Sri Engal Aalwaan's Commentary:

Araajaka iti | Oshadheeh oshadhyah |

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 68:

Tvam no vrutti prado dhaatraa prajaa paalo niroopatih |

Dehi nah kshut pareetaanaam prajaanaam jeevanoushadheeh ||

Now, you have been told to be the king, make us get all the good things. We want to live happily. We are all suffering from hunger, and need to have food.

They come and tell *Pruthu* that the people are suffering and need to be looked after. The story continues further.

Recap: In the previous session, we had studied about the birth of *Pruthu*, son of *Vena*, when they churned his right hand. *Sootha* and *Maagadha* were also created there; they were asked to praise the great *Chakravarthy*; they said that they don't know his qualities and deeds; then the *rishis* said that whatever deeds he is going to do in future, and whatever good qualities he is going to be endowed with in future, praise them. Then they praise King *Pruthu* with all the good qualities he will have, and all the good deeds he is going to do. *Pruthu* takes a vow that he is going to cultivate all these good qualities, and give up all the bad qualities, and that he will also do all those deeds that they have told of him. *Sootha* and *Maagadha* whatever qualities they told thus, he took all those in his mind and started to cultivate those qualities, and also performed all the deeds that they told of him.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 65:

Tatah sa pruthiveepaalah paalayan pruthiveem imaam |

Iyaaja vividhaih yajnyaih mahadbhih bhoori dakshinaih ||

Having been endowed with all the great qualities, and doing all good deeds, the great king ruled over the entire earth, performed various *yajnyaas*, and also gave huge amounts of donation to everyone.

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 66:

Tam prajaah pruthivee naatham upatasthuh kshudhaarditaah |

Oshadheeshu pranashtaasu tasmin kaale hi araajake |

Tam oochuh te nataah prushtaah tatra aagamana kaaranam | |

Now, *Paraasharar* tells about what happened when he became the king. All the people approached him, and were suffering from hunger. Because, when *Vena* did not allow anyone to do *yaagaas* and other good deeds, and after his death, there was no rule and order in the kingdom, all the plants and trees got destroyed. He asked them 'Why have you come here?'. They told him the reason why they have come.

Sri Engal Aalwaan's Commentary:

Tam iti | Tasmin kaale vena pruthu raajya sandhou tena aagamana kaaranam prushtaah tam oochuh |

This is at the time when *Vena* died and *Pruthu* was born.

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 67:

Prajaah oochuh -

Araajake nrupa sreshtha dharitryaa sakaloushadheeh |

Grastaah tatah kshayam yaanti prajaah sarvaah prajeshvara | |

The people said - O excellent among kings, when there is no king in a kingdom, the earth swallowed all the plants and herbs; at that time, all people suffer a lot.

[Sri Engal Aalwaan's Commentary:](#)

Araajaka iti | Oshadheeh oshadhyah |

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 68:](#)

Tvam no vrutti prado dhaatraa prajaa paalo niroopitah |

Dehi nah kshut pareetaanaam prajaanaam jeevanoushadheeh | |

Now, you have become the king, and you have to rule over this place, you have to support us. *Brahma* has made you the king to rule over us, and look after our welfare, and show us the occupation, for our own living. We are all suffering from hunger, please do give us our life back.

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 69:](#)

Sri Paraasharah -

Tatah tu nrupatih divyam aadaayaajagavam dhanuh |

Sharaamscha divyaan kupitah so anvadhaavat vasundharaam | |

Sri Paraasharar said - Then King *Pruthu* gets very angry with *Pruthivi*, the Earth, because everything was swallowed by the Earth. He took his divine bow which fell at the time of his birth, the *Aajagava*, and the divine arrows, and started to chase *Vasundharaa*.

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 70:](#)

Tato nanaasha tvaritaa gaurbhootvaa cha vasundharaa |

Saa lokaan brahma lokaadeen santraasaagadhaman mahee | |

She disappeared from his sight, and ran away taking the form of a cow, immediately, sensing that there is danger. She ran over all the different

worlds, all over, including the *Brahma Loka*, terribly scared of *Pruthu* when he started chasing her.

Sri Engal Aalwaan's Commentary:

*Tata iti | Nanaasha apalaayata * Naashah palaayane mrutyou mruto cha * iti vaijayantee |*

Vaijayanti Kosha gives the meaning of *nanaasha* as that she disappeared.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 71:

Yatra yatra yayou devee saa tadaa bhoota dhaarinee |

Tatra tatra tu saa vainyam dadrushe abhyudyataayudham | |

Wherever she went, the one who supports all beings, she saw *Pruthu*, the son of *Vena* following her, wherever she went.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 72:

Tatah tam praaha vasudhaa pruthum pruthu paraakramam |

Pravepamaanaa tat baana paritraanaa paraayanaa | |

She, who was trembling all over with fear, told *Pruthu* who is of great valour, seeking protection from his weapon.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 73:

Pruthivi uvaacha -

Stree vadhe tvam mahat paapam kim narendra na pashyasi |

Yena maam hantum atyartham prakaroshi nrupodyamam | |

Pruthivi said - O Excellent among kings, are you not able to understand that it is a great sin to kill a woman. Without understanding that it is a great sin to kill a woman, you are trying to kill me, taking on your weapon.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 74:

Pruthuh uvaacha -

Ekasmin yatra nidhanam praapite dushta kaarinee |

Bahunaam bhavati kshemam tasya punya prado vadhah | |

Pruthu replied - For the sake of many, if one who is doing all bad things, is killed, it will help many. So, I don't see any sin in this, it is going to be a good deed only. You have done a bad thing by destroying all the herbs and plants. Killing you will be good only, it will lead to the good of many.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 75:

Pruthivi uvaacha -

Prajaanaam upakaaraaya yadi maam tvam hanishyasi |

Aadhaarah kah prajaanaam te nrupasreshtha bhavishyati | |

Pruthivi said - If for the good of the *prajaas*, you are going to kill me, O King, who will be the support for all the people? I am the support for everyone.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 76:

Pruthuh uvaacha -

Tvaam hatvaa vasudhe baanaih macchaasana paraanmukheem |

Aatma yoga balenemaa dhaarayishyaami aham prajaah | |

Pruthu said - O Earth, by my divine arrows, I will kill you, you have crossed over my rules. Having killed you, by my own capabilities, I will support all the people.

Sri Engal Aalwaan's Commentary:

*Tvaam iti | Yogah saamarthyam tat eva balam | * Aatmaanam
prathayitvemaah dhaarayishyaami aham prajaah * iti harivamshe |*

Yoga means, my own power. *Harivamsa* says - 'I will make myself as big, I am capable of that. I will support all of them'.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 77:

Sri Paraasharah -

Tatah pranamya vasudhaa tam brooyah praaya parthivam |

Pravepitaangee paramam saadhvasam samupaagataa | |

Sri Paraasharah - Earth was really terrified that he was capable of all that. She bowed down to him, and again she requested him, trembling all over, being terrified.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 78:

Pruthivi uvaacha -

Upaayatah samaarabdhaah sarve siddhyanti upakramaah |

Tasmaat vadaami upaayam te tam kurushva yat icchasi | |

Pruthivi said - All deeds started with proper planning and with the right means, will all yield proper results. If you are interested, I will tell you a means by which you can do all that, and still support your people.

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 79:

Samastaa yaa mayaa jeernaa naranaatha mahoushadheeh |

Yadi icchasi pradaasyaami taah ksheera parinaamineeh ||

All the herbs and plants that I have swallowed, if you like, I can give all those things to you in the form of milk.

Sri Engal Aalwaan's Commentary:

Samastaa iti | Ksheera parinaamineeh ksheerena parinaamineeh |

All being converted into milk.

Whatever herbs and plants that I have digested, I will convert all of them into milk and give you. With that, you can support all your people and live happily.

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 80:

Tasmaat prajaa hitaarthaya mama dharmabhrutaam vara |

Tam tu vatsam (prayaccha) kurushva tvam kshareyam yena vatsalaa ||

For the good of all your people, O Excellent among those who support *Dharma*, create a cow for me, through which I can start to give milk.

Sri Vishnu Puraana, Amsha 1, Chapter 13, Shloka 81:

Samaam cha kuru sarvatra yena ksheeram samantatah |

Varoushadhee beeja bhootam veera sarvatra bhaavaye ||

Not only that, you make all the fields level, so that I can make my milk to flow all over the place. The milk is like the seed for all kinds of plants and trees.

Sri Engal Aalwaan's Commentary:

Samaam iti | Samaam samasthalaam, yena sameekarena bhaavaye utpaadaye |

Level fields.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 82:

Sri Paraasharah -

Tata utsaarayaamaasa shailaan shata sahasrashah |

Dhanushkotyaa tathaa vainyah tena shailaa vivarddhitaah | |

Sri Paraasharar - Using the end of the divine bow, *Vena's* son *Pruthu*, started to uproot all the mountains, hundreds of thousands of them, and started to make them even.

Sri Engal Aalwaan's Commentary:

Tata iti | Tena utsaarena vivartitaah kshiptaah | Vivarditaa iti paathe ekatra punjeekrutaah | Vivarjitaa iti paathe utsaarana deshe vivarjitaa iti |

There are three *paathaantaraas*. One means thrown around. Another means that they were all collected in one place. He uprooted them and put them in another place.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 83:

Na hi poorva visarge vai vishame pruthiveetale |

Pravibhaagah puraanam vaa graamaanaam vaa puraa abhavat | |

Then he divided all the places, made them level, and created villages, towns, cities. Before *Pruthu's* time, there was no division of city, village, etc. The division of villages, cities, etc. was first done by *Pruthu* only.

Sri Engal Aalwaan's Commentary:

Na hi iti | Poorva nisarga iti cha paathah | Poorva nisarge poorva avasthaayaam | Puraa pruthoh poorva kaale |

Earlier days, before *Pruthu's* time.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 84:

Na sasyaani na gorakshyam na krushih na vanik pathaah |

Vainyaat prabhruti maitreya sarvasya etasya sambhavah | |

Before him, all the plants were not there. Protecting cows and looking after them was not there. Cultivation was not there. Various means of doing business were not existing at all. They were all started by *Vena's* son *Pruthu*.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 85:

Yatra yatra samam tu asyaa bhoomeh aaseet dvijottama |

Tatra tatra prajaah sarvaah nivaasam samarochayan | |

Wherever the earth was even and it was possible to live, at all those places, people started to come and reside there.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 86:

Aahaarah phala moolaani prajaanaam abhavat tadaa |

Krucchrena mahataa so api pranashtaasu oshadheeshu vai | |

At that time, all the fruits and roots which are the food of people, it was only possible with great difficulty.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 87:

Sa kalpayitvaa vatsam tu manum svayambhuvam prabhum |

Sva paanou pruthivee naatho dudhoha pruthiveem pruthuh | |

At that time, *Pruthu* made *Swaayambhuva Manu* as the calf, and *Pruthivi* which was present in the form of a cow, he milked her with his own hands.

Sri Engal Aalwaan's Commentary:

Sa iti | Sasyam manushyaanaam yonim sasyam, pruthuh dudhoha |
Tatra dohe pruthuh eva yajamaanah rutvik cha |

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 88:

Sasya (beejaani) jaataani sarvaani prajaanaam hita kaamyayaa |

Tena annena prajaah taata vartante adya api nityashah | |

All the plants and food grew, for the good of all the people. To this day and for all time, the people are living with food, which grew.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 89:

Praana pradaataa sa pruthuh yasmaat bhoomet abhoot pitaa |

Tatassu pruthivee samjnyaam avaapaakhila dhaarinee | |

Because he protected her and gave back her life, he became her father. That is why she, who supports all the beings, is called as *Pruthu's* daughter, *Pruthivi*.

Sri Engal Aalwaan's Commentary:

*Praana iti | Praana pradaataa abhaya pradah * Janakascha upanetaa
cha yah cha vidyaam prayacchati | Anna daataa bhaya traataa
panchaite pitarah smrutaah | | iti vachanaat |*

Pruthu saved her. There is a saying that the father, one who does *upanayana*, one who teaches, one who gives food, one who protects from calamities, they are all said to be fathers.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 90:

*Tatah cha devaih munibhih daityaih rakshobhih adribhih |
Gandharvaih uragaih yakshaih pitrubhih tarubhih tathaa | |*

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 91:

*Tat tat paatram upaadaaya tat tat dugdham muneh payah |
Vatsadogdhru visheshaah cha teshaam tat yonayo abhavan | |*

Here *Paraashara* tells about how the ten groups of creation, *devaas* (gods), *munis* (sages), *daityaas* (*asuraas*), *raakshasaas*, mountains, *gandharvaas*, snakes, *yakshaas*, *pitrus*, the plants, they milked the earth with their suitable vessels to collect the milk, and making a suitable calf for whatever they want, the proper person to milk.

This is explained in detail in other *Puraanaas*, *Maatsya Puraana*, etc.

Sri Engal Aalwaan's Commentary:

*Tat tat paatram iti | Pruthu upadeshaat devaadibhih tat tat vatsaih
tat tat paatram upaadaaya bhooah tat tat payo dugdhaa | Devaadyaih
yajamaanah sthaaneeyaih dasa vargaih rutvik sthaaneeyaih soorya
bruhaspati dvimurddha jatunaabha meru vasuruchi dhrutaraashtra
suparna antaka saalaakhya dogdhru visheshaih, indra soma virochana
sumaali himavat chitraratha takshaka kubera maya plakshaakhya vatsa
visheshaih souvarnam cchandomayam aayasam kaapaalam shailam
padmapatram alaavu apakvamrunmayam raajatam paalaasham iti tat
tat paatram aadaaya balam tapah maayaam rudhiram oshadheeh
ratnam gandham visham antardhaanam svadhaam punah prarohanam iti
ksheera vishesham maatsyaadi shookta kramena dugdhaa | Atra naama
bhedah tu naamaantaratvena boddhyah | Tessaam iti | Tessaam deva
aadeenaam sooryaadeenaam indraadeenaam cha | Tat yonayah taani
balaadeeni yonayah kaaranam |*

For devaas, the dogdhru, one who milks the cow was different, the calf was specific to them; the vessel in which they collect the milk was specific to them; the milk which they collect is also different. For each one, it was different. Whatever they wanted according to their nature, they milked those things from Pruthivi. Devaas, munis, daityaas are all the yajamaanaas who perform the yajnya. Soorya, Bruhaspati, etc. were in the form of dogdhru, the person who milks the cow. Indra, Soma, etc. were the calves for the ten groups. Sourvarna, Chandomaya, etc. were the ten vessels. Balam, Tapa, etc. were the ten varieties of milk, this is told in the Maatsya Puraana.

The following table shows this.

Who	यजमान (दोग्धृ)	ऋत्विक् (वत्स)	पात्र	क्षीर
देवैः	Sun - सूर्य	इन्द्र	Gold vessel- सौवर्णम्	Superhuman Power-बलम्

मुनिभिः	बृहस्पति	सोम	छन्दोमयम्	तपः
दैत्यैः	द्विमूर्द्ध	विरोचन	आयसम् – iron	मायाम्
रक्षोभिः	जतुनाभ	सुमालि	कापालम्	रुधिरम्
अद्रिभिः mountains	मेरु	हिमवत्	शैलं – crystal	ओषधीः, रत्नम्
गन्धर्वैः	वसुरुचि	चित्ररथ	पद्मपत्रम्	गन्धम्
उरगैः	धृतराष्ट्र	तक्षक	अलाबु – gourd	विषम्
यक्षैः	सुपर्ण	कुबेर	अपक्वमृण्मयम्	अन्तर्धानम्
पितृभिः	अन्तक	मय	राजतम्	स्वधाम्
तरुभिः	साल	प्लक्ष	पालाशम्	पुनःप्ररोहणम्

Devaas got the cow milked. They are the *yajamaanaas*. The person who milked was *Soorya*, for the *Devaas*. For *Munis*, the *dogdhru* was *Bruhaspati*. For *Daityaas*, it was *Dvimoordha*. For *Raakashasaas*, it was *Jatunaabha*. For *Adris*, mountains, it was *Meru*. For *Gandharvaas*, it was *Vasuruchi*. For *Uragaas*, snakes, it was *Dhrutaraashtra*. For *Yakshaas*, it was *Suparna*. For *Pitrus*, it was *Antaka*, *Yama*. For *Tarus*, it was *Saala*. The *Vatsa*, calf for these were *Indra*, *Soma*, *Virochana*, *Sumaali*, *Himavat*, *Chitraratha*, *Takshaka*, *Kubera*, *Maya*, *Plaksha*, in order. The vessel in which they collected were *Souvarna* (Gold vessel for *Devaas*), *Chandomaya* (vessel of *Veda* for *Munis*), *Aayasam* (vessel iron for the *Daityaas*), *Kaapaala* for the *Raakashasaas*, *Shaila* (crystal) for the *Adris*, *Padma patra* (lotus leaves) for *Gandharvaas*, *Alaavu* (gourd) for the *Uragaas*, *Apakva mrunmaya* (uncooked earth) for the *Yakshaas*, *Raajata* (silver vessel) for the *Pitrus*, *Paalaasha* for the *Tarus*. The milk that they obtained from *Pruthivi*, is the seed for everything; it got converted into whatever they desired - *Devaas* got *bala*, superhuman power; *Munis* milked *tapas*; *Daityaas* milked *maayaa*; *Raakashasaas* milked *rudhira*, blood; Mountains milked *oshadhees* and *ratna*, gems and trees,

plants; *Gandharvaas* milked *gandha*; *Urugaas* milked poison; *Yakshaas* milked *antardhaana*, the *vidyaa* to disappear; *Pitrus* milked *svadhaa*; and *Tarus* milked *punah prarohana*.

Pruthvi said that she would provide everything in the form of milk. This is the seed for all kinds of things digested, and will get converted to whatever they desire. Using the proper *dogdhru*, with the proper calf, with the proper vessel, they get the desired fruits, the *ksheera*, milk. *Devaas* making *Soorya* as the *dogdhru*, *Indra* as the calf, in the golden vessel, they milked *bala*, superhuman power. *Rishis*, making *Bruhaspati* as the *dogdhru*, *Soma* as the calf, *Vedaas* as the vessel, milked *tapas*. Like this, each of the ten groups is told.

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 92:](#)

Saa eshaa dhaatree vidhaatree cha dhaarinee poshanee tathaa |
Sarvasya tu tatah pruthvee vishnu paada talodbhavaa | |

Pruthivi was born from the feet of *Vishnu*. She became *Dhaatree*, *Vidhaatree*, *Dhaarinee* (support), *Poshanee* (nourisher), etc. of all.

[Sri Engal Aalwaan's Commentary:](#)

Saishaa iti | Dhaatree maataa | Vidhaatree kartree |
Dhaatree is mother. *Vidhaatree* is doer of all things.

[Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 93:](#)

Evam prabhaavah sa pruthuh putro venasya veeryavaan |
Jajnye maheepatih poorvo raajaa abhoot jana ranjanaat | |

Such was the greatness of *Pruthu* of great valour, son of *Vena*. He was looking after the welfare of all people, and was very kind and compassionate. Everyone liked him very much. So he was called *Raajaa*.

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 94:

Ya idam janma vainyasya pruthoh sankeertayet narah |

Na tasya dushkrutam kinchit phaladaaye prajaayate ||

Whoever recites this birth of *Pruthu*, son of *Vena*, about all his greatness, and the great things that he achieved, whatever bad deeds he might have done, they will not give fruit (the bad deeds will get destroyed).

Sri Vishnu Puraana, Amsa 1, Chapter 13, Shloka 95:

Dussvapna upashamanam nruunaam shrunvataam etat adbhutam |

Pruthoh janma prabhaavah cha karoti satatam shubham ||

Those who listen to this story of *Pruthu*, his greatness, all their bad dreams will be destroyed; they will never get bad dreams. His auspicious birth, his greatness, his qualities, capabilities, whoever recites all the time, they will get all good; for them there will be no bad dreams; all their bad deeds will get destroyed.

With this the Thirteenth Chapter comes to an end.

|| Iti Sri Vishnu Puraane Prathame Amshe Trayodasho Adhyaayah ||

|| Iti Sti Vishnu Puraana Vyaakhyaane Sri Vishnu Chitteeye Prathame Amshe Trayodasho Adhyaayah ||

|| *Atha Chaturdasha Adhyaayah* ||

Now, the Fourteenth Chapter.

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 1:

Sri Paraasharah -

Pruthoh putrou tu dharmajnou jajnyaate antarddhvivaadinou |

Shikhandinee havirdhaanam antardhaanaat ajaayata ||

Pruthu had two sons, who were knowledgeable about dharma -
Antardhaana and *Vaadi*. *Antardhaana's* wife *Shikhandinee*, gave birth
to *Havirdhaana*.

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 2:

Havirdhaanaat shadaagneyee dhishanaa ajanayat sutaan |

Praacheenabarhisham shukram gayam krushnam vrajaajinou ||

From *Havirdhaana*, his wife *Dhishanaa* of the *Agni kula*, gave birth to six
sons. Their names are *Praacheenabarhis*, *Shukra*, *Gaya*, *Krushna*, *Vruja*,
Ajina.

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 3:

Praacheenabarhih bhagavaan mahaan aaseet prajaapati |

Havirdhaanaat mahaabhaaga yena samvardhitaah prajaah ||

Among them, *Praacheenabarhis* was great *Prajaapati*. Who was born
of *Havirdhaana*, *Praacheenabarhis*, the mankind was multiplied.

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 4:

Praacheenaagraa kushaah tasya pruthivyaam vistrutaa mune |

Praacheena barhih abhavat khyaat bhuvi mahaa balah ||

He was called *Praacheenabarhis* because all the *darbhaas* which had *praacheena agra*, which are used for specific purpose in the *yajnyaas*, were spread all over the earth. That is why he became famous as *Praacheenabarhis*. He was of great valour.

Sri Engal Aalwaan's Commentary:

Praacheenaagraa iti | Praacheenaamnaah kushaah yajnya vishesheeyaah |

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 5:

Samudra tanayaayaam tu kruta daaro maheepatih |

Mahatah tamasah paare savarnaayaam mahaamate ||

He accepted *Savarnaa* as his wife, who was daughter of *Samudra*.

Sri Engal Aalwaan's Commentary:

Samudra ityaadi | Atra daara shabdena daara kriyaa lakshyate | Kruta daarah kruta vivaaha ityarthah | Mahatah tamasah paara iti savarnaa visheshanam | Putra utpatti dvaarena taamisraadi narakottara hetu bhootaayaam iti arthah | Samudra tanayaayaaam savarnaaya kruta vivaahah | Kruta daaro maheepateh iti paathe maheepateh iti asya uttarena sambandhah |

Savarnaa made him cross over all the *tamas*, the *narakaas* like *Taamisra*, through the birth of son.

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 6:

Savarnaa aadhatta saamudree dasa praacheena barhishah |

Sarve prachetaso naama dhanurvedasya paaragaah ||

From *Praacheenabarhis*, *Savarnaa*, *Samudra's* daughter, bore ten sons. They were all called *Prachetas*, and were all experts in *dhanur veda*.

Sri Engal Aalwaan's Commentary:

*Savarnaa iti | Praacheenabarhisho maheepateh saamudree savarnaa prachetaso naama putraan aadhatta | Ye tamasah paare taan iti vaa anvayah | Taamisraadi naraka naashakaani iti arthah | * Shashvat putrena pitaro na adhyayan bahulam tamah * Jyotih hi putrah parame vyoman * iti cha shruteh |*

From *Praacheenabarhis*, *Savarnaa*, daughter of *Samudraa*, gave birth to ten children, *Prachetas*. *Tamasah paare* can also be used with *Prachetas*. When sons are born, the person does not go to the *narakaas*.

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 7:

Apruthak dharma charanaah te atapyanta mahat tapah |

Dasha varsha sahasraani samudra salileshayaah ||

Following the same *dhamaacharane*, they started to perform great tapas for 10000 years under the waters of the ocean.

Sri Engal Aalwaan's Commentary:

Apruthak iti | Apruthak dharma charanaah eka vidha dharma charanaah iti dasaanaam api eka patnee bhoga upakshepah ||

Apruthak dharma charanaah means same type of dharma they were performing. That is why probably all the ten are going to have one wife.

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 8:

Maitreyah -

Yat artham te mahaatmaanah tapah tepuh mahaa mune |

Prachetasah samudraambhah etat aakhyaatum arhasi | |

Maitreyar asks Parasharar - For what purpose did the prachetasas perform such great tapas staying under the waters of the ocean, please do tell me.

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 9:

Sri Paraasharah -

Pitraa prachetasah proktaah prajaartham amitaatmanaa |

Prajaapati niyuktena bahumaana purassaram | |

The father of Prachetas, Praacheenabarhis, called all of them and told them. He was called upon by Prajaapati for expanding the mankind.

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 10:

Praacheenabarhih uvaacha -

Brahmanaa deva devena samaadishtosmi aham sutaah |

Prajaah samvardhaneeyaah te mayaa cha uktam tathaa iti tat | |

Praacheenabarhis said - From the God of gods, Brahma, I have been ordered thus - You have to expand the mankind. I have already accepted this, I shall do as ordered.

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 11:

Tat mama preetaye putraah prajaa vruddhim atandritaah |

Kurudhvam maananeeyaah vah samyah aajnyaa prajaapateh | |

For my sake, I will be very pleased if you do this, O sons, please continue to expand the mankind, without losing interest, because *Prajaapati's* orders have to be respected by all of you.

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 12:

Sri Paraasharah -

Tatah te tat pituh shrutvaa vachanam nrupa nandanaah |

Tathaa iti uktvaa cha tam bhooyah paoracchuh pitaram mune | |

Sri Paraashara said - The sons, *Prachetas*, having listened to their father, said that we shall definitely do so. Again, they asked him thus.

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 13:

Prachetasah oochuh -

Yena taata prajaavruddhou samarthaah karmanaa vayam |

Bhavema tat samastam nah karma vyaakhyaatum arhasi | |

Prachetas said - Please do tell us through what deed shall we become capable of expanding the mankind.

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 14:

Pitaa uvaacha -

Aaraadhya varadam vishnum ishta praaptim asamshayam |

Sameti na anyathaa martyah kim anyat kathayaami vah | |

Praacheenabarhis said - What else can I say? You have to worship *Varada*, *Vishnu*, One who gives all boons to everyone with whom he is very pleased.

Without any doubt, you can attain all your desires by worshipping Him. There is no other way for anyone to attain all their desires, but for worshipping *Vishnu*.

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 15:

Tasmaat prajaa vivruddhyartham sarva bhoota prabhum harim |

Aaraadhayata govindam yadi siddhim abheepsatha | |

If you want to become successful in your endeavour, for expanding the mankind, you worship *Hari*, the Lord of all beings, *Govinda*.

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 16:

Dharmam artham cha kaamam cha moksham cha anvicchataam sadaa |

Aaraadhaneeyo bhagavaan anaadih purushottamah | |

By anyone who is desiring to attain either *dharma*, *artha*, *kaama*, or *moksha*, he has to all the time worship that *Purushottama*, who has no beginning, *Bhagavaan*.

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 17:

Yasmin aaraadhite sargam chakaaraadou prajaapateh |

Tam aaraadhya achyutam vruddhih prajaanaam vo bhavishyati | |

Having worshipped whom, the *Prajaapati* did creation in the very beginning. If you worship that *Achyuta*, you will be able to expand the mankind.

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 18:

Sri Paraasharah -

Iti evam uktaah te pitraa putraah praachetaso dasha |

Magnaah payodhi salile tapah tepuh samaahitaah ||

Sri Paraasharar - Having been told thus by *Praacheenabarhis*, the ten sons *Prachetas*, entered the waters of the oceans and performed *tapas*, being very focussed and concentrating.

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 19:

Dasha varsha sahasraani nyasta chittaa jagat pitou |

Naaraayane munisreshtha sarva loka paraayane ||

For ten thousand years, they meditated upon Lord *Naaraayana*, who is the object of attainment of the entire world.

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 20:

Tatra eva avasthita deva ekaagra manaso harim |

Tushtuvuh yah stutah kaamaan stotuh ishtaan prayacchati ||

Staying there only, in the waters of the oceans, meditating upon *Hari* alone and thinking of nothing else they worshipped *Hari* who, being praised thus bestows all that is desired by the devotee.

Recap: In the previous session, we were studying Chapter Fourteen, the story of the *Prachetasaas*, where their father told them that they have to continue the progeny, help in procreation, that creation of mankind should continue, and they should involve in that, that is what I have been told by *Chaturmukha Brahma*. They ask him what to do in order to continue the *prajaa vruddhi*. Father says that they have to worship *Vishnu*, who if pleased, can bestow any boon that is wanted, and you will be able to achieve this through His grace. Anything one desires, *dharma*, *artha*, *kaama* or *moksha*, they will have to worship *Bhagavaan Purushottama*,

Mahaa Vishnu, and then only can they attain any of those desires.

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 16:

***Dharmam artham cha kaamam cha moksham cha anvicchataam sadaa |
Aaraadhaneeyo bhagavaan anaadih purushottamah | |***

By anyone who is desiring to attain either *dharma*, *artha*, *kaama*, or *moksha*, he has to all the time worship that *Purushottama*, who has no beginning, *Bhagavaan*.

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 17:

***Yasmin aaraadhite sargam chakaaraadou prajaapateh |
Tam aaraadhya achyutam vruddhih prajaanaam vo bhavishyati | |***

Even *Prajaapati*, *Chaturmukha Brahma* did all what he did by worshipping *Mahaa Vishnu*. If you also worship Him with great devotion, then you will be able to do the continuation of mankind.

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 18:

Sri Paraasharah -

***Iti evam uktaah te pitraa putraah praachetaso dasha |
Magnaah payodhi salile tapah tepuh samaahitaah | |***

Sri Paraasharah - Thus being told by their father, the *prachetasaas* started to engage in penance, under the waters of the ocean, with great devotion and concentration. They started to meditate upon *Mahaa Vishnu*.

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 19:

***Dasha varsha sahasraani nyasta chittaa jagat patou |
Naaraayane munisreshtha sarva loka paraayane | |***

Naaraayana who is the ultimate goal of all beings, O *Maitreya*, excellent among sages, they meditated upon Him, who is the master of the entire universe, for ten thousand years.

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 20:

***Tatra eva avasthita deva ekaagra manaso harim |
Tushtuvuh yah stutah kaamaan stotuh ishtaan prayacchati | |***

Remaining under the waters of the ocean and concentrating single mindedly on *Hari*, they pleased Him; and when He is pleased whatever is the desire of

one who is worshipping Him, He bestows all the desires of His devotee.

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 21:

Maitreyah -

Stavam prachetaso vishnoh samudra ambhasi yam sthitaah |

Chakruh tam me munisreshta supunyam vaktum arhasi ||

Maitreyar asks - O Paraashara, do kindly tell me how did they do *stotra* of *Bhagavaan*, how did they eulogize *Bhagavaan*. I would like to know that because it bestows all *punya* to one who listens to them.

Sri Engal Aalwaan's Commentary:

Stavam iti | Yam stavam chakruh tam vaktum arhasi |

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 22:

Sri Paraasharah -

Shrunu maitreya govindam yathaa poorvam prachetasah |

Tushtuvuh tanmayee bhootaah samudra salileshayaah ||

Sri Paraashara - Being completely engrossed in the thought of *Bhagavaan Govinda*, how they eulogized Him, do listen to that.

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 23:

Prachetasah oochuh -

Nataassma sarva vachasaam pratishthaa yatra shaashvatee |

Tam aadyantam asheshasya jagatah paramam prabhum ||

Prachetasaas prayed thus to *Bhagavaan* - They pray Him as the cause of everything whatever is created, being the *antaryaami*. We prostrate unto the One, where the ultimate meaning of all words rests, He who creates the entire world, and is also the final resort of the entire world, where everything merges unto Him during *pralaya*, we prostrate unto Him.

Sri Engal Aalwaan's Commentary:

Nataassma iti | Vachasaam yatra pratishthaa | Vaachye hi vachasaam

pratishthaa | Pravrutti nimitta maatram hi sarvam vastu jaatam

vachasaam, na tu pradhaanatayaa vaachyam, yathaa guna jaati

aadikam |

Vaachya is the object denoted by the word, *vaak*. The word rests in the

object which it denotes. All the words ultimately denote *Bhagavaan*, as He did *anupravesha*, and *naama roopa vyaakarana* was done by *Bhagavaan* only, so all words in the ultimate sense denote *Bhagavaan* only. If we say so, how can we use the words to denote objects, in our normal transactions? It is only for a particular purpose that we use, and the connotation of the word is limited because of our need and the way we understand. So, when we say that this is a mobile, the meaning of the word rests in that object only; in the ultimate sense it is resting in *Bhagavaan* who is *antaryaami* of everything. The primary meaning of the word goes up to the *antaryaami Bhagavaan*, who is the inner self of all objects. When we say *gouh*, *manushyah*, *devah*, we limit the connotations to the objects which we see and perceive, but in the ultimate sense, they all rest in *Bhagavaan* only. It is only for our transactional purposes that we limit the meanings.

When we say that '*Devadaatta* is a *manushya*', the purpose of that word is to make one understand the class of the person. Whereas it is not the primary meaning. The primary meaning of all words is *Bhagavaan* only. All words ultimately connote *Bhagavaan* only.

[Sri Vishnu Puraana, Amsha 1, Chapter 14, Shloka 24:](#)

[Jyotiraadyam anoupamyam anu anantam apaaravat |](#)

[Yonibhootam asheshasya sthaavarsya charasya cha ||](#)

He is the cause of all movables and immovables. His wonderful lustrous form is not material, it is *apraakruta*. He is One who is present before anything else; He is the cause of everything. All luminous objects get their luminosity, shine, brightness only from *Bhagavaan*; they are not independent, they are dependent on *Bhagavaan*. There is no comparison for Him; He is incomparable. He is very *sookshma*, subtle. He is not limited by time, place of object; He is present at all times, in all places, in all objects.

[Sri Engal Aalwaan's Commentary:](#)

[Jyotih iti | Jyotih apraakruta jyotirmaya roopam | Aadyam aadou bhavam, * Tam eva bhaantam * ityaadi shruteh | Anoupamyam upamevaih oupamyam tat rahitam | Anu sookshmam | Anantam apaaravat desha kaala pariccheda rahitam |](#)

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 25:

***Yasya aahah prathamam roopam aroopasya tathaa nishaa |
Sandhyaa cha parameshasya tasmai kaalaatmane namah | |***

Now, they start to eulogize *Bhagavaan* extolling the various forms in which He is present, starting with *kaala*. He is present as *antaryaami* of *kaala*, He controls *kaala*, and is *kaalaatmaka*. Though He does not have a form, He can take any form, He can be without form, day itself is His first form. In the same way, night is also His form, and twilight. One who is present in the form of these times, I bow down to Him.

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 26:

***Bhujyate anudinam devaih pitrubhih cha sudhaatmakah |
(Jeeva) Beeja bhoota samastasya tasmai somaatmane namah | |***

One who is enjoyed by *devaas* and *pitrus*, in the form of *amruta*, *sudhaa*, He is only present in that form, and is inner controller of that form. He is the seed, everything is created from Him. *Soma* is the moon, or *Soma* is also the lord of all plants, trees, herbs. One who is present in the form of *Soma*, the *antaryaami* of *Soma*, the cause of the rain, and all that is grown. To Him, I bow down.

Sri Engal Aalwaan's Commentary:

***Bhujyata iti | Beeja bhootah samastasya iti cha paathah | Beeja
bhootah vrushti oushadhi dvaaraa |***

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 27:

***Yah tamo hanti teevraatmaa prabhaabhih bhaasayat nabhah |
Dharma sheetaambhasaam yonih tasmai sooryaatmane namah | |***

One who is present as *Soorya*, Sun, He is *antaryaami* of that also; his sharp rays dispel darkness, he brightens the sky with his numerous rays. He is the cause of *dharma*, the heat and *hima*, cold, and waters and ice. That Lord who is present in the form of *Soorya*, I prostrate unto You.

Sri Engal Aalwaan's Commentary:

Ya iti | Dharmah ushnam aatapah | Sheetam himam |

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 28:

***Kaathinyavaan yo bibharti jagat etat asheshatah |
Shabdaadi samshrayo vyaapi tasmai bhoomyaatmane namah ||***

One who is present in the form of *Bhoomi*, the earth, which has the hardness because of which it is able to support everything on it; One who has this hardness and supports everything, and One who is also the abode of *shabda*, etc., One who is all pervading; that *Bhagavaan* who is present in the form of *Bhoomi*, I prostrate.

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 29:

***Yat yonibhootam jagato beejam yat sarva dehinaam |
Tat toya roopam eeshasya namaamo harimedhasah ||***

One who is present in the form of water, which is also a form of *Bhagavaan* only, because He is inner controller of that also, we prostrate unto that *Bhagavaan*. He is the cause of the whole world, He is the one who creates all beings, embodied souls. Water is the cause of all these, and One who is present in the form of water, that *Bhagavaan*, we bow down to Him.

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 30:

***Yo mukham sarva devaanaam havyabhukkavyabhuk tathaa |
Pitruunaam cha namah tasmai vishnave paavaka atmane ||***

To the One who is the mouth for all Gods receiving *havya* and for all *Pitrus* receiving *kavya*, that *agni*-form of *Bhagavan* we prostrate unto. *Havya* is offered to Gods in sacrifices and *kavya* to *pitrus* in *pitruyajnas* (like *tarpana* etc) through *agni*. *Bhagavan* only receives this being the inner-controller of *agni* also.

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 31:

***Panchadhaa avasthito dehe yah cheshtaam kurute anisham |
Aakaasha yonih bhagavaan tasmai vaayvaatmane namah ||***

One who is present as *vaayu*. He only is present as *bhoomi*, *ap*, *vaayu*, etc. He is present in five different forms. Day and night, He is causing all kinds of functions within the body, through *praana*, *apaana*, *vyaana*, *udaana* and *samaana*. All the functions of the body like inhaling, exhaling, doing the various movements, maintaining equanimity of various liquids in the body, speaking, all these functions which are done through the

five *vaayus*, and also that which is having *aakaasha* as its cause, that *vaayu*, *Bhagavaan* who is present in the form of *vaayu*, to Him I prostrate.

Aakaashaat vaayuh |

Sri Engal Aalwaan's Commentary:

*Panchadhaa iti | Panchadhaa praanaadi roopena | Cheshtaam
ucchsvaasa nishvaasa vyaayaama rasa samaadhaana
ucchaaranaatmikaam | Aakaasha yonih aakaashaaddhi vaayuh |*

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 32:

*Avakaasham asheshaanaam bhootaanaam yah prayacchati |
Ananta moortimaan shuddhah tasmai vyomaatmane namah ||*

The sky, ether, which gives the place for all beings to exist, One who is present in the form of endless space, that *Vyomaatmaa*, and *Aakaashaatmaa*, *Bhagavaan*, to Him I prostrate.

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 33:

*Samasta indriya vargasya yah sadaa sthaanam uttamam |
Tasmai shabda aadi roopaaya namah krushnaaya vedhase ||*

One who is the place where all sense organs reside, to Him, *shabda*, *sparsha*, *roopa*, *rasa*, *gandha*, all objects of the senses, to Him, Lord *Krishna*, I prostrate.

Sri Engal Aalwaan's Commentary:

Samasta iti | Sthaanam aalambanam |

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 34:

*Grhunnaati vishayaan nityam indriyaatmaa kshara aksharah |
Yah tasmai jnyaana moolaya nataassma hari medhase ||*

One who is seen in the form of the senses, *indriyaas*, which are of two types - *kshara* and *akshara*, the cause of perception, that *Bhagavaan* we prostrate.

Sri Engal Aalwaan's Commentary:

Grhunnaati iti | Vishayah kshara aksharah ksharam chakshuh nirgatya

[vishaya grahanaat aksharam shrotraadi |](#)

Indriyaas are of two types - *kshara* and *akshara*. How does the eye perceive the object? It is explained in the *shastraas* that the rays go to the object from the eye, and come into contact with the object, which is at a distance, and then they get back to the eye, and convey the message. This is how the *indriya*, the eye, travels to the object which it perceives, comes into contact, and this is how it is able to perceive the object. So, it is not staying in one place and perceiving. That is why they are called *ksharam*. *Akshara* is the organ of hearing, is staying in one place, and sound reaches the ear for it to be perceived.

[Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 35:](#)

[Gruheetaan indriyaih arthaan aatmane yah prayacchati |](#)

[Antah karana roopaaya tasmai vishvaatmane namah ||](#)

Bhagavaan who is present as the entire world, who is present in the form of *antahkarana*, the *manas*, inner organ, which is a channel between the self and sense organs, that *Bhagavaan* who is present in the form of mind itself.

When the eye perceives an object, that is conveyed through the mind to the inner self.

[Sri Engal Aalwaan's Commentary:](#)

[Gruheetaan iti | Gruheetaan baahyendriyaih sprushtaan aalochita](#)

[anaatma jnyaana vishayaan karoti iti | Antah karana bhootaaya mano buddhi ahamkaara chittaatmane |](#)

Objects which are touched by the external senses, it makes them object of knowledge for the *aatma*. Mind has got various functions, *manas*, *buddhi*, *ahamkaara*, *chitta*, *sarvam mana eva*. When one is taking a decision, it is called *buddhi*. *Ahamkaara* is the feeling of I. *Chitta* is when it is thinking. These are all various functions of the mind.

Mattah smrutih jnyaanam apohanam cha. *Bhagavaan* is only controller of everything, the cause of everything and inner self of everything.

[Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 36:](#)

*Yasmin anante sakalam vishvam yasmaat tathaa udgatam |
Laya sthaanam cha yah tasmai namah prakruti dharmine | |*

For the entire world, one which is supported by whom, from whom only it was created, into whom it goes and merges during *pralaya*, that *Bhagavaan* who is present as form of *prakruti*, to Him I prostrate.

Sri Engal Aalwaan's Commentary:

Yasmin iti | Yasmin sakalam tishthati iti sheshah | Prakruti dharmena prakruti roopavate |

Bhagavaan is *antaryaami* is implied, because He is only present as everything - *prakruti*, *mahat*, *ahamkaara*, *pancha tanmaatras*, *pancha bhootas*, *deha*, eleven *indriyaas*. *Bhagavaan* only creates everything.

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 37:

*Shuddha samlakshyate bhraantya gunavaan iva yo agunah |
Tam aatma roopinam devam nataasma purushottamam | |*

After *prakruti*, now the *purusha* form is told. *Purusha* is also a form of *Bhagavaan* only, because He is the inner self and controller; this way, all these are *shareera* to *Bhagavaan*. One who is present in the form of the individual selves; they are all His *shareera*, and He is *antaryaami*. He is pure *jnyaana aananda svaroopam*. Though He does not have *prakruti gunaas* like *sattva*, *rajas*, *tamas*, He is seen as having *sattva*, *rajas*, *tamas* due to *bhraanti*, wrong perception. To that *Bhagavaan* who is present in the form of the individual selves, we prostrate unto Him.

Sri Engal Aalwaan's Commentary:

Purusha roopam aaha shuddha iti |

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 38:

*Avikaaram ajam shuddham nirgunam yat niranjanam |
Nataasma tat param brahma vishnoh yat paramam padam | |*

The *mukta svaroopam* is told here. Though the *jeevaatman*, in the *baddha* state, his *svarooopam* is *avikaari*, because his *dharma bhoota jnyaana* undergoes contraction and expansion, he has *vikaara*; whereas *muktaatma* does not have that. One who is *avikaari*, one who is

unborn, pure, without any *praakruta* or *heya gunaas*, one who is totally detached from the association with *prakruti*, called as *parambrahma* with respect to *prakruti*; for a *mukta aatma*, the *dharma bhoota jnyaana* becomes unlimited, expands completely and becomes equal to that of *Paramaatman*, he also gets *bruhatva* or *brahmatva*, huge; he becomes sovereign, not ruled over by *karma* anymore; that *Bhagavaan* who is present in the form of *muktaas*, I prostrate unto Him.

Sri Engal Aalwaan's Commentary:

*Mukta roopam aaha avikaaram iti | Baddhasya jnyaana sankocha vikaasa roopo vikaaro asti, tat rahitativam avikaaratvam | Niranjana prakruti sambandha rahitam | Param brahmaa iti pradhaanaadi apekshayaa | (* Sachaayantyaayeti brahmatvam uktam |) Padyata iti padam; paramatvam svaraata-tvam |*

Sri Vishnu Puraana, Amsha 1, Chapter 14, Shloka 39:

*Adeergha hrasvam asthoolam ananu ashyaaman alohitam |
Asneham achaayam atanum asaktam ashareerinam | |*

These are all attributes of *Bhagavaan* directly now. He is neither long nor short, He is neither subtle nor gross, neither black nor red, He may or may not have *shareera*, He is not interested, ...

Sri Engal Aalwaan's Commentary:

Ahamkaaraadi mukta paryanta roopavatah parasya svaroopam aaha adeergha iti | Anena vyakta avyakta baddha muktebyo vyaavrutthi | Chaaya kaantih | Atanum niravayavam | Asaktam apratihata |

Starting with *ahamkaara* upto the *muktaas*, all forms and *prakruti* are told as *Bhagavaan*. *Bhagavaan's svaroopam* is told here. *Baddhaas*, *muktaas*, *vyakta*, *avyakta prakruti* are told here. Two forms of creation are there - *samashti* and *vyashti*; *prakruti* is in *avyakta* form during *samashti srushti*, becomes *vyakta* during *vyashti srushti*. *Bhagavaan's svaroopam* is told as neither this nor that. He is different and distinct from everything other than Himself. He is different and distinct from manifest, unmanifest, from the bound selves, from the liberated selves, everything. *Chaaya* is His lustre.

Shruti also says - *Asthoolam ananu ahrasvam adeergam akaayam acchaayam*

...

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 40:

**Anaakaasham asamsparsham agandham arasam cha yat |
Achakshuh shrotram achalam avaak-paanim amaanasam | |**

He is not *aakaasha*, He cannot be touched, He does not have *gandha*, He does not have *praakruta chakshus*, *praakruta shrotra*, without any speech, without any hands, mind.

Sarva gandhah is also told in *Shruti*. He also listens to the prayers of the devotees and sees everything. *Chakshushmate shrunvate te braveemi*.

Sri Engal Aalwaan's Commentary:

Anaakaasham iti | Anaakaasham vivara rahitam |

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 41:

**Anaama gotram asukham atejaskam ahetukam |
Abhayam bhraanti rahitam anidram ajaraamaram | |**

He does not have a name or a *gotra*, He does not have the pleasures obtained by eating food, or drinking various things, He is different and distinct from the bound selves, as bound selves have *bhaya* of *samsaara*, He is not without the right knowledge.

Sri Engal Aalwaan's Commentary:

Anaama iti | Asukham anna paana aadi janya sukha rahitam | Abhayam ityaadinaa baddha vyaavrutthi |

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 42:

**Arajo shabda amrutam aplitam yadasamvrutam |
Poorva apare na vai yasmin tat vishnoh paramam padam | |**

He does not have *gati* like us, He is present everywhere, and cannot be said to go from here to there, He does not have the *praakrutika gunaas*, there is nothing which can exist before Him, or after Him, as He has no beginning nor end, *Bhagavaan's* form is directly eulogized with all these attributes.

He cannot be told as only a particular attribute. He can be anything and

everything.

Sri Engal Aalwaan's Commentary:

Araja iti | Aplutam yadasamvrutam iti cha paathah | Plutam gatih, tat rahitam | Poorva apare vastuni nastah tasya nityatvaat | Paramam aksharam svaroopam iti sheshah |

Sri Vishnu Puraana, Amsha 1, Chapter 14, Shloka 43:

*Parameshatva gunavat sarva bhootam asamshrayam |
Nataassma tat padam vishnoh jihvaat druk gocharam na yat | |*

He has the attribute of overlord of everything, ruling over everything. He is the inner self of everything. He is not dependent on anyone, and is not controlled by anyone. He has no controller for Himself. *Nityaas* and others, they function as per *Bhagavaan's sankalpa* only. *Asamshrayam* is an attribute which differentiates Him from the *nityaas*. He cannot be perceived by either our mind or sight, nor cannot be eulogized enough through words. One cannot imagine what is His nature. One cannot eulogize Him any amount. We bow down to the *Bhagavaan* of this wonderful nature.

Yato vaacho nivartante apraapya manasaa saha |

Sri Engal Aalwaan's Commentary:

*Param iti | Parameshitva gunavat iti cha paathah | Parameshitva gunavat iti mukta vyaavrutti | Asamshrayam iti nitya vyaavrutti |
Sarva bhootam sarvaatma bhootam |*

This is how *Prachetasaas* eulogized *Bhagavaan* as being present as everything, whatever we see here in this world, in the *vyakta*, *avyakta* forms, the *aatmaas*, *nityaas*, *muktaas*, *baddhaas*, being different and distinct from everything else.

Sri Vishnu Puraana, Amsha 1, Chapter 14, Shloka 44:

Sri Paraasharah -

*Evam prachetaso vishnum stuvantah tat samaadhayah |
Dasha varsha sahasraani tapah cheruh mahaarnave | |*

With such concentration on *Bhagavaan* that they were completely merged in

His thought, eulogizing Him, the *Prachetasaas*, being immersed in the waters of the ocean, they performed penance for ten thousand years.

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 45:

Tatah prasanno bhagavaan teshaam antarjale harih |

Dadou darshanam unnidra neelotpala dalacchavih ||

Bhagavaan being very pleased with their worship, He directly appeared in front of them, in the waters itself, He revealed His wonderful form, with the lustre of the just bloomed petals of the lotus.

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 46:

Patatri raajam aaroodham avalokya prachetasah |

Pranipetuh shirobhih tam bhakti bhaaraavanaamitaih ||

He was on His *Garuda*. Being overcome by devotion, *Prachetasaas* bowed down, and completely prostrated, in front of *Bhagavaan*.

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 47:

Tatah taan aaha bhagavaan vriyataam eepsito varah |

Prasaada sumukho aham vo varadah samupasthitah ||

Then *Bhagavaan* tells them - You can seek whatever boon you want. I am highly pleased with you. I can give any boon to those devotees with whom I am pleased.

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 48:

Tatah tam oochoh varadam pranipatya prachetasah |

Yathaa priyaa samaadishtam prajaanaam vruddhi kaaranam ||

Again prostrating to that *Bhagavaan Varada*, as ordered by their father, that they want to continue creation of the mankind.

Sri Vishnu Puraana, Amsa 1, Chapter 14, Shloka 49:

Sa cha api devah tam dattvaa yathaa abhilashitam varam |

Antardhaanam jagaamaashu te cha nischakramuh jalaat ||

Bhagavaan immediately gave them that boon. He disappeared having given them the boon, and said 'So be it, and it will happen'. Then they came out of the water.

With this, the Fourteenth Chapter comes to a completion. Where the *Prachetasaas* eulogized *Bhagavaan* most wonderfully, and get their desired boon from *Bhagavaan* who appeared in front of them on the *Garuda*.

|| *Iti Sri Vishnu Puraane Prathame Amshe Chaturdasho Adhyaayah* ||

|| *Iti Sri Vishnu Puraana Vyaakhyaane Sri Vishnu Chitteeye Pathame Amshe Chaturdasho Adhyaayah* ||

|| *Atha Panchadasho Adhyaayah* ||

All this time, for ten thousand years, the *Prachetasaas* were performing penance under water.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 1:

Sri Paraasharah -

Tapascharatsu pruthiveem prachetassu maheeruhaah |

Arakshyamaanaamaavavruh babhoovaatha prajaakshayah ||

Sri Paraashara says - When they were deeply immersed in penance like this, the entire world was filled by trees, growing by great proportions. Mankind declined, and nobody could survive because the plants completely filled the world.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 2:

Naashakanmaruto vaatum vruttam khamabhavat drumaih |

Dasha varsha sahasraani na shekuh cheshtitum prajaah ||

The trees went up to the sky, and air was not able to blow at all. People were not able to move around or do any functioning, for ten thousand years.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 3:

Taan drushtvaa jala nishkraantaah sarve kruddhaah prachetasah |

Mukhebhyo vaayum agnim cha te asrujan jaata manyavah ||

Seeing such a sorry state in the world, the *Prachetasaas* got very angry, and becoming very angry, they blew air and fire through their mouth.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 4:

***Unmoolaan atha taan vrukshaan krutvaa vaayuh ashoshayat |
Taan agnih adahatghorah tatra abhoot druma samkshayah | |***

The air that they blew was so powerful that it uprooted all the trees, and the air dried everything. The fire which they blew burnt everything. Then, there was a severe lack of trees.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 5:

***Drumakshayam atho drushtvaa kinchit shishteshu shaakhishu |
Upagamyabraveet etaan raajaa somah prajaapateen | |***

Soma, who is the king of all trees and plants, came and told the Prachetasaas, seeing all the destruction of the trees, and few branches being left over.

Sri Engal Aalwaan's Commentary:

Drumakshayam iti | Raajaa vrukshaadeenaam |

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 6:

***Kopam yacchata raajaanah shrunudhvam cha vacho mama |
Sandhaanam vah karishyaami saha kshitiruhairaham | |***

O great kings, please do control your anger and listen to me. I will make sure that trees and plants are not going to cause more trouble to you. I will make sure that they live in peace with you.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 7:

***Ratnabhootaa cha kanyaa iyam vaarksheyee vara vaarinee |
Bhavishyat jaanataa poorvam mayaa gobhih vivardhitaa | |***

I also have this wonderful woman, gem of a woman, one who is born of the trees. I am protecting this gem of a woman, excellent among women. Through my grace, I have nurtured her, knowing the future what is going to happen.

In future, what will happen is that this daughter of the trees will be your wife, and will give birth to *Daksha Prajaapati*.

Sri Engal Aalwaan's Commentary:

*Ratnabhootaa iti | Vaarksheyee vrukshajaa | Bhavishyat - dasha
prachetasaam patnee dakshasya maataa cha bhavishyati iti adhikam
jaanataa mayaa | Gobhih rashmibhih |*

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 8:

*Maarishaa naama naamna eshaa vrukshaanaam iti nirmिता |
Bhaaryaa vo astu mahaabhaaga dhruvam vamsha vivardhinee | |*

She was given birth to by the trees, and has the name *Maarishaa*. She is going to help you and is going to be the cause of expansion of your progeny. She will be the wife of you, the ten *Prachetasaas*.

Sri Engal Aalwaan's Commentary:

*Maarishaa iti | Naama prasiddhaa maarishaa iti naamnaa prasiddhaa |
Vrukshanaam iti | Vrukshanaam sambandhinee vaarkshyeyaa iti
nirmिता |*

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 9:

*Yushmaakam tejaso ardhen mama cha ardhen tejasah |
Asyaam utpatsyate vidvaan daksho naama prajaapatih | |*

With half of your *tejas*, and half of my *tejas*, in her, one *Prajaapati* is going to be born, by name *Daksha*.

The story of *Daksha Prajaapati* will come later. Before that, the story of *Maarishaa* will come, how she became the daughter of the trees. The story of *Kandu Maharshi* will also come.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 10:

*Mama cha amshena samyukto yushmat tejomayena vai |
Tejasaa agnisamo bhooyah prajaah samvardhayishyati | |*

Daksha having my *amsha*, and also your *tejas*, both, *Maarishaa* and *Prachetasaas*, and *Maarishaa* was nurtured by *Soma* also, *Daksha* will have all qualities like fire, *veerya*, *shourya*, and will also have all pleasing qualities, which are *Soma's gunaas*, and he will help in expanding the mankind.

Sri Engal Aalwaan's Commentary:

*Mama cha iti | Mama douhitratvaat mama amshena soumyena
shaantyaadi bahulena maatru gunena yushmat tejas sambhavena
aagneya amshena krourya shouryaadi pitru gunena cha yuktah prajaah
samvardhayishyati sargasya agnishomaatmakatvaat |*

Now, he starts to tell about the birth of *Maarishaa*, and *Kandu Maharshi*.

Recap: In the previous session, we were studying how ten *Prachetasaas* did tapas for ten thousand years, under water and *Mahaa Vishnu* appeared in front of them, and gave them the boon that they want to continue mankind as per their father's orders. Brahma had told their father that mankind has to be continued. *Bhagavaan* is very pleased with their tapas. After they come out of water, they see that the entire earth is filled with trees, which have grown too high, and even air is not able to blow, everything is blocked and choked, people are dying. They get very angry, and create *Agni* and *Vaayu*; *Agni* burns everything, and *Vaayu* dries up the trees, and everything starts getting destroyed. *Soma* who is the king of the trees comes in front of them, and says that there is a lady called *Maarisha*. Knowing the future that she is going to be your wife, I have protected her with my rays, and nurtured her.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 7:

*Ratnabhootaa cha kanyaa iyam vaarksheyee vara vaarinee |
Bhavishyat jaanataa poorvam mayaa gobhih vivardhitaa | |*

I also have this wonderful woman, gem of a woman, one who is born of the trees. I am protecting this gem of a woman, excellent among women. Through my rays, I have nurtured her, knowing the future what is going to happen.

Sri Engal Aalwaan's Commentary:

*Ratnabhootaa iti | Vaarksheyee vrukshajaa | Bhavishyat - dasha
prachetasaam patnee dakshasya maataa cha bhavishyati iti adhikam
jaanataa mayaa | Gobhih rashmibhih |*

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 8:

Maarishaa naama naamna eshaa vrukshaanaam iti nirmिताa |

Bhaaryaa vo astu mahaabhaaga dhruvam vamsha vivardhinee ||

She is the daughter of the trees, *vrushaas*, and is called as *Maarishaa*. She will become your wife and will continue the progeny, and help you in expanding the mankind.

Sri Engal Aalwaan's Commentary:

***Maarishaa iti | Naama prasiddhaa maarishaa iti naamnaa prasiddhaa |
Vrukshanaam iti | Vrukshanaam sambandhinee vaarkshyeyaa iti
nirmitaa |***

She is related to the *vrushaas*.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 9:

***Yushmaakam tejaso ardhen mama cha ardhen tejasah |
Asyaam utpatsyate vidvaan daksho naama prajaapati ||***

With half of my *tejas* and half of your *tejas*, she will give birth to a very knowledgeable son, a *Prajaapati*, called *Daksha*.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 10:

***Mama cha amshena samyukto yushmat tejomayena vai |
Tejasaa agnisamo bhooyah prajaah samvardhayishyati ||***

He will increase the mankind, he will be having the *tejas* of *Agni*, having been endowed with half of your *amsha*, and half of my *amsha*,

Sri Engal Aalwaan's Commentary:

***Mama cha iti | Mama douhitratvaat mama amshena soumyena
shaantyaadi bahulena maatru gunena yushmat tejas sambhavena
aagneya amshena krourya shouryaadi pitru gunena cha yuktah prajaah
samvardhayishyati sargasya agnishomaatmakatvaat |***

Srushti is said to be *Agnishomaatmaka*, with *Agni* and *Soma*, the *devataas* in the *Agnishomiya Yajnya* which is done. *Daksha Prajaapati* will have my *amsha*, he will have all the pleasing qualities, as well as the qualities of a mother, *Maarishaa* being the daughter of the trees. And *Soma* is the king of the trees. *Prachetasaas* are *Aagneya Amsa*; so for the *pitru gunaas*, he will have *krourya*, *shourya*, he will be a very good king, and help in increasing the mankind.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 11:

***Kanduh naama munih poornam aaseet vedavidaam varah |
Suramye gomatee teere sa tepe paramam tapah ||***

There was a *rishi* called *Kandu*, well versed in the *Vedaas*, on the pleasant banks of *Gomati* river, he was performing *tapas*.

Sri Engal Aalwaan's Commentary:

Kanyaayaa aabhijaatyajnyaanaaya tat janam aaha kandurityaadinaa |

Now, in order to tell the *Prachetasaas* that *Maarishaa* is born in a good *vamsha*, he starts to tell about the story of *Kandu Maharshi*.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 12:

***Tat kshobhaaya surendrena pramlochaakhyaa varaapsaraah |
Prayuktaa kshobhayaamaasa tam rishim saa shuchismitaa ||***

In order to disturb his penance, *Indra* sends the *apsaras Pramlochaa*. She started to disturb his *tapas*.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 13:

***Kshobhitasya tayaa saarddham varshaanaam adhikam shatam |
Atishtat mandaradronyaam vishayaasakta maanasah ||***

He gets attracted to her, and *tapas* will be broken. He lives with her more than hundred years, in *Mandaraachala*, enjoying her company.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 14:

***Tam saa praaha mahaabhaaga gantum icchaami aham divam |
Prasaada sumukho brahman anujnyaam daatum arhasi ||***

After hundred plus years, she tells *Kandu Maharshi*, that 'I desire to go back to *Deva Loka*, be pleased and do allow me to return to *Deva Loka*'.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 15:

***Tayaa evam uktah sa munih tasyaam aasakta maanasah |
Dinaani katichit bhadre stheeyataam iti abhaashata ||***

Being very much attached to her, he tells her to stay for some more time.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 16:

Evam uktaa tatah tena saagram varsha shatam punah |

Bubhuje vishayaanstanvee tena saakam mahaatmanaa | |

Being told like that, she stays for another hundred plus years, with him, enjoying his company, with all kinds of pleasures.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 17:

Anujyaam dehi bhagavan vrajaami tridashaalayam |

Uktah tathaa iti sa punah stheeyataam iti abhaashata | |

After hundred plus years, she again asks him to 'Please give me permission to go back to Deva Loka'. He says 'No, please stay for some more time'.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 18:

Punargate varsha shate saadhike saa shubhaananaa |

Yaami iti aaha divam brahman pranayasmitha shobhanam | |

Again hundred plus years passed like that. Again she says 'I want to go back to Deva Loka, please give me permission'.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 19:

Uktah tayaa evam sa munih upaguhyaayatekshanaam |

Praahaasyataam kshanam subhru chirakaalam gamishyasi | |

Being told like that, he embraced her and told her 'Please stay for a little more while, because you are going to go away for a long time'.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 20:

Saa kreedamaanaa sushronee saha tenarshinaa punah |

Shatadvayam kinchit oonam varshanaam anvatishtata | |

Enjoying his company, and giving him all kinds of pleasures, she stayed with him for little less than two hundred years.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 21:

Gamanaaya mahaabhaaga devaraajaniketanam |

Proktah proktah tayaa tanvyaa stheeyataam iti abhaashata | |

Again and again, whenever she wanted to go back, he again keeps telling her to stay for some more time.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 22:

Tasya shaapa bhayaat bheetaa daakshinyena cha dakshinaa |

Proktaa pranayabhangaarathi vedinee na jahou munim | |

She being very scared of his *shaapa*, that he may curse her if she goes against his wishes, and also knowing his suffering if his passion in her is broken, she does not leave him.

Sri Engal Aalwaan's Commentary:

***Tasya iti | * Yaa gouravam bhayam prema sadbhaavam poorvanaayake
| Na munchati anya chittaa api saa jnyeyaa dakshinaa budhaih | |
Dakshinaayaa bhaavo daakshinyam | Pranayo yaanchaa |***

This is one kind of *naayaki* in *naatyaa*, a *naayaki* who has respect, fear, love, and good feelings towards her earlier hero, even though she is interested in someone else, is called as *Dakshinaa*, in *Naayta shaastra*.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 23:

***Tayaa cha ramatah tasya paramarsheh aharnisham |
Navam navam abhoot prema manmathaavishtha chetasah | |***

Staying with her, and enjoying her company, day by day, his interest in her, and passion goes on increasing.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 24:

***Ekadaa tvarayaa yukto nishchakraama utajaat munih |
Nishkraamantam cha kutreti gamyate praaha saa shubhaa | |***

One day, he hurriedly started to leave the hermitage. She asked him 'Where are you going?'.

Sri Engal Aalwaan's Commentary:

Ekadaa iti | Utajah parnashaalaa |

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 25:

***Iti uktah sa tayaa praaha parivruttamahah shubhe |
Sandhyopaasthim karishyaami kriyaa lopo anyathaa bhavet | |***

Being asked by her, he said that the day has come to end, I am going to do *Sandhyopaasanaa*, otherwise I will be failing in my duties.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 26:

Tatah prahasya sudatee tam saa praaha mahaamunim |

Kim adya sarva dharmajnya parivruttamahaastava ||

Smilingly she says 'What, today your day has ended'. She makes fun of him.

Sri Engal Aalwaan's Commentary:

Tata iti | Parivrutam parinatam | Sarva dharmajnya iti gata bahu abda kruta vismarana upaalambhaah |

That he has forgotten to perform his duties for so many days. This is meant in *sarva dharmajnya*. Hence she tells him like that - 'After so many days, you are telling today that your day has ended'.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 27:

Bahoonaam vipra varshaanaam parivruttamahah tava |

Gatam etat na kurute vismayam kasya katthyataam ||

Many years have gone. When you are telling like this, who does not get surprised.

Sri Engal Aalwaan's Commentary:

Bahoonaam iti | Tava bahoonaam varshaanaam gataanaam sataam ahah parinaamam gatam iti etat kasya vismayam na kurute ? Idam kathyataam |

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 28:

Munih uvaacha -

Praatah tvam aagataa bhadre nadee teeram idam shubham |

Mayaa drushtaasi tanvangi pravishtaasi mama aashramam ||

Kandu Maharishi says - You have come in the morning, on the banks of this river. I saw you and took you to my hermitage.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 29:

Iyam cha vartate sandhyaa parinaama mahargatam |

Upahaasah kimartha ayam sadbhaavah kathyataam mama ||

Now, it is evening. So, one day has gone. Why are you making fun of me. Tell me the truth.

Sri Engal Aalwaan's Commentary:

Iyam iti | Sadbhaavah satyam |

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 30:

Pramlochaa uvaacha -

Pratyooshasyaagataa brahman satyam etat na tat mrushaa |

Tadvat gatasya kaalasya gataanyabdha shataani te ||

Pramlochaa says - It is true that I came in the morning. That is not a lie. In the same way, hundreds of days have already passed.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 31:

Somah uvaacha -

Tatah sa saadhvaso viprah taam papracchaayatekshanaam |

Kathyataam bheeru kah kaalah tvayaa me ramatah saha ||

Soma says - Being very disturbed, he asks her - Tell me how long did I spend with you in your company.

Sri Engal Aalwaan's Commentary:

Tata iti | Kah - kiyaan |

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 32:

Pramlochaa uvaacha -

Saptottaraanyateetaani nava varsha shataani te |

Maasaah cha shat tathaaeva anyat samateetam dina trayam ||

Pramlocha says - Nine hundred and seven years, six months and three days, have passed in my company.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 33:

Rishih uvaacha -

Satyam bheeru vadasyetat parihaaso athavaa shubhe |

Dinamekam aham manye tvayaa saardhamihaasthitam ||

Rishi says - Are you telling the truth, or are you simply making fun of me? I feel as though I have just spent a day with you.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 34:

Pramlochaa uvaacha -

Vadshyaami anrutam brahman katham atra tavaantike |

Visheshena adya bhavataa prushtaa maargaanuvartinaa ||

Pramlochaa say - O great sage, how can I tell a lie to you when I am with you? Especially today, when you are wanting to perform your duties, and going on the path of dharma, how can I tell you a lie?

Sri Engal Aalwaan's Commentary:

Vadishyaami iti | Maargaanuvartinaa raaga krutam utpatham tyaktvaa vivekaat svadharma anusandhitsayaa parihaasa anarhena |

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 35:

Somah uvaacha -

Nishamya tat vachah satyam sa munih nrupanandanaah |

Dhik dhik maam iti ateevettham ninindaatmaanam aatmanaa | |

Soma said - Seeing that what she is telling is true, the *Muni* says, feeling very bad that such a thing happened - 'Shame on me'.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 36:

Munih uvaacha -

Tapaamsi nashtaani hatam brahma brahmavidaam dhanam |

Hruto vivekah kenaapi yoshit mohaaya nirmitaa | |

Kandu Maharshi says - All my tapas is destroyed. *Brahman*, the wealth of the *Brahmavits* - knowers of *Brahman* is lost for me. My *viveka* is destroyed. Someone has created woman only for delusion.

Sri Engal Aalwaan's Commentary:

Tapaamsi iti | Hatam brahma vismruto vedah |

Brahma hatam - *brahma* is lost means *Veda* is forgotten. Means I forgot *Vedas* (being immersed in sense pleasures).

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 37:

Oormishakaatigam brahma jnyeyam aatma jayena me |

Matireshaa hrutaa yena dhik tam kaamam mahaagraham | |

That *Brahman* who can be known by realizing the self, crossing over the *oormi shatkaas*. I wanted to cross over the *oormi shatkaas* and wanted to realize *Brahman* through realizing the self. That is destroyed. By *kaama*, that is destroyed.

Sri Engal Aalwaan's Commentary:

*Oormi iti | * Ashanaayaapipaase cha shoka mohou jaraamrutee |
Yugashah praanadhee deha dharmah te hi shat oormayah || iti |
Aatmajayah mano niyamah | Atretikaranam drashtavyam | Eshaa
brahma vishayaa matih |*

Aatma jaya is told as controlling the mind. *Urmi shatkas* are hunger (*ashanaaya*), thirst (*pipaasaa*), grief (*shoka*), delusion (*moha*), old age (*jaraa*) and death (*mrutyu*). Of these each pair in order (*yugashah*) are the attributes of *prana*, body (*deha*) and mind (*dheeh*). Hunger and thirst are related to *prana*, *shoka* and *moha* are related to mind and *jaraa* and *mrutyu* are related to body.

Aatmajaya told here is controlling the mind and *matireshaa hrutaa* means the knowledge of *Brahman* was lost.

Atra itikaranam drashtavyam - itikartavya means ordained duties attached to it. These are the necessary accessories to *brahma vidya*.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 38:

*Vrataani vedavedyaapti kaaranaani akhilaani cha |
Naraka graama maargena sangena apahrutaani me ||*

The Brahman who is known from the *Vedaas*, to realize that Brahman, whatever *vrataas* have to be performed, all those things, I who am going on the path to hell, because of attachment, they are all destroyed.

Sri Engal Aalwaan's Commentary:

Vrataani iti | Veda vedyam brahma, tat aapti kaaranaani |

Vrataani vedavedyaaptikaaranaani apahrutaani - means the *vratas* necessary to attain *Brahman* who is known from the *Vedas* is lost for me.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 39:

*Vinindyettham sa dharmajnyah svayam aatmaanam aatmanaa |
Taam apsarasam aaseenaam idam vachanam abraveet ||*

Despising himself thus, he told that *apsaras* thus.

Sri Engal Aalwaan's Commentary:
Vinindyeti | Aatmanaa manasaa |

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 40:

***Gaccha paape yathaa kaamam yat kaaryam tat krutam tvayaa |
Devaraajasya mat kshobham kurvantyaa bhaava cheshtitaih | |***

O bad woman, go away as you desire. Whatever *Indra*, *Devaraaja* had sent you to do, that you have done, you have done your duty. With all your charms, you have attracted me and destroyed my tapas.

Sri Engal Aalwaan's Commentary:

***Gaccha iti | Bhaava cheshtitaih bhaavaakhyaih cheshtitaih
vilaasaadyaih |***

Bhava cheshtitaih means through your fascinations

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 41:

***Na tvaam karomi aham bhasma krodha teevrena vanhinaa |
Sataam saptapadam maitram ushito aham tvayaa saha | |***

I am not going to burn you to ashes with the fire of my great anger. For *sajjanaas*, one following seven steps will become friend. I have lived with you for many hundreds of years.

Sri Engal Aalwaan's Commentary:

***Na iti | Sapta padaani saha gacchataam sataam maitram, kim punah
chirakaalam tvayaa sahoshitasya me |***

When following a *sajjana* for mere seven steps is enough to cause friendship, what to say of spending a long time with you.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 42:

***Athavaa tava ko doshah kim vaa kupyaami aham tava |
Mamaiva dosho atitaraam yena aham ajitendriyah | |***

Or, what is your fault in this? Why should I get angry with you? It is all my fault only that I am not controlling my senses.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 43:

*Yayaa shakra priyaarthinyaa kruto me tapaso vyayah |
Tvayaa dhik tvaam mahaa moham manjushaam sujugupsitaam ||*
In order to please *Indra*, you destroyed my *tapas*. You are like a box of great delusion.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 44:

Soma uvaacha -

*Yaavat ittham sa viprarshih taam braveeti sumadhyamaam |
Taavat galat svedajalaa saa babhoova ati vepathuh ||*
Soma said - As *Kandu Maharshi* started to show his anger, and was telling like this, she started shivering all over, and had drops of perspiration all over her body.

Sri Engal Aalwaan's Commentary:

*Yayaa iti | Moha manjooshaam mohana panjaram | Moha bhaajana
bhootaam jugupsitaam tvaam dhik iti anvayah |*
Moha Manjooshaa means a cage or box of delusion. Fie upon you, disgusting being the cause of delusion.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 45:

*Pravepamaanaam sa tadaa khinna gaatra lataam sateem |
Gaccha gaccha iti sakrodham uvaacha munisattamah ||*
She was trembling with fear, and was perspiring all over. The *rishi* with great anger, said 'Go away, go away'.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 46:

*Saa tu nirbhartsitaa tena vinishkramya tat aashramaat |
Aakaasha gaaminee svedam maaarja taru pallavaih ||*
Being sent off like that, she went out of the hermitage. She started to go on her way to *Deva Loka*. She wiped her sweat with leaves of the plants.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 47:

*Vrukshaat vruksham yayou baalaa tat agra aruna pallavaih |
Nirmaarjamaanaa gaatraani galat svedajalaani vai ||*
She went from tree to tree, plant to plant, wiping all her sweat with the leaves of those plants.

[Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 48:](#)

*Rishinaa yah tadaa garbhah tasyaa dehe samaahitah |
Nirjagaama sa romaanchah svedaroopee tat angatah | |*

The child which was in her womb, from *Kandu Maharshi*, came out in the form of drops of sweat from her body.

[Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 49:](#)

*Tam vrukshaa jagruhuh garbham ekam chakre to maarutah |
Mayaa chaapyaayito gobhih sa tadaa vavrudhe shanaih | |*

All the trees got hold of her drops of perspiration, which was having her child, and wind brought everything together and made it one. I with my rays nurtured that child, and that child grew up slowly.

[Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 50:](#)

*Vrukshaagra garbha sambhootaa marishaakhyaa varaananaa |
Taam pradaasyanti vo vrukshaah kopa esha prashaamyataam | |*

Born of the buds of the plants, and she is this excellent woman called *Maarishaa*, and that *Maarishaa*, the trees are going to give you, so please control your anger - *Soma* tells the *Prachetasaas*.

[Sri Engal Aalwaan's Commentary:](#)

*Vrukshaa iti | Vrukshaanaam agram pallavaani sa eva garbhah |
Vrukshaagra means the tip of trees which is the sprouting leaves.*

[Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 51:](#)

*Kandorapatyamevam saa vrukshebhyah cha samudgataa |
Mamaapatyam tathaa vaayoh pramlochaa tanayaa cha saa | |*

She is the daughter of *Kandu Maharshi*, she was also grown by the trees. She is the daughter of *Pramlochaa* and also of me, and also *Vaayu*.

[Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 52:](#)

*Sa chaapi bhagavaan kanduh ksheene tapasi sattamah |
Purushottammaakhyaatam vishnoraayatanam yayou | |*

That *Kandu*, when all his *tapas* got destroyed, went to *Vishnu's* abode called *Purushottama*.

Sri Engal Aalwaan's Commentary:

***Atha maarishaa janma anupayuktam api prasangaat sva dushkruta
praayaschittaadi roopam bhagavat stotraadikam kandu charita
shesham aakhyaati sa chaapi iti |***

Though what is going to come next is how *Bhagavaan* also appeared in front of *Kandu*, how he did *tapas*, and eulogized *Bhagavaan*, with the wonderful *Vishnu Stotra*, though not directly related to *Maarishaa's janma*, as a form of *prayischitta* for all the *dushkrutaas* done, this is going to be told now.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 53:

***Tatra ekaagramatih bhootvaa chakaara aaraadhanam hareh |
Brahma paaramayam kurvan japam ekaagra maanasah |
Oordhva baahuh mahaa yogee sthitvaa asou bhoopa nandanaah ||***

He focussed on *Paramaatman*, did *Vishnu's aaraadhana* there, doing *japa* on *Parabrahman's svaroopam*, he, with concentrated mind on *Paramaatman*, did *tapas*. Having raised his arms, this great *yogi*, in standing posture, did *tapas* on *Paramaatman*, *Vishnu*.

Sri Engal Aalwaan's Commentary:

Tatra iti | Brahma paaramyam brahma paara svaroopam |

Soma is telling this story of *Kandu Maharshi* to *Prachetasaas*.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 54:

Prachetasa oochuh -

***Brahmapaaram muneh shrotum icchaamah paramam svatam |
Japataa kandunaa devo yenaaraadhyata keshavah ||***

Prachetasaas said - *Prachetasaas* request *Soma* to tell the story of how he did the *tapas*, and how he eulogized *Paramaatman Keshava*, that great *stotra*, doing the *japa* of which he worshipped *Keshava*.

Now, *Soma* tells about *Kandu Maharshi's Vishnu stotra*.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 55:

Somah uvaacha -

Paaram param vishnuh apaarapaarah parah parebhyah paramaatha

roopee |

Sa brahma paarah para paara bhootah parah paraanaam api
paarapaarah | |

Soma said - See below commentary.

Sri Engal Aalwaan's Commentary:

Paaram param iti | Paaram param samsaaraadhvanah param paaram
antah * So adhvanah paaramaameti * yamadhvanah paaram ushanti
yoginah * iti shruti puraanaabhyaam | Yat vaa paramparayaa guru
sampradaayaa avicchedena upadeshyam rahasyam vastu; yathaa
cchaandogye * Tadvaitad brahmaa prajaapataya uvaacha prajaapatih
manave manuh prajaabhyah * iti; * Evam paramparaa praaptam imam
viduh * iti cha | Apaara paarah para teera karma samaaptou iti
dhaatoh * yat vaktum naiva paaryata ityaadou shakyaarthe prayoga
darshanaat lakshanayaa paarah shaktih, apaara paarah ananta shaktih
ityarthah; * Paraasya shaktih vividhaiva shrooyate * ityaadi shruteh |
Yadvaa paaram yasya naasti so apaarapaarah; aparimita parimaana
itivat nirdeshah | * Na te vishno jaayamaano na jaato deva mahimnah
paramantamaapa * iti shruteh | Athavaa apaarasya asamaaptasya
apoornasya yajnyaadi karmanah paarah sva keertana smaranaadinaa
paarayitaa samaapakah poorako vaa | * Vishnurvai yajnyasya
durishtam paati ityaadi * viduh krushnam braahmanaah tattvato ye
teshaam raajan sarva yajnyaah samaaptaah * Sarvam karoti nischidram
naama sankeertanam tava * ityaadi vaa | Parah parebhyah kaaranatva
niratishaya aanandatva aadinaa parebhyah brahmaadibhyah parah |
Paramaatha roopee brahmaadivat na vinaashi vigrahaah, api tu sarva
shakti aashraya paramaatha divya vigrahaah, parama prayojana
aananda svaroopo vaa | Brahma paarah brahmanah pradhaanasya,
paarah avasaana bhoomih | Aarsho linga vyatyayah | Yat vaa sa
brahma paarah sa brahmanah sa vedaan vaidikaan paalayati iti sa
brahma paarah | Ralayoramedah | Para paara bhootah pradhaana
apekshayaa paarah samashti purushah, tasya paara bhootah, *
Pradhaana pumsoh ajayoh kaaranam * ubhou etou leeyete
paramaatmani iti cha darshanaat | Yat vaa pareshaam paraspara
bhinnaanaam vastoonaam paara bhootah asankarakrut maryaada
bhootah * Esha seturvidhaarana iti shruteh | Parah paraanaam

*parebhyo nitya muktebhyah jagat yonitva sheshitvaadibhyah parah |
Paara paarah sarva paara bhootah kaalah tasya api paarah avasaana
bhoomih * Kaalam sa pachata iti | Yat vaa paaraanaam poorakaanaam
vyomaadi vibhu dravyaanaam, paarah poorayitaa | Pruupaalana
pooranayoh iti dhaatornijantaat pachaadyat cha | * Tena idam
poornam purushena sarvam iti | Athavaa paalaanaam paalah
ralayoramedah * Esha hi idam sarvam gopaayati iti * Na hi paalana
saamarthyamrute sarveshvaram harim * iti cha |*

Paaram param means the end of the path of *samsaara*. End of *samsaara* is *Vishnu's Parama Pada*, one who does *upaasanaa* reaches that *Parama Pada*. *Bhagavaan* is in *Parama Pada*, and He is also said to be *Parama Pada*. One who is on the other end of *samsaara*, one who crosses over *samsaara* reaches Him. *Bhagavan* is also the means to cross over the *samsara*. In the unbroken tradition of *Guru* and *Shishya*, that secret *upadesha* is taught, this is told in *Chaandogya*, how it is passed on from *aachaarya* to *shishya*, in the unbroken tradition of *aachaarya shishya parampara*, that can also be taken as meaning of *Paaram param*. *Bhagavad Geetha pramaana* is also given here - where *Krishna* says to *Arjuna* that whatever *yoga* He is teaching him is taught in the *guru shishya parampara*. *Apaara paara* is explained as unending powers - *Vishnu* has got *ananta shakti*, that which cannot be told fully; this is told in *Upanishads* in many ways; His *paraa shakti* is manifold, it is natural to Him; He is *sarva shakta*, *ananta shakta*. There is no end to Him. He is of incomparable proportion. He is *sarva vyaapta*, *vibhu*. Nobody can know Your greatness, He is *vibhu svaroop*, and He is *gunatah bruhatvam*, *svaroopatah bruhatvam*. Or, *yajnya* and other *karmaas*, when they are not yet completed, He makes it complete when one does His *keertana*, or *smarana*, this is also the meaning of *apaara paarah*. Those *braahmanaas* who realize *Krishna* as He is, all their *yajnyaas* are as good as completed. Just Your *naama sankeertana* will make everything fulfilled. He is superior to *Brahma* and others in the aspects of He is the single cause of everything, He is *upaadaana kaarana*, *nimitta kaarana*, *sarva kaarana*, *eka kaarana* of the entire *jagat*, *Chaturmukha Brahma* and others are created by Him, they are all *srujyaas*, and He is *srashta*, His *svaroopa* is *niratishaya aananda*. *Paramaarth* *roopee* is told as He is not like *Brahma* and others, who also have a limited life span, *Brahma's* life is a hundred years, and after that he

also gets merged into his *kaarana*, everything gets merged into *Paramaatman* in *praakruta pralaya* and again they are all created; though *chetanaas* are all *nitya*, eternal, they are born again and again as they are *karma vashyaas*. Up to *Chaturmukha Brahma*, everyone's lifespan is limited. *Paramaatman* has divine auspicious *divya mangala vighraha*, which is eternal unlike *Chaturmukha Brahma* and others. This *divya mangala vighraha* is the abode of *sarva shakti*, all powers, it is real and auspicious and eternal. Those who attain Him, they enjoy the bliss of communion with Him, this is *parama purusha artha* for all. *Brahma paarah* - here, the meaning of word *Brahma* is *prakruti*, *pradhaana*, matter. The word *brahma* is used in many senses even in the *Shrutis* and *Smrutis*. He is the ultimate, the end of *pradhaana*, that is, that *pradhaana* also merges into Him during *pralaya*. Or it can also be taken as that the *vaidikaas* who have mastered the *Vedaas*, He nurtures, looks after, protects them. Meaning of *para* is the *samashti purusha*, the collectivity of all the sentients; during *pralaya*, all sentients are merged into *avyakta*. *Avyaktam akshare leeyate, aksharam tamasi leeyate*. In a form which cannot be differentiated as to what is *pradhaana*, what is *chetana*, they go and stay with *Paramaatman*, as though with *ekee bhaava*. How can be *chetanaas* be told as *para*, means with respect to *avyakta*, they can be told as *para*, they are superior to the *avyakta*. He is the cause of *pradhaana* and *chetanaas*; both of them go and merge into *Paramaatman*, they go and stay one with Him. *Samashti purushaas* also go and join unto *Paramaatman*. He is the One who is the abode of even that during *pralaya*, everything merges unto Him. Or, one more meaning can be told as all those objects which are mutually different, they don't get mixed up, there are innumerable *chetanaas*, and every *chetana* when created will have its own body, whether it is *keeta*, *manushya*, *deva*, *gandharva*, *yaksha*, the individual *karmaas* are all maintained, and there is no mixing up of anybody's karma with anybody else; this is called *asaankarya*. For mutually different objects, He maintains their *svabhaava*, *svaroopa*, separately without any two getting mixed up. He is also superior to *nityaas* and *muktaas*, because He is the cause of the entire world, and *nityaas* and *muktaas* cannot create, and cannot involve in *srushti*; in those aspects, *Bhagavaan* is superior to them, and also He is the master of all, and everything is *shesha bhoota* to Him. *Paara paarah* - first word *paara* means *kaala*, He is the resting place, or controller of *kaala* also;

everything is resting in Him, and He is ultimate, where all realities go and stay with Him, being supported by Him, and controlled by Him. *Kaala* is the controller of everything in this *prakruti mandala*. *Kaala* has no control in *Parama Pada*, where *Paramaatman* controls everything there. He is also the fulfiller of even *vyoma* and others, *vyoma* is said to be *vibhu*, *aakaasha*, He is *antaryaami* of *aakaasha* also; where *aakaasha* does not exist, He exists; He is *vibhu*. Everything is filled with *Paramaatman* only. He is also the protector of the protectors. But for *Hari*, who is all protector, nobody else can protect. Without His *sankalpa*, nobody can even protect anyone else.

In this one *shloka*, *Kandu Maharshi* eulogizes *Paramaatman* as superior to everything else, *svetara samasta vilakshana*, He is *Parama Sheshi*. Starting with everything, *avyakta*, *pradhaana*, *samashti purushaas*, *muktaas*, *nityaas*, *kaala*, *aakaasha*, everything is controlled by Him, and everything rests in Him. He is the sole creator of this entire world. He is superior to *Chaturmukha Brahma* and others.

Recap: In the previous session, we had studied about how *Maitreyar* asks two doubts to *Paraasharar*, when he started to talk about *Daksha*. *Daksha* was born to *Prachetasaas*, and earlier was also born to *Brahma* of his right thumb which was in a different *manvantara* the *Swaayambhuva Manvantara*; now it is *Chaakshusha Manvantara* - this is how *Paraasharar* clarified that doubt. Then *Maarishaa* the daughter of *Soma*, and *Daksha* is the grandson. It is told that *Soma* marries *Daksha's* daughter. This seems like there are some inconsistencies here. All these are clarified by *Paraasharar*, as during those times, there was no concept of elder and younger for *rishis* and *devaas*, they were all very exalted and had lot of knowledge, they used to live for a long time; elder or younger was decided based on the knowledge they had and their superior powers. *Daksha* and others are born again and again, in every *yuga* and *manvantara*. Like this, all the doubts are clarified. Now, *Maitreyar* asks *Paraasharar* about *Daksha's srushti*.

[Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 85:](#)
[Maitreyah -](#)

*Devaanaam daanavaanaam cha gandharva uraga rakshasaam |
Utpattim vistarena iha mama brahman prakeertaya | |*

Maitreyar asks how Daksha created the devaas, daanavaas, gandharvaas, uragaas, raakshasaas, etc. Maitreyar is asking that he wants to know in detail.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 86:

Sri Paraasharah -

*Prajaa srujeti vyaadishtah poorvam dakshah svayambhuvaa |
Yathaa sasarja bhootaani tathaa shrunu mahaamune | |*

Sri Paraasharar - As per the order of Chaturmukha Brahma, he created people and expanded the mankind. How he created beings, listen to me, O great sage.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 87:

*Maanasaani eva bhootaani poorvam daksho asrujat tadaa |
Devaan rusheen sa gandharvaan asuraan pannagaan tathaa | |*

First Daksha created the maanasa putraas, from his sankalpa itself - devaas, rishis, gandharvaas, asuraas, pannagaas, various classes.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 88:

*Yadaa sa srujamaanasya na vyavardhanta taah prajaah |
Tatah sanchintya sa punah srushti hetoh prajaapatih | |*

When he created, through sankalpa, these devaas, rishis, gandharvaas, etc., they did not further expand their kind. Again he wanted to create, so he started to think.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 89:

*Maithunena eva dharmena sisrukshuh vivhdhaah prajaah |
Asiknim upayeme atha veeranasya prajaapateh |
Sutaam sutapasaa yuktaam mahateem loka dhaarineem | |*

He wanted to create through union. Prajaapati Veerana's daughter, Asikni - he married her. Asikni was endowed with great tapas, and was support of the whole world.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 90:

*Atha putra sahasraani vairunyaam pancha veeryavaan |
Asiknyaam janayaamaasa sarga hetoh prajaapatih | |*

Daksha Prajaapati, in order to create and expand mankind, in *Asikni*, *Veerana's* daughter, he had 5000 sons.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 91:

*Taan drushtvaa naarado vipra samvivardhayishoon prajaah |
Sangamy priya samvaado devarshih idam abraveet | |*

Now, *Naarada* sees these five thousand children, sons of *Daksha Prajaapati*; they were all interested in procreating more. He went to them and in kind words told them thus.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 92:

*He haryashvaa mahaaveeryaah prajaa yooyam karishyatha |
Eedrusho drushyate yatno bhavataam shrooyataam idam | |*

They were called *Haryashvaas*. He said - O *Haryashvaas* of great valour, you want to create more, I see that you are getting engaged in procreation, do listen to me now.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 93:

*Baalishaa bata yooyam ye naasyaa jaaneetha vai bhuvah |
Antah oordhvam adhah cha eva katham srakshyatha vai prajaah | |*

You seem to very childish, because you don't know what is there above or below, what is inside this earth; you don't know anything about this earth, how do you create?

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 94:

*Oordhvam tiryak adhah cha eva yadaa apratihataa gatih |
Tadaa kasmaat bhuvo na antam sarve drakshyatha baalishaah | |*

When you can go, you are unstoppable, and you are capable of going above, below, everywhere, why are you not going to see the ends of the world? You seem to be now knowledgeable, you are childish.

Sri Engal Aalwaan's Commentary:

*Oordhvam iti | Yathaa pratihata gatih iti atra apratihata iti
padacchedah |*

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 95:

Te tu tat vachanam shrutvaa prayaataah sarvato disham |

Adyaapi no nivartante samudrebhya ivaapagaah ||

They listened to *Naarada's* words, and thought that what *Naarada* is telling is right. We should go and see what is there above and below the earth, and find out and then only we should create. They went all around in all directions, and till now they have not returned, just like rivers which go and join the ocean, never come back.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 96:

Haryashveshu atha nashteshu dakshah praachetasah punah |

Vairunyaam atha putraanaam sahasram asrujat prabhuh ||

When the *Haryashvaas* were lost, *Praachetasaas'* son *Daksha*, created another thousand children, in *Vairuni*.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 97:

Vivardhayishavaste tu shabalaashvaah prajaah punah |

Poorvoktam vachanam brahman naaraadena eva noditaah ||

They were called *Shabalaashvaas*. Again *Naarada* approaches them and tells them the same thing - without knowing the end of the world, why are you engaged in this creation? You seem to be very childish. You are not knowledgeable.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 98:

Anyonyam oochuh te sarve samyak aaha mahaamunih |

Bhraatruunaam padavee cha eva gantavyaa na atra samshayah ||

The *Shabalaashvaas* told each other that what *Naarada* is telling is correct, we should also follow our brothers, who went all around to know the ends of the earth. There is no doubt about this.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 99:

Jnyaatvaa pramaanam pruthivyaah cha prajaah srakshyaamahe tatah |

Te api tena eva maargena prayaataa sarvatomukham |

Adyaapi na nivartante samudrebhya ivaapagaah ||

Let us know the limits of the earth, and then let us create more people.

They also went just like their brothers, all around in all directions. They also have not returned till now, just as the rivers which go and join the oceans never come back.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 100:

***Tatah prabhruti vai bhraataa bhraatuh anveshane dvija |
Prayaato nashyati tathaa tat na kaaryam vijaanataa ||***

Paraasharar is giving an advice here. From that time onwards, a person who goes searching after his lost brothers never returns. One who is knowledgeable should not go searching for a brother who is lost; he will also be lost.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 101:

***Taan cha api nashtaan vijnyaaya putraan dakshah prajaapatih |
Krodham chakre mahaabhaago naaradam tam shashapa cha ||***

Knowing that even *Shabalaashvaas* were lost just like *Haryashvaas*, *Daksha Prajaapati* became very angry with *Naarada*, and cursed him.

Sri Engal Aalwaan's Commentary:

***Taan iti | Naarada shaape vaayuh * Shabalaashveshu nashteshu
dakshah kruddho ashapat dvijam | Naaradam naashameheeti garbha
vaasam vaseti cha | Tadaa dakshassutaam praadaat priyaam vai
parameshtine | Tasmaat sa naarado jajnye bhooya shaapa bhayaat
rishih * iti ||***

Vaayu Puraana tells like this - *Daksha Prajaapati* on seeing that even *Shabalaashvaas* were also lost, he cursed *Naarada* that 'Be born again in the womb, be born on this earth'. Then *Daksha* gave his daughter *Priyaa* to *Parameshti*, *Naarada* was born as the son of *Parameshti* and *Priyaa*, because of the curse.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 102:

***Sarga kaamah tato vidvaan sa maitreya prajaapatih |
Shashtim daksho asrujat kanyaah vairunyaamiti na shrutam ||***

Being interested in creation again, *Daksha Prajaapati* created 60 daughters, in *Vairuni*, is what I have heard, says *Paraasharar*.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 103:

*Dadou sa dasa dharmaaya kaashyapaaya trayodasha |
Sapta vimshati somaaya chatasro arishtanemine | |*

Out of these 60 daughters, he gave 10 daughters in marriage to *Dharma*, and 13 daughters to *Kaashyapa*. He gave 27 daughters in marriage to *Soma*, and 4 daughters to *Arishtanemi*.

Sri Engal Aalwaan's Commentary:

*Dadou iti | Daakshaayaneenaam samjynaa vamsho vistarena vaktum
dadou iti anuvaadah | Satavimshati iti supo luk |*

He will tell how they expanded. And also their names.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 104:

*Dve cha eva bahuputraaya dve cha eva aangeerases tatha |
Dve krushaashvaaya vidushe taasaam naamaani me shrunu | |*

He gave 2 daughters in marriage to *Bahuputra*, 2 to *Aangirasa*, 2 he gave to *Krushaashva*. I will tell you their names, listen to me.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 105:

*Arundhatee vasurjaamee langhaa bhaanuh marudvatee |
Sankalpaa cha muhurtaa cha saadhyaa vishva cha taadrushee |
Dharma patnyo dasa tu etaah taasvapatyaaani me shrunu | |*

Dharma's wives names are being told here. He gave 10 daughters, *Arundathi*, *Vasu*, *Jamee*, *Langhaa*, *Bhaanu*, *Marudvati*, *Sankalpaa*, *Muhoortaa*, *Saadhyaa* and *Vishvaa*. The children which they had - listen to me.

Sri Engal Aalwaan's Commentary:

*Arundhatee iti | Etaa arundhatyaadyaah praachetasasya dakshasya
sutaah dasa dharmapatnayah, poorvoktaah shradhaadyaah
trayodasha tu svaayambhuvasya dakshasya iti avirodhah |*

Arundathi, *Vasu*, *Jaamee*, *Langhaa*, *Bhaanu*, *Marudvati*, etc. - are all told, are *Dakshaa's* daughters given in marriage to *Dharma*. Earlier also it was told that *Dakshaa's* 13 daughters were given in marriage to *Dharma*, that is in another *Manvantara*, the *Svaayambhuva Manvantara*; so there is no contradiction.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 106:

***Vishve devaah tu vishvaayaah saadhyaah saadhyanaajanaayata |
Marudvatyaam marudvanto vasoh cha vasavah smrutaah |
Muhoortaah tu muhoortaayaam jaataa bhaanoh tu bhaanavah | |***

Vishvaa's sons were called as Vishve Devaas. Saadhya gave birth to Saadhya Devaas, called Saadhyaas. Marudvati gave birth to Marudvaans. Vasu's children were called Vasus - ashta Vasus. Muhoortaa gave birth to Muhoortaas. Bhaanu gave birth to Bhaanus, Aadityaas.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 107:

Langhaayaah tu suto ghosho nagaveethee tu jaamijaa | |

Langhaa's son was Ghosha, Jaamee gave birth to Naagaveethi.

Sri Engal Aalwaan's Commentary:

Langhaayaa iti | Naagaveethih devayaana utara veethih |

Naagaveethi is also the name for the North Street, the Devayaana.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 108:

***Pruthivee vishayam sarvam arundhatyaam ajaayata |
Sankalpaayaah tu sarvaatmaa jajnye sankalpa eva hi | |***

Everything related to Pruthivi was born from Arundathi. From Sankalpaa was born the one who controls everything, the Sankalpa itself.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 109:

***Ye tu aneka vasupraanaa devaa jyotih purogamaah |
Vasavo ashtou samaakhyaataah tesaam vakshyaami vistaram | |***

They are all children of Dharma through his 10 wives. Those whose strength are the wealth, powerful rays, they are called as Vasus, I am going to tell you about them.

Sri Engal Aalwaan's Commentary:

***Eteshaam dharma putraanaam madhye vasu putraah aapaadayo ashtou
trayah trimshat devaah antahpaatitvena prasiddhaah iti aaha - ye tu iti***

| *Aneka vasu praanaah anekam vasu dhanam rashmih vaa praano balam
yeshaam te | Jyotih purogamaah agni mukhyaah * Vasoonaam asmi
paavakah * iti smruteh |*

In *Bhagavad Gita* it is told - Among the *Vasus*, I am *Paavaka*, there is a *Vasu* called *Paavaka*. There are 8 *Vasus*.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 110:

*Aapo dhruvah cha somah cha dharmah cha eva anilo analah |
Pratyoooshah cha prabhaasah cha vasavo naamabhih smrutaah | |*

Their names are *Aapa*, *Dhruva*, *Soma*, *Dharma*, *Anila*, *Anala*, *Pratyoosha*, *Prabhaasa*.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 111:

*Aapasya putro vai stabdhah shramah shaanto dhunih tathaa |
Dhruvasya putro bhagavaan kalo loka prakalaanah | |*

Aapa had 4 children, *Stabdha*, *Shrama*, *Shaanta*, *Dhuni*. *Dhruva*'s son was *Kaala*.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 112:

Somasya bhagavaan varcho varchasvee yena jaayate | |

Soma's son was *Varchas*, and because of him one becomes a *Varchasvi*, one who has an aura around him.

Sri Engal Aalwaan's Commentary:

*Somasya iti | Yena varchasaa jano varchasvee jaayate sa varcho
adhidaivatam |*

He is *adhi devataa* for that *Varchas*; people who are knowledgeable have *varchas* around them.

In *Upanishads*, it is said that "Your face is radiating your knowledge of *Brahma Vidya*".

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 113:

*Dharmasya putro dravino hutahavyavah tathaa |
Manoharaayaam shishirah praano atha ramanah tathaa | |*

Dharma through his wife *Manoharaa*, had *Dravina*, *Hutahavyava*, *Shishira*,

*Praana and Ramana. There is one more way of splitting -
Huta and Havyavah.*

Sri Engal Aalwaan's Commentary:

Dharmasya iti | Manoharaayaam dharmaat iti sheshah |

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 114:

Anilasya shivaa bhaaryaa tasyaah putro purojavah |

Avijnyaatagatih cha eva dvou putrou anilasya tu ||

Anila's wife was Shivaa, and her sons were Purojava and Avijnyaatagati.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 115:

Agni putrah kumaarah tu sharastambe vyajaayata |

Tasya shaakhaa vishaakhascha naigameyah cha prushtajaah ||

Agni Putra was Agni's son earlier, he was born in Shatastambha. Shaakha, Vishaakha, Naigameya are the younger brothers of Kumaara.

Sri Engal Aalwaan's Commentary:

Agni putrah iti | Agni putrah poorvam agneh putrah | Yat vaa agni

putrah kumaarah tasya kumaarasya indraahata prushta deshaat jaato

naigameyah, shaakhaa vishaakhou skanda srushtou |

Or also, Agni's son is Kumaara, Naigameya was born of the back portion of Kumaara.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 116:

Apatyam kruttikaanaam tu kaartikeya iti smrutah ||

Kruttikaa's son is known to be Kaartikeya.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 117:

Pratyooashasya viduh putram rishim naamna atha devalam |

Dvou putrou devalasya api kshamaavantou maneeshinou ||

Pratyooashaa's son is Devala Rishi. Devala has two children who had a lot of tolerance and were very knowledgeable.

Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 118:

Bruhaspateh tu bhaginee varastree brahmachaarinee |

Yogasidhaa jagat krutnam asaktaa vicharayuta |

Prabhaasasya tu saa bhaaryaa vasoonaam ashtamasya ha ||

Bruhaspati had a sister, called Varastree, a Brahmachaarini, she had a lot of yogic powers. She was going around in the world with a lot of virakti, being dispassionate with everything. The eighth Vasu is Prabhaasa.

Varastree became the wife of Prabhaasa.

In another translation, the name is told as Yogasiddhaa.

Sri Engal Aalwaan's Commentary:

Bruhaspateh iti | Asaktaa viraktaa |

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 119:

Vishvakarma mahaabhaagah tasyaam jajnye prajaapatih |

Kartaa shilpa sahasraanaam tridashaanaam cha vardhakah ||

In her (Varastree), Vishvakarma was born. He had created thousands of sculptures, and was also the sculptor of all the gods.

Sri Engal Aalwaan's Commentary:

Vishva karma iti | Tasyaam vishva karmaa |

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 120:

Bhooshanaanaam cha sarveshaam kartaa shilpavataam varah |

Yah sarveshaam vimaanaani devaadeenaam chakaara ha |

Manushyaah cha upajeevanti yasya shilpam mahaatmanah ||

He had also created all the ornaments of the gods, and excellent among the sculptors. He also created the vehicles for all the gods. And human beings make a living out of the art of sculpting, which is Vishvakarma's art.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 121:

Ajaikapaat ahirbudhnyah tvashtaa rudrah cha veeryavaan |

Tvashtuh cha api aatmajah putro vishvaroopo mahaatapaah ||

Ajaikapaat, Ahirbudhnya, Tvashtaa, Rudra, were born through Prabhaasa. Tvashtu's son was Vishvaroopo.

Sri Engal Aalwaan's Commentary:

*Ajaikapaat iti | Ajaikapaadaadi rudrah chatushkam cha tasyaam
prabhaasa bhaaryaayaam eva jajnye | Vishvaroopaanto atra vasu
santaanah |*

Vishvaroopa being Tvashtru's son is told in the Vedaas also. Tvashtru is the son of Vishvakarma.

The names comprising the lineage are told here. Now the ekaadasha Rudraas are being told here.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 122:
*Harah cha bahuroopah cha tryambakascha aparaajitah |
Vrushaakapih cha shambhuh cha kapardee raivatah tathaa | |*

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 123:
*Mruga vyaadhah cha sharvah cha kapaalee cha mahaa mune |
Ekaadasha ete kathitaa rudraah tribhuvaneshvaraah | |*
Hara, Bahuroopa, Tryambaka, Aparajita, Vrushaakapi, Shambhu, Kapardee, Raivata, Mrugavyaadha, Sharva, Kapaalee, are the eleven Rudraas.

Sri Engal Aalwaan's Commentary:
*Evam rudra prasangaat praak uktaan brahma putraan neela
lohitaamshaan rudraan hara aadi naamabhih nirdishati harah cha iti |
Athavaa prabhaasa bhaarya soona vastrayo rudraah, tvashta soonavo
ashtou tat anvaye parishishtaah rudraah iti |*

One interpretation is: In Chapter Eight, we saw the Brahma started to create the Rudraas, starting with Neela Lohita. These Rudraas are the amsha of Neela Lohita only. Their names are given as Hara, Bahuroopa, Tryambaka, etc. Or, it can be told as: Through Prabhaasa, three Rudraas were born, Anekapaada, Ahirbudhnya and Rudra. Tvashtru's eight sons were the remaining eight.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 124:
*Shatam tu ekam samaakhyaatam rudraanaam amita oujasaam |
Kaashyapasya tu bhaaryaa yaah taasaam naamaani me shrunu |*

Aditih ditih danuscha eva arishtaa cha surasaa kashaa ||

These *Rudraas* had great *ojas*; they are told as hundred also, and one also. Now, listen to the names of the wives of *Kaashyapa*. *Aditi*, *Diti*, *Danu*, *Arishtaa*, *Surasaa*, *Kashaa*, ...

Sri Engal Aalwaan's Commentary:

Shatam tu ekam iti | Shatam tu evam iti cha paathah | Evam rudraanaam shatakam samaakhyaatam | Idam shatakam eeshvara srushtam iti kechit | Atra shata shabdo ananta vachanah |

There is a *paatha antara* - *shatam* to *evam*. Whether *Rudra* is one or hundred is discussed in the *Poorva Meemaamsa*. For those *karmaas* where there is one *Rudra*, this is how it will be told. Where there are hundred *Rudraas*, this is how it will be told. *Rudraas* are innumerable, it is also told; out of this, eleven are prominent.

Aditih iti | Adityaadah kaashyapa striyah | Surasaa khasheti cha paathah |

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 125:

Surabhih vanitaa cha eva taamraa krodhavashaa ilaa | Kadruh munischa dharmajnya tat apatyaani me shrunu |

... *Surabhi*, *Vanitaa*, *Taamraa*, *Krodhavashaa*, *Ilaa*, *Kadru*, *Muni*, the 13 wives of *Kashyapa*. Now, listen about their children.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 126:

Poorva manvantare shreshtaa dvaadashaa san surottamaah | Tushitaa naama te anyonyam oochuh vaivasvate antare ||

In the earlier *Manvantara*, there were 12 gods, they were called *Tushitaas*, group of gods. In *Vaivasvata Manvantara*, they met and discussed like this.

Sri Engal Aalwaan's Commentary:

Poorva iti | Poorva manvantare dviteeye svaarochisha manvantare ye tushitaanaama devaa aasan, te vaivasvate saptame manvantare |

In the second *Manvantara* called *Svaarochisha Manvantara*, *Tushitaa* was the name of the group of gods. The same gods, in the sixth *Manvantara*, are talking like this.

[Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 127:](#)

Upasthite ati yashasah chaakshushasya antare manoh |

Samavaaeyeekrutaa sarve samaagamyaa parasparam ||

They came together in the *Chaakshusha Manvantara*, which is the 6th *Manvantara*, and spoke to each other like this.

[Sri Engal Aalwaan's Commentary:](#)

Upasthita iti | Upasthite aasanne chaakshushasya shashtasya

manvantare parasparam samaagamyaa samavaaeyeekrutaa anyonyam

oochuh iti poorvena anvayah |

[Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 128:](#)

Aagacchata drutam devaah aditim sampravishya vai |

Manvantare prasooyaamah tannah shreyo bhavet iti ||

They all mutually had a conversation that let us all get into the womb of *Aditi*, and be born in the *Vaivasvata Manvantara*, the seventh *Manvantara*, and it will do all good for us.

Tushitaa devaas, who were in the *Svaarochisha Manvantara*, met in the *Chaakshusha Manvantara*, and said that in the next *Manvantara*, the *Vaivasvata Manvantara*, let us get into *Aditi's* womb and be born to here - it will be all good for us.

[Sri Engal Aalwaan's Commentary:](#)

Katham oochuh iti aaha aagacchata iti | Manvantare saptame aditim

sampravishya prasooyaamah tannah shreyah iti |

[Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 129:](#)

Evam uktvaa to te sarve chaakshushasyaantare manoh |

Maareechaat kaashyapaat jaataa adityaa daksha kanyayaa ||

Having spoken thus in *Chaakshusha Manvantara*, *Kashyapa* who is the son of *Mareecha*, and *Kashyapa's* wife *Aditi*, who is daughter of *Daksha*, through her, they were born.

[Sri Engal Aalwaan's Commentary:](#)

Etan nigamayati evam uktvaa iti |

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 130:

*Tatra vishnuh cha shukrah cha jajnyaate punareva hi |
Aryamaa cha eva dhaataa cha tvashtaa pooshaa tathaa eva cha ||*
Then, Vishnu and Indra were again born. In the same way, Aryamaa, Dhaataa, Tvashtru, Pooshaa, were also born.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 131:

*Vivasvaan savitaa cha eva mitro varuna eva cha |
Amshuh bhaga cha atitejaa aadityaa dvaadasha smrutaah ||*
Also Vivasvaan, Savitaa, Mitra, Varuna, were also born. Amshu, Bhaga, were all the 12 Aadityaas, who had great tejas. They were the Dvaadasha Aadityaas.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 132:

*Chaakshusya antare poorvam aasan ye tushitaah suraah |
Vaivasvate antare te vai aadityaa dvaadasha smrutaah ||*
Those gods known as Tushitaas in Chaakshusha Manvantara, in the Vaivasvata Manvantara, they only came to be known as Dvaadasha Aadityaas.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 133:

*Yaa sapta vimshati proktaah soma patnyo atha suvrataah |
(Sarvaa nakshatra yoginya stannaamnah cha eva taam smrutaah |)
Taasaam apatyaani abhavan deeptaani amita tejasaam ||*
It was told that Daksha gave 27 daughters to Soma. And they were all associated with Nakshatraas, Ashvini, Bharani, etc. They also had a lot of children who had a lot of tejas.

Sri Engal Aalwaan's Commentary:

*Bhagavatah prati manvantaram prati yugam cha avataaram triteeye
amshe vakshyati | Aditi vamshaat anantara praaptam api diti aadi
vamsham prahlaada charita aadi vistara vivakshyaa ante vakshyan
madhye svalpatvaat shishta daksha kanyaa vamsham aaha yaa sapta
vimshati iti |*

In the Third *Amsha* of *Vishnu Puraana*, *Bhagavaan's avataara* which happens in every *Manvantara* is going to be told. about *Soma's* wives and their children is going to be told here. Before *Soma's vamsha*, *Diti's vamsha* should have been told - after *Aditi's vamsha*, in order. *Diti vamsha* was not told because *Prahlaada charita* comes, which is going to be told in great detail; in order to tell it in great detail, it will not be told here. Whatever little was left regarding remaining of *Daksha kanyaas* will be concluded and then *Prahlaada charita* will be told.

[Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 134:](#)

[Arishta nemi patneenaam apatyaani iha shodasha ||](#)

Now, *Arishtanemi's* 16 children, through his wives, I am going to tell you that.

[Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 135:](#)

[Bahu putrasya vidushah chatasro vidyutah smrutaah ||](#)

The knowledgeable *Bahuputra*, his four *Vidyuts* are known. Whether they are children or wives, different commentaries tell differently.

[Sri Engal Aalwaan's Commentary:](#)

[Bahu putrasya iti | Chatasro vidyutah kapilaatirakta peeta sita varnaah |](#)

Kapilaa, *Atirakta*, *Peeta*, *Sitavarna* - brown, dark red, yellow, white colours. *Gita Press* commentary tells them as wives, as *Kapilaa* is told as *Daksha kanyaa*.

[Sri Vishnu Puraana, Amsha 1, Chapter 15, Shloka 136:](#)

[Pratyangirasajaa sreshtaah rucho brahmarshi satkrutaah ||](#)

Now, born of *Pratyangiras*, the *Rig mantraas*, which are *shreshta mantraas*, well honoured, respected by *Brahmarishis*, are told.

[Sri Engal Aalwaan's Commentary:](#)

[Pratyangirasajaa iti | Pratyangirasah pratyangiraakhyaa ruchah * yaam kalpayanti iti aadyaa trimshat mantraah |](#)

The *Rk mantraas* are called *Pratyangira mantraas*. There are thirty *mantraas* told. These are coming in *Atharva Veda*, in the

first sookta of the 10th Kaanda.

[Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 137:](#)

(Bhru) Krushaashvasya tu devarsheh devapraharanaah smrutaah ||

From *Krushaashva*, the *abhimaani devataas* of the weapons of the *devaas* were born.

[Sri Engal Aalwaan's Commentary:](#)

(Bhru) Krushaashva iti | Praharanaah shastra devataah |

[Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 138:](#)

Ete yugasahasraante jaayante punareva hi |

Sarve devaganaah tatta trayah trimshat tu cchandajaah |

Teshaam api iha satatam nirodho utpattih uchyate ||

At the end of the *yuga*, they are again born. All the *deva ganaas* told - 33 in number, *Dvaadashaadityaas*, *Ekaadasha Rudraas*, *Ashta Vasus*, *Ashvini Devataas* are told in one place, *Indra* and *Prajaapati* are told in another place; out of their own willing, they are born again and again, at the end of thousand *yugaas*, all the *deva ganaas*. Out of this, 33 are born of their own will. Their creation and destruction is also told - all the time it happens repeatedly.

[Sri Engal Aalwaan's Commentary:](#)

Ete iti | Svacchandajaah svecchayaa jaataah | Nirodhah cha utpattih cha nirodhotpattih |

[Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 139:](#)

Yathaa sooryasya maitreya udayaastamayaaviha |

Evam deva nikaayaah te sambhavanti yuge yuge ||

Just like the rising and setting of the Sun happens everyday, in the same way, the host of *devaas* are also created again and again in every *yuga*.

[Sri Engal Aalwaan's Commentary:](#)

Yathaa iti | Yuge yuge prati yugam kalpa manvantaraadi |

In every *yuga*, *kalpa*, *manvantara*.

Now, *Diti's vamsha* will be told briefly. In this there is a mention of *Prahlada's* story.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 140:

*Dityaah putradvayam jajnye kaashyapaat iti na shrutam |
Hiranyakashipuh cha eva hiranyaakshah cha durjayah | |*

Paraasharar says - I have heard that *Diti* had two sons from *Kaashyapa*. They were *Hiranyakashipu* and *Hiranyaaksha* whom nobody can win over in war.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 141:

Simhikaa cha abhavat kanyaa viprachitteh parigrahaah | |

There was a daughter *Simhika* also, who married *Viprachitti*.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 142:

*Hiranyakashipoh putraah chatvaarah prathitoujasah |
Anuhlaadah cha hlaadah cha prahlaadah cha eva dharmavaan |
Samhlaadah cha mahaaveeryaa daitya vamsha vivardhanaah | |*

Hiranyakashipu had four children, *Anuhlaada*, *Hlaada*, *Prahlada* who was following dharma and a personification of dharma, and *Samhlaada*. They were very valiant. They expanded the *daitya vamsha*.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 143:

*Teshaam madhye mahaabhaagah sarvatra samadruk vashee |
Prahlaadah paramaam bhaktim ya uvaaha janaardane | |*

Among them, *Prahlada* had and displayed great *bhakti* towards *Janaardana*, and was a very great person. He had an equal disposition towards everything and everyone around him.

Briefly it is told here about *Prahlada*, about *Hiranyakashipu*, his deeds, and how *Prahlada* survived all that. We will see them in the next class.

So far in this section, we saw the *Daksha kanya vamsha* in detail, the daughters of *Daksha*, their names, their *vamsha*. *Diti's vamsha* will be told now. *Prahlada charitra* will be told in detail in future *adhyaayaas*.

Recap: In the previous session, we had just started to study about *Diti's*

vamsha, which Sri Paraasharar is telling Maitreyar.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 140:

*Dityaah putradvayam jajnye kaashyapaat iti na shrutam |
Hiranyakashipuh cha eva hiranyaakshah cha durjayah | |*

Paraasharar says - Diti and Kashyapa had two sons, Hiranyakashipu and Hiranyaaksha.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 141:

Simhikaa cha abhavat kanyaa viprachitteh parigrahaah | |

They also had a daughter called Simhikaa, who married Viprachitti.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 142:

*Hiranyakashipoh putraah chatvaarah prathitoujasah |
Anuhlaadah cha hlaadah cha prahlaadah cha eva dharmavaan |
Samhlaadah cha mahaaveeryaah daitya vamsha vivardhanaah | |*

Hiranyakashipu had four sons, who were very valiant, Anuhlaada, Hlaada, Prahlaada, Samhlaada. Out of them, Prahlaada was the embodiment of dharma. They were all very courageous, and were the ones who expanded the Daitya vamsha.

Now, Prahlaada's story is going to be told in detail. This starts to talk about the greatness of Prahlaada, the kind of devotion he had.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 143:

*Teshaam madhye mahaabhaagah sarvatra samadruk vashee |
Prahlaadah paramaam bhaktim ya uvaaha janaardane | |*

Among the, Prahlaada was a great person, he was equi-poised, treating everyone equally, had all his senses under control, he expressed parama bhakti, great devotion, towards Janaardana.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 144:

*Daityendra deepito vanhih sarvaanga upachito dvija |
Na dadaaha cha yam poorvam vaasudeve hrudi sthite | |*

Prahlaada was so much intent on meditation on Vaasudeva, his mind was completely filled with the thought of Vaasudeva. Even the king of the demons, Hiranyakashipu, though he had put him in fire, and the fire had

engulfed his entire body, it never burnt even a small part of his body.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 145:

Mahaarnavaantah salile sthitasya chalito mahee |

Chachaala sakalaa yasya paashabaddhasya dheematah ||

Prahlaada was tied with ropes, and thrown into the great ocean, under the waters. When he was immersed like that, being tied with ropes, he moved a little bit, and the entire world was shaken.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 146:

Na bhinnam vividhaih shastraih yasya daityendra paatitaih |

Shareeramadri kathinam sarvatra achyuta chetasah | |

Because of his deep devotion of *Achyuta*, his entire body and mind were filled with the thought of *Achyuta*, his body had become so hard, as a great mountain. Even though he was pierced with a lot of sharp weapons, they could not pierce his body, as it had become so hard, just like mountain.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 147:

Visha analojjvala mukhaa yasya daitya prachoditaah |

Na antaaya sarpa patayo babhoovu rurutejasah | |

All the kings of serpents, throwing fire-like venom, being commanded by *Hiranyakashipu*, they could never do anything to *Prahlaada*.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 148:

Shailaih aakraanta dehaa api ya smaran purushottamam |

Tatyaaja naatmanah praanaan vishnu smarana damshitah | |

He was hit with rocks, because he was thinking of *Purushottama*, being protected by the shield of the thought of Vishnu, he was still very much alive.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 149:

Patanta mucchaat avanih yamupetya mahaamatim |

Dadhaara daitya patinaa kshiptam svarga nivaasinaa | |

The king of demons, *Hiranyakashipu*, living in *swarga*, threw him from the top of the mountains, on to the earth. Though he was falling like that, the goddess *Pruthivi Devi*, held him and supported him; nothing happened to

him.

[Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 150:](#)

*Yasya samshoshako vaayuh dehe daityendra yojitah |
Avaapa samshayam sadhyah chittah te madhusoodhane ||*

The winds which dry up anything, though commanded by *Hiranyakashipu*, could not do anything, and the *Vaayu* itself got dried up immediately, because *Madhusoodana* was in the thought of *Prahlaada*.

[Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 151:](#)

*Vishaana bhangamunmattaa mada haanim cha diggajaah |
Yasya vakshasthale praaptaa daityendra parinaamitaah ||*

The *diggajaas* were commanded to kill him with their huge and hard tusks, and they started to pierce his chest with their tusks. Their tusks themselves got broken, and all their energy got dried up. They could not do anything.

[Sri Engal Aalwaan's Commentary:](#)

Vishaanaa iti | Parinaamitaah dantaih hantum preritaah |

[Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 152:](#)

*Yasya cha utpaaditaa krutyaa daitya raaja purohitaih |
Babhoova naantaaya puraa govindaasakta chetasah ||*

The *purohitaas* were asked to do some *aabhichaarika krutya*, they could not do any harm to him, because of his deep thought on *Govinda*.

These *krutyaas* are told in *Vedas* and are used to destroy enemies etc. (Why should *Vedas* each such *karmaas* is discussed in *Vedārtha Sangraha* commentary by *Sri Sudarshana Suri*).

[Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 153:](#)

*Shambarasya cha maayaanaam sahasra mati maayinah |
Yasmin prayuktam chakrena krishnasya vitattheekrutam ||*

He called *Shambaraasura* and asked him to use his *maayaa shakti*; he created thousands of wonderful illusions to hurt *Prahlaada*, but *Krishna's Sudarshana Chakra* came and destroyed all the *maayaas* of *Shambaraasura*,

and they all became futile. *Shambaraasura* could not touch him with his *maayaa*.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 154:

Daityendra soodopahrutam yasya haalaahalam visham |
Jaarayaamaasa matimaan avikaaram amatsari | |

He had no jealousy, and was the one endowed with great knowledge because of his deep meditation on Vishnu. The attendants of *Hiranyakashipu* gave him *haalaahala* poison, very powerful poison; *Prahlaada* digested all of them, without any *vikaara*. He had no reaction, and he simply digested the poison.

Sri Engal Aalwaan's Commentary:

*Daityendra iti | Haalaahalam visham | * Nadee halahalaa naama*
*tajjam haalaahalam visham * iti aayurvede | |*

There is a river called *Halahala*, and what is born from there is called *Haalaahala visha*.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 155:

Samachetaam jagati asmin yah sarveshu eva jantushu |
Yathaa aatmani tathaa anyeshaam param maitra gunaanvitah | |

In respect of all beings, he was equally positioned, in this world. With respect to others, he was disposed as though towards himself. He was very friendly with respect to everyone.

Sri Vishnu Puraana, Amsa 1, Chapter 15, Shloka 156:

Dharmaatmaa satya shouchaadi gunaanaam aakarah parah |
Upamaanam asheshaanaam saadhoonaam yah sadaa abhavat | |

He was a *dharmaatmaa*, always following the path of *dharma*. He was the abode of all excellent qualities, *satya*, *shoucha*. He was *upamaana* for all the *saadhus*, all the time. All the *saadhus* were compared only with *Prahlaada*.

Paraasharar talks about how *Prahlaada* was deeply immersed in the thought of *Vishnu*, and nothing could touch him or shake him. All the tricks that *Hiranyakashipu* tried on him failed.

This concludes the Fifteenth Chapter.

|| *Iti Sri Vishnu Puraane Prathame Amshe Panchadasho Adhyaayah* ||

|| *Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Prathame Amshe Panchadasho Adhyaayah* ||

|| *Atha Shodhasho Adhyaayah* ||

Now, *Maitreyar* is curious to know about *Prahlaada*, and asks thus.

Sri Vishnu Puraana, Amsa 1, Chapter 16, Shloka 1:

Maitreyah -

Kathito bhavataa vamsho maanavaanaam mahaatmanaam |

Kaaranam cha asya jagato vishnuh eva sanaatanah ||

Maitreyar says - O *Paraashara*, you told me about the great people of the *vamsha* of *Manu*. You also told me about the procreation and generations. What I understood is that you also told me that the ultimate cause of this universe is *Vishnu* only - He is the creator of this entire world.

Sri Engal Aalwaan's Commentary:

Kathita iti | Maanavaanaam svayambhuva manu vamshayaanaam uttaanapaadaadeenam | Kaaranam iti shaastra taatparya artha prashnottara smaaranam |

What is told here is the *Svaayambhuva Manu's vamsha*, *Uttanapaada* and others. The gist of this entire *shaashtra* is the question and answer answered by *Paraashara*, about who is the cause of this world, in the very beginning itself, this is being reminded here, *kaaranam cha asya jagatah* - He is the ultimate cause of this whole world.

Sri Vishnu Puraana, Amsa 1, Chapter 16, Shloka 2:

Yattatvetat bhagavaan aaha prahlaadam daitya sattamam |

Dadaaha naagnih naastraih cha kshunnah tat tyaja jeevitam ||

You told me about *Prahlaada*, the great *daitya*, that even fire could not burn him, and that he could not be destroyed even by weapons, and so

nothing happened to him. Nothing could take away his life.

Sri Engal Aalwaan's Commentary:

Taadrushah saadhuh sva bandhubhih kim nimittam jighaamsita iti koutukacchalena vishnu bhakta charita shushrooshayaa prucchat yattatvetat iti |

Maitreyar is asking - he was such a great wise person, *Prahlaada*, why did his own relatives try to kill him? He was such a great devotee of *Vishnu*, I want to know about him.

Sri Vishnu Puraana, Amsa 1, Chapter 16, Shloka 3:

*Jagaama vasudhaa kshobham yatra abdhi salile sthite |
Paashaih baddhaih vichalati vikshipta angaih samaahataa | |*

You also told me that when he was tied with ropes and thrown into water, when he moved a little bit also, the entire world was disturbed and shook.

Sri Vishnu Puraana, Amsa 1, Chapter 16, Shloka 4:

*Shailaih aakraanta deho api na mamaara cha yah puraa |
Tvayaa cha ateeva maahaatmyam kathitam yasya dheematah | |*

Though he was thrown great rocks and stones, nothing happened to him. You told me the greatness of that intelligent one.

Sri Vishnu Puraana, Amsa 1, Chapter 16, Shloka 5:

*Tasya prabhaavam atulam vishnoh bhaktimato mune |
Shrotum icchaami yasya etat charitam deepta tejasah | |*

He was a great devotee of *Vishnu*, I want to know about his greatness. That *tejasvi Prahlaada*, I want to know about his story.

Sri Vishnu Puraana, Amsa 1, Chapter 16, Shloka 6:

*Kim nimittam asou shastraih vikshipto ditijaih mune |
Kimartham cha abdhi salile vikshipto dharma tatparah | |*

Why was he hit with weapons, why was he thrown in waters, by the *daityaas*. He was such an embodiment of *dharma* itself.

Sri Vishnu Puraana, Amsa 1, Chapter 16, Shloka 7:

Aakraantah parvataih kasmaat drashtah cha eva mahoragaih |

[Kshiptah kim adri shikharaat kim vaa paavaka sanchaye | |](#)

Why was he thrown from the mountains, why were the serpents thrown at him to bite him? Why was he thrown in fire?

[Sri Vishnu Puraana, Amsa 1, Chapter 16, Shloka 8:](#)

[Digdantinaam danta bhaagaih sa cha kasmaat nipeeditah |](#)

[Sanshoshiko anilascha asya prayuktah kim mahaasuraih | |](#)

Why were the *diggajaas* made to pierce him with their tusks? Why was the great *Vaayu*, which dries up everything, why was he commanded to torture him and dry him up?

[Sri Vishnu Puraana, Amsa 1, Chapter 16, Shloka 9:](#)

[Krutyaam cha daitya guravo yuyujah tatra kim mune |](#)

[Shambarah cha api maayaanaam sahasram kim prayuktavaan | |](#)

The *daitya gurus*, why did they do this *aabhichaarika kriyaa*, to cause harm to him? Why did *Shambara* use all his *maaya* to destroy him?

[Sri Vishnu Puraana, Amsa 1, Chapter 16, Shloka 10:](#)

[Haalaahalam visham ghoram daitya soodaih mahaatmanah |](#)

[Kasmaat dattam vinaashaaya yat jeernam tena dheemataa | |](#)

Why did all the servants of *Hiranyakashipu* give all poison, in order to destroy him? Which he digested, and nothing happened to him.

[Sri Vishnu Puraana, Amsa 1, Chapter 16, Shloka 11:](#)

[Etat sarvam mahaabhaaga prahlaadasya mahaatmanah |](#)

[Charitam shrotum icchaami mahaa maahaatmya soochakam | |](#)

His greatness was so much that I would like to hear his story. That excellent one, the devotee of *Vishnu*. Please do tell me about his story.

[Sri Vishnu Puraana, Amsa 1, Chapter 16, Shloka 12:](#)

[Na hi koutoohalam tatra yat daityena na hato hi sah |](#)

[Ananya manaso vishnou kah samartho nipaatanah | |](#)

I am not surprised that the *daityaas* could not kill him. When one is so much deeply meditating on *Vishnu*, who can kill such a person.

[Sri Engal Aalwaan's Commentary:](#)

*Na hi koutoohalam iti | Aascharya shravane hi koutoohalam | Idam tu
vishnu bhaktasya paraih avadhyatvam na aascharyam |
Mahaanubhaavasya bandhubhih peedane nimitta shushrooshaa vidyate
|*

When *Maitreyar* says that he was not surprised; when something is rare which is heard, there will be surprise. A *Vishnu bhakta*, someone not being able to destroy him, there is nothing surprising.

Sri Vishnu Puraana, Amsa 1, Chapter 16, Shloka 13:

*Tasmin dharmapare nityam keshava aaraadhanodyate |
Sva vamsha prabhavaih daityaih kruto dvesho ati dushkarah | |*

He was following *dharma* all the time. He was always engaged in the worship of *Keshava*. His own close relatives had great hatred towards him.

Sri Vishnu Puraana, Amsa 1, Chapter 16, Shloka 14:

*Dharmaatmani mahaabhaage vishnu bhakte vimatsare |
Daiteyaih prahrutam kasmaat tat mama aakhyaatum arhasi | |*

He was a *dharmaatmaa*, he was without any jealousy. He was a great devotee of *Vishnu*. Why were all the *daityaas* trying to kill him like that, please let me know.

Sri Vishnu Puraana, Amsa 1, Chapter 16, Shloka 15:

*Praharanti mahaatmaano vipakshe cha api nedrushe |
Gunaih samanvite saadhou kim punah yah sva pakshajah | |*

Great and wise people don't do these kind of things even to their enemies. That being the case, his own relatives, when he was a very wise person, and he had all great qualities, why did they do like that to such a person?

Sri Engal Aalwaan's Commentary:

Praharanti iti | Yah sva pakshajah tasmin iti sheshah |

Sri Vishnu Puraana, Amsa 1, Chapter 16, Shloka 16:

*Tat etat kathyataam sarvam vistaraat munipungava |
Daiyeshvarasya charitam shrotum icchaami asheshatah | |*

Please do tell me in detail about his story. I would like to hear the complete story of *Hiranyakashipu* and *Prahlaada*.

[Sri Engal Aalwaan's Commentary:](#)
[Tat iti | Charitam vruttam |](#)

This completes the Sixteenth Chapter. *Maitreyar* asks *Paraasharar* - you told me all these things about *Prahlaada*, why did such a thing happen? I want to know in great detail about this great devotee of *Vishnu*.

|| *Iti Sri Vishnu Puraane Prathame Amshe Shodhasho Adhyaayah* ||

|| *Iti Sri Vishnu Puraana Vyaakhyaane Sri Vishnu Chitteeye Prathame Amshe Shodhasho Adhyaayah* ||

|| *Atha Saptadasha Adhyaayah* ||

[Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 1:](#)

Sri Paraasharah -

Maitreya shrooyataam samyak charitam tasya dheematah |

Prahlaadasya sadodaara charitasya mahaatmanah ||

Sri Paraasharar says - The most benevolent, great devotee, *Prahlaada*, please do listen to me, I will tell you his story.

[Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 2:](#)

Diteh putro mahaa veeryo hiranyakashipuh puraa |

Trailokyam vashyamaaninye brahmano varadarpitah ||

Diti's son, *Hiranyakashipu*, was there long back, was very valourous. He became arrogant with the boons received from *Chaturmukha Brahma*. He started to bring under his control all the three worlds.

[Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 3:](#)

Indratvam akarot daityah sa cha aaseet savitaa svayam |

Vaayuh agnih apaam naathah somah cha abhoot mahaa asurah ||

He himself became *Indra*, he himself became the Sun, *Vaayu*, *Agni*; he was the master of *Vaayu*, *Agni*, waters; he became the master of *Soma*.

[Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 4:](#)

*Dhanaanaam adhipah sa abhoot sa eva aaseet svayam yamah |
Yajnya bhaagaan asheshaan tu sa svayam bubhuje asurah | |*

He became *Kubera* himself, he himself became *Yama*. All the gods were under his control, he captured all of them. He started to play the roles of all these gods himself. All the *havis* which was offered in the *yajnyaas* to these gods - he started to receive that *havis* himself.

Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 5:

*Devaah svargam parityajya tat traasaan munisattama |
Vicheruh avanou sarve bibhraanaa maanusheem tanum | |*

Being terrified by his tortures, all the gods, left *svarga*, took over the bodies of humans, and started roaming around on earth.

Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 6:

*Jitvaa tribhuvanam sarvam trailokyaishvarya darpitah |
Udgeeyamaano gandharvaih bubhuje vishayaan priyaan | |*

Having won over all the three worlds, becoming highly arrogant with the wealth and prosperity of the three worlds, he was being praised by *Gandharvaas*, he was enjoying all sensual pleasures.

Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 7:

*Paanaasaktam mahaatmaanam hiranyakashipum tadaa |
Upaasaam chakrire sarve siddha gandharva pannagaah | |*

He was always indulging in drinking; all *siddhaas*, *gandharvaas*, *pannagaas* were doing *upaasanaa* on him only. They were only worshipping him.

Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 8:

*Avaadayan jaguh cha anye jaya shabdam tathaa apare |
Daitya raajasya puratah chakruh siddhaah mudaanvitaah | |*

Others were playing all kinds of *vaadyaas*, some were singing praising songs, some were singing about his greatness. *Siddhaas* were praising and singing about him.

Sri Engal Aalwaan's Commentary:

Avaadayan iti | Avaadayan vaadyaani |

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 9:

Tatra pranruttaa apsarasi sphatikaabhramaye asurah |

Papou paanam mudaa yuktah praasaade sumanohare | |

All the *apsarases* were dancing to entertain him, in that crystal palace. The king of demons, *Hiranyakashipu* was always taking intoxicating drinks, in that great palace.

Sri Engal Aalwaan's Commentary:

Tatra iti | Abhram abhrakaakhyah shilaa visheshah | Yat vaa aakaasha gatvaada bhramayatvam | Sphatikaashma maya iti vaa paathah |

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 10:

Tasya putro mahaabhaagah prahlaado naama naamatah |

Papaatha baala pathyaani guru geha gato arbhakah | |

His son was the great *Prahlaada*, by name. Being a very small child, he went to the *guru's aashrama*, and learnt the lessons taught.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 11:

Ekadaa tu sa dharmaatmaa jagaama gurunaa saha |

Paanaasaktasya puratah pituh daitya pateh tadaa | |

The king of demons, *Hiranyakashipu* was engaged in drinking. *Prahlaada* went in front of him with his gurus.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 12:

Paada pranaamaavatanam tam utthaapya pitaa sutam |

Hiranyakashipuh praaha prahlaadam amitoujasam | |

He bowed down to his father, and touched his feet in respect. His father, *Hiranyakashipu* lifted him up, and told *Prahlaada* thus.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 13:

Pathyataam bhavataa vatsa saara bhootam subhaashitam |

Kaalenaitaavataa yat te sadaa udyuktena shikshitam | |

O *Prahlaada*, tell me what is the essence of all the good things that you have learnt all this time. All the time, you were engaged in learning. Whatever you have learnt, tell me the most essential teachings.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 14:

Prahlaadah -

***Shrooyataam taata vakshyaami saara bhootam tava aajnyayaa |
Samaahita manaah bhootvaa yat me chetasi avasthitam ||***

Prahlaada - Being commanded by you, I am going to tell you the most essential teachings that I have learnt. Pay a lot of attention and listen to me. What is present in my mind, I am going to tell you.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 15:

***Anaadimadhyaantam ajam avruddhikshayam achyutam |
Pranato asmi anta santaanam sarva kaarana kaaranam ||***

I bow down to that *Achyuta*, who does not have beginning, middle or end, who is unborn, who neither grows nor deteriorates, I bow down to Him. This is the essential teaching that I have learnt.

Sri Engal Aalwaan's Commentary:

***Anaadi iti | Anaaditya aadi visheshanaih antavato vyaavruttih, ajam iti
karma adheena janmanah purushaat | Antam samhaaram santanoti iti
anta santaanah |***

He is not that which has an end; He does not have end or beginning. He is different and distinct from anything which has an end. He is unborn; He is different and distinct from *purusha* who is born due to karma. He is the one responsible for the dissolution of this world. He is even the cause of all causes.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 16:

Sri Paraasharah -

***Etat nishamya daityendrah sa kopo rakta lochanah |
Vilokya tat gurum praaha sphurita adhara pallavah ||***

Sri Paraashara - *Hiranyakashipu*, having heard this, became extremely angry and his eyes became red like blood. His lips were shivering, and he said, looking at the gurus.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 17:

Hiranyakashipuh -

*Brahma bandho kim etat te vipaksha stuti samhitam |
Asaaram graahito baalo maamavajnyaaya durmate | |*

Hiranyakashipu - O *Brahma bandhu*, what is that you have taught him, which is praising my enemy? He is having all *asaara*, which is showing disrespect to me, which is not the right thing to learn.

Brahma bandhu means a *brahmin* who does not follow any of the duties, the *varna aashrama dharmaas*. He is a *braahmana adhama*.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 18:
Guruh -

*Daityeshvara na kopasya vasham aagantum arhasi |
Mama upadesha janitam na ayam vadati te sutah | |*

Guru says - O king of demons, you should not get angry. He is not telling what I have taught him. This is not what I taught him.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 19:
Hiranyakashipuh -

*Anushishto asi kena eedruk vatsa prahlaada kathyataam |
Mayaa upadishtam na iti esha prabraveeti guruh tava | |*

Hiranyakashipu - O son *Prahlaada*, tell me who taught you all this? Your guru says that he is not the one who taught you this. This is not what he taught.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 20:
Prahlaadah -

*Shaastaa vishnuh asheshasya jagato yo hrudi sthitah |
Tam rute paramaatmaanam taata kah kena shaasyate | |*

Prahlaada - O father, in this entire world, *Vishnu* who is residing in the hearts, He is the teacher. Without Him, how can anyone teach anything and who can be taught by whom? *Paramaatman* is the ultimate teacher. He is residing in everyone's heart, and is the ultimate teacher.

Sri Engal Aalwaan's Commentary:

Shaastaa iti | Shaastaa shaasitaa | Shaasyate shikshyate |

Shaastaa means one who teaches.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 21:

Hiranyakashipuh -

Ko ayam vishnuh su durbuddhe yam braveeshi punah punah |

Jagataam eeshvarasya iha puratah prasabham manah | |

Hiranyakashipu - O bad minded Prahlaada, who is this Vishnu about whom you are talking about again and again. That too, in front of me, who is the lord of all the worlds. I am directly in front of you, I am lord of all the worlds.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 22:

Prahlaadah -

Na shabda gocharam yasya yogi dhyeyam param padam |

Yato vishvam svayam vishvam sa vishnuh parameshvarah | |

Prahlaada - His supreme nature is that He cannot be addressed by these words. Vishnu is One who cannot be described in words fully. He can only be meditated upon by yogis. From Whom only this whole world has emanated, sustained and destroyed. Who Himself is this whole world. He is the supreme Lord, Parameshvara.

Sri Engal Aalwaan's Commentary:

Na iti | Padam svaroopam na shabda gocharam jaati aadi abhaavaat *

Yato vaacho nivartante * iti shruteh | Vaktum ashakyam iti vaa |

He cannot be addressed by any words like deva, manushya, yaksha, kinnara, because he does not have jaati. Shruti says that His nature cannot be explained fully by words. One cannot think that they can understand Him through their minds. One cannot describe Him fully.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 23:

Hiranyakashipuh -

Parameshvara samjnye ajnya kim anyo mayi avasthite |

Tathaa adya martukaamah tvam prabraveeshi punah punah | |

Hiranyakashipu - O ignorant one, when I am here, who else can be called as Parameshvara. I am the supreme lord of the world. Looks like you want to die today. That is why you are telling again and again that someone else is the supreme lord.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 24:

Prahlaadah -

Na kevalam taata mama prajaanaam sa brahma bhooto bhavatah cha vishnuh |

Dhaataa vidhaataa parameshvarascha praseeda kopam kurushe kimartham | |

Prahlaada - O father, not only for me or all the people in this world, but also for you, Vishnu who is the Parabrahman, He is the supporter, controller. Why are you simply getting angry, be pleased.

Sri Engal Aalwaan's Commentary:

Na iti | Dhaataa dhaarakah | Vidhaataa nirmaataa |

He is the supporter and creator.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 25:

Hiranyakashipuh -

Pravishtah ko asya hrudaye durbuddheh iti paapa krut |

Yena eedrushaani asaadhooni vadati aavishta maanasah | |

Who has entered into this boy's mind, who has done great sins? He speaks as though his mind has been seized by some spirit. He is telling all the wrong things.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 26:

Prahlaada -

Na kevalam mat hrudayam sa vishnuh aakramya lokaan akhilaan avasthitah |

Sa maam tvat aadeemscha pitah samastan samasta cheshtaasu yunakti sarvagah (sarvatah) | |

O father, you are telling about who has entered into my mind, making me tell all these things. Not only my mind, He has pervaded the entire world. Not only me, for you and everybody, He is the all pervading Vishnu, who engages not only me, you, but everybody in all functions, and actions that we do.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 27:

Hiranyakashipuh -

*Nishkraamyataam ayam paapah shaasyataam cha guroh gruhe |
Yojito durmatih kena vipaksha vishaya stutou ||*

Hiranyakashipu - Take him away from here, and let him be taught in the guru's house and teach him properly. I don't know who has taught him all these things which are praising my enemies. I do not know which bad minded person has taught him so.

Sri Engal Aalwaan's Commentary:

*Nishkraamyataam iti | Vipaksha patita stutou iti cha paathah |
Vipaksha patitasya stutou kena yojita iti nirvedah |*

He is feeling bad about who taught *Prahlaada* to praise his enemies.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 28:

Sri Paraasharar -

*Iti ukto asou tadaa daityaih neeto guru gruham punah |
Jagraaha vidyaam anisham guru shushrooshana udyatah ||*

Sri Paraasharar - Being told thus, all the demons, take him again to the guru's house. There he was serving his guru and was learning all the things everyday.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 29:

*Kaale ateete ati mahati prahlaadam asureshvarah |
Samaahooya abraveet gaatha kaachit putraka geeyataam ||*

After a long time passed, the king of demons, *Hiranyakashipu* called *Prahlaada*, and told him, O son, tell something that you have learnt, some *shlokaas*.

Sri Engal Aalwaan's Commentary:

Kaala iti | Gaathaa shloka |

Gaatha means *shloka*.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 30:

Prahlaadah -

*Yatah pradhaana purushou yatah cha etat chara acharam |
Karanam sakalasya asya sa no vishnuh praseedatu ||*

Prahlaada - From whom all these sentients and non-sentients are born, all

the movables and immovables are because of whom, He is the cause of everything, that *Vishnu*, may He be pleased.
This *shloka* is the essence of everything.

Sri Engal Aalwaan's Commentary:

Yata iti | Charaacharam kaaryabhootam jagat |

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 31:

Hiranyakashipuh -

Duraatmaa vadhyataam esha na anena artho asti jeevitaa |

Sva paksha haani kartrutvaat yah kula angaarataam gatah | |

Let this bad boy be killed, by his living, there is no use. He is destroying my own clam. He is like a burning charcoal for our *kula*. Let him be put to death.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 32:

Sri Paraasharah -

Iti aajnyaaptaah tatah tena pragraheeta mahaa aayudhaah |

Udyataah tasya naashaaya daityaah shata sahasrashah | |

Sri Paraasharah - Being ordered by *Hiranyakashipu* thus, hundreds of thousand of demons started to come after him, carrying all the big weapons, to destroy him.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 33:

Prahlaadah -

Vishnuh shastreshu yushmaasu mayi cha asou yathaa aasthitah |

Daiteyaah tena satyena maakramantvaayudhaani vah | |

Prahlaada - This *Vishnu*, as He is residing in me, as well as in all your weapons, I am seeing *Vishnu* only everywhere. By that *satya*, by that *Param Brahma Vishnu*, your weapons, let them not do any harm to me.

Sri Engal Aalwaan's Commentary:

Vishnuh iti | Maakramantvaanta iti atra maamityadhyahaarah |

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 34:

Sri Paraasharah -

*Tatah taih shatasho daityaih shastroghaih aahato api san |
Naavaapa vedanaam alpaam abhoot cha eva punah navah | |*

Sri Paraasharar - Hundreds of thousands of *daityaas* threw weapons at him, a flood of weapons were thrown at *Prahlaada*. He did not experience even little pain because of that, not only that, he became again very lively and energetic.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 35:

Hiranyakashipuh -

*Durbuddhe vinivartasva vairi pakshah tavaadatah |
Abhayam te prayacchaami maa atimoodhamatih bhava | |*

Hiranyakashipu - Stop praising my enemy from now on. Don't become ignorant and dull minded. Listen to me, I am giving you *abhaya*, I will protect you.

The next *shloka* is a very wonderful *shloka*.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 36:

Prahlaadah -

*Bhayam bhayaanaam apahaarini sthite manasi anante mama kutra
tishthati |
Yasmin smrute janma jaraa antakaadi bhayaani sarvaani apayaanti
taata | |*

Prahlaada - When the One who destroys all fears, that *Ananta*, when He is established in my mind, occupying my entire mind, where is the place for fear in my mind? Fear has no place in my mind. If you just remember that *Ananta Vishnu*, the fears of birth, old age, death, will just run away.

Next, *Hiranyakashipu* orders *sarpaas* to bite *Prahlaada*.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 37:

Hiranyakashipuh -

*Bho bhoh sarpaah duraachaaram enam atyanta durmatim |
Visha jvaalaakulaih vaktraih sadyo nayata samkshayam | |*

Hiranyakashipu - This one who has bad conduct and bad mind, O serpents, with the fire like venom, you just destroy him immediately.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 38:

Sri Paraasharah -

Iti uktaah te tatah sarpaah kuhaka takshaka aadayah |

Adashanta samasteshu gaatreshu ati visha ulbanaah | |

Sri Paraashara - All the dangerous serpents, Takshaka and others, pouring venom from all their body, tried to bite him all over.

Sri Engal Aalwaan's Commentary:

Iti iti | Kuhakaah krooraah |

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 39:

Sa tu aasakta matih krushne dashyamaano mahaa uragaih |

Na viveda aatmano gaatram tat smruti aahlaada samsthitah | |

He was so much immersed deeply in the meditation of Vishnu, that even though he was being bitten by all these great serpents, throughout the body, he never realized anything and any of their bites. He was fully immersed in the bliss of thought of Vishnu. He never felt his body also.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 40:

Sarpaah oochuh -

Damshtraa visheernaa manayah sphutanti phaneshu taapo hrudayeshu kampah |

Na asya tvachah svalpam apeeha bhinnam prashaadhi daityeshvara kaaryam anyat | |

The serpents tell - O king of demons, please tell us to do something else. Our manis and teeth are all getting broken, and our mind is vibrating with fear. We are feeling lot of heat in our hoods, and are not able to tolerate all this ourselves. His skin is not torn even a little bit - we are only suffering everything.

Sri Engal Aalwaan's Commentary:

Damshtraa iti | Damshtraa visheernaa iti vishasya praatilomyaat |

Hiranyakashipu continues with all the other things, to torture Prahlaada who is so much immersed in the thought of Vishnu. Sri Paraasharar starts to continue further. We will see these in the next class.

So far, we saw some wonderful *shlokaas* as told by *Prahlaada*, which are quoted in many *pramaanaas* and *vyaakhyaanaas*, about *Vishnu bhakti*.

Recap: We are studying *Prahlaada's charitra*, where *Hiranyakashipu* is giving all kinds of trouble to destroy *Prahlaada*, but is failing in every attempt, because of the devotion which *Prahlaada* had. *Hiranyakashipu* sends venomous serpents, *Takshaka* and others, who could not do anything. *Prahlaada* is not even aware of his body, as he is deeply meditating on Vishnu.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 39:

*Sa tu aasakta matih krushne dashyamaano mahaa uragaih |
Na viveda aatmano gaatram tat smruti aahlaada samsthitah | |*

With the bliss of remembrance of *Paramaatman*, he did not even realize that he was in a body. He was not even aware of his body.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 40:

Sarpaah oochuh -

*Damshtraa visheernaa manayah sphutanti phaneshu taapo hrudayeshu
kampah |*

*Na asya tvachah svalpam apeeha bhinnam prashaadhi daityeshvara
kaaryam anyat | |*

Serpents say - Our teeth are totally broken, we are experiencing terrible heat in our hood, our minds are trembling with fear. His skin was not injured even a little bit, though we are biting him with our sharp fangs. Please tell us some other work to do. We are unable to do anything to *Prahlaada*.

Sri Engal Aalwaan's Commentary:

Damshtraa iti | Damshtraa visheernaa iti vishasya praatilomyaat |

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 41:

Hiranyakashipuh -

*He diggajaa sankata danta mishraa ghantainam asmat
ripupakshabhinnam |*

*Tajjaa vinaashaaya bhavanti tasya yathaa araneh prajvalito hutaashah
| |*

Then, he calls the *diggajaas*, elephants which are controlling the directions, with closely present tusks, and said 'Kill this boy, he is not on our side, he is on the side of the enemies. Whatever is born from him, will only be destroying me and our *vamsha*, just as fire born of *arani*, wood, destroys *arani*, wood itself'.

Sri Engal Aalwaan's Commentary:

He diggajaa iti | Sankateti | Chaturdantatayaa paraspara nibida danta yuktaah | Ripu pakshena bhinnam asmato bhedinam | Tasya janakasya |

Diggajaas are supposed to have four tusks, which are very closely present. Because he is on the side of the enemies, he is different from us.

When two *aranis* are rubbed against each other, the fire is created, and that fire burns the wood itself. Fire which is born of wood burns the wood itself. Like that, he will destroy our clan, says *Hiranyakashipu*.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 42:

Sri Paraasharah -

Tatah sa diggajaih baalo bhoobhrut shikhara sannibhaih |

Paatito dharaneeprushthe vishaanaih api apeedyata |

Sri Paraasharah - Those *diggajaas* were as huge as huge peaks of mountains, and they felled him on the ground. With their tusks, they started to torture him.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 43:

Smaratah tasya govindam ibadantaah sahasrashah |

Sheernaa vakshasthalam praapya sa praaha pitaram tatah ||

He was all the time meditating on Govinda. All the tusks of the *diggajaas* trying to pierce his chest, they were broken and torn away, and at that time, *Prahlaada* tells *Hiranyakashipu*.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 44:

Dantaa gajaanaam kulishaagra nishthuraah sheernaa yat etena balam mama etat |

Mahaa vipat taapa (paapa) vinaashano ayam janaardana

[*anusmaranaanubhaavah ||*](#)

All the tusks of the elephants, which were as sharp as the edge of a spear, were completely broken, because of the power that I have. How did I get that power? Because of the continuous remembrance of *Janaardana*, that is the power I have. Continuous remembrance of *Janaardana* can destroy even great *taapaas* or *paapaas*.

[*Sri Engal Aalwaan's Commentary:*](#)

[*Aprushto api bhagavan maahaatmya jnyaapanaaya aaha dantaa iti |*](#)

Why did *Prahlaada* say this though he was not asked by *Hiranyakashipu*? This is to remind *Hiranyakashipu* of the greatness, and power of remembering *Bhagavaan*.

[*Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 45:*](#)

[*Hiranyakashipuh -*](#)

[*Jvaalyataam asuraa vanhih apasarpata diggajaah |*](#)

[*Vaayo samedhaya agnim tvam dahyataam esha paapakrut ||*](#)

Hiranyakashipu then asked the elephants to move away. He then tells the demons to light fire all over. O Wind, help this fire to grow bigger and burn more fiercely. Let this sinner be burnt.

[*Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 46:*](#)

[*Sri Paraasharah -*](#)

[*Mahaa kashthachayacchannam asurendra sutam tatah |*](#)

[*Prajvaalya daanavaa vanhim dadahuh svaaminoditaah ||*](#)

Sri Paraasharah - All the *daanavaas* lighted fire all around and brought huge fire sticks and put them all around *Prahlaada*, and tried to burn him.

[*Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 47:*](#)

[*Prahlaadah -*](#)

[*Tata esha vanhih pavanerito api na maam dahyati atra samantato aham |*](#)

[*Pashyaami padmaastaranaastrutaani sheetaani sarvaani dishaam mukhaani ||*](#)

Prahlaada says - O father, this fire, even though it is helped by winds, and is burning fiercely, does not burn me even a bit. All over me, I am only seeing

all the lotus petals spread over and give me a very pleasant feeling and cool atmosphere.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 48:

Sri Paraasharah -

Atha daityeshvaram prochuh bhagavasya aatmajaa dvijaah |

Purohitaah mahaatmaanah saamnaah samstooya vaagminah ||

Sri Paraasharah - At this time, *Shukraachaarya's* children, known as *Shanda*, *Marka*, and others, came and told *Hiranyakashipu*. They had very good power of speech, and told convincing words to *Hiranyakashipu*.

Sri Engal Aalwaan's Commentary:

Atha iti | Dvijaah shanda marka aadayah |

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 49:

Purohitaah oochuh -

Raajan niyamyataam kopo baale api tanaye nije |

Kopo devanikaayeshu teshu te saphalo yatah ||

Purohitaas said - O King, please do control your anger towards this child who is your son. You have to get angry with the host of gods, because they are the ones who are giving this power to him.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 50:

Tathaa tathaa enam baalam te shaasitaaro vayam nrupa |

Yathaa vipaksha naashaaya vineetah te bhavishyati ||

We will instruct him in such a way that he will come on your side, and will also destroy your enemy only.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 51:

Baalatvam sarva doshaanaam daitya raajaaspadam yatah |

Tato atra kopam atyartham yoktum arhasi na arbhake ||

A child has all kinds of defects, this is the characteristic of childhood. Because of that, you should not get so angry with this boy, because childhood has defects by itself.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 52:

*Na tyakshyati hareh paksham asmaakam vachanaat yadi |
Tatah krutyaam vadhaayaasya karishyaamo anivartineem | |*

In case we give him instructions also, in case he does not leave the side of *Hari* and come to our side, some being created by the *abhichaara krutya*, will go and destroy the enemy, and there will be no return after that for him. We will do such *abhichaara karmaas*.

Sri Engal Aalwaan's Commentary:

Na iti | Krutyaab hichaara janyo bhoota visheshah |

Abhichaara karmaas are told here, which are told in the *Vedaas*, used to destroy enemies.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 53:

Sri Paraasharah -

Evam abharthitah taih tu daitya raajah purohitaih |

Daityaih nishkaasayaamaasa putram paavaka samchayaat | |

Sri Paraasharah - He told the demons to take him out of the fire, being prayed thus by the *purohitaas*.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 54:

Tato guru gruhe baalah sa vasan baala daanavaan |

Adhyaapayaamaasa muhuh upadeshaantare guroh | |

Prahlaada is sent to the *gurukula* of *Shukraachaarya's* children; they take him and start instructing him. There, whenever they are not teaching, when there is no *adhyayana* being done, he starts to teach all the children of the *daanavaas*.

Sri Engal Aalwaan's Commentary:

Tata iti | Upadeshaantare adhyaapanasya viccheda avasare |

This is the most wonderful teaching of *Prahlaada* to the *daitya baalakaas*.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 55:

Prahlaadah -

Shrooyataam paramaartho me daiteyaa ditija aatmajaah |

Na cha anyathaa etat mantavyam na atra lobhaadi kaaranam | |

Prahlaada - O children of *Diti's* children, what is the ultimate that anyone

should desire? I am going to tell you, do listen to me. Don't think that I am doing for any other gain. I am not doing this to cheat you, or to create delusion in you.

Sri Engal Aalwaan's Commentary:

Shrooyataam iti | Paramaarthah parama purushaarthah | Lobhaadi ityaadi shabdena anaaptatva hetu bhrama vipralambaadi grahanam |

I am your *aapta*, *hitaishi*, I am doing good for you. Not for personal gains, or selfish motive, not to cheat you, not to drive you in the wrong path.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 56:

***Janma baalyam tatah sarvo jantuh praapnoti youvanam |
Avyaahataa eva bhavati tato anudivasam jaraa | |***

A being who is born, is born (*janma* happens), then he gets into boyhood (*baalya*), then they get into the youth. After that, without any break, every day, he will be getting old.

Sri Engal Aalwaan's Commentary:

Janma iti trishlokyaa dehaatmanoh anityatva nischayatve vadati |

In three *shlokaas* starting with this, *Prahlaada* is teaching the *nityatva* of *aatman*, and *anityatva* of the *deha*. *Aatma* is eternal, and *deha* is impermanent.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 57:

***Tatah cha mrutyum abhyeti jantuh daityeshvara aatmajaah |
Pratyaksham drushyate cha etat asmaakam bhavataam tathaa | |***

O children of *Hiranyakashipu*'s clan, after getting old, a being will die. We can perceive this directly with respect to us, you, anyone.

Sri Engal Aalwaan's Commentary:

Tata iti | Drushyate cha etat janma aadi panchakam |

This is called *janma aadi panchaka* - *janma*, *baalya*, *youvana*, *jaraa*, *mrutyu*.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 58:

Mrutasya cha punarjanma bhavati etat cha naanyathaa |

Aagamo ayam tathaa tat cha na upaadaanam vinaa udbhavah ||

One who dies is born again. This is the truth, and is known from the *Aagamaas*, *Vedaas*. This is also supported by logic. We are born in this body, and experiencing happiness, sorrow right from our birth, it is the result of fruits of *karmaas* done earlier. When one dies, the entire thing getting destroyed - such a thing cannot happen.

Sri Engal Aalwaan's Commentary:

*Dehino dehaat oordhvam cha sattvaat nityataa iti aaha mrutasya iti | Punarjanma bhaavi deha grahanam syaat eva | Anyathaa mrutasya janma abhaave, etat cha vartamaanam janma cha na syaat | Atra pramaanam, ayam adhyetrubhih pratyaksham pathyamaanah, * Sa itah prayanneva punarjaayate * Atha etam eva adhvaanam punarnivartante * Mrutvaa punah mrutyum aapadyante * ityaadiraagamah | Yat aagamena uktam tat cha tathaa eva iti anugraahakam tarkam chaarvaakaadeen prati aaha na upaadaanam iti | Prati praani prateeyamaanah sukha dukhaadi kaaryodbhavah praak janma kruta sukrutaadi vishishtham sthaayinam aatmaanam upaadaana kaaranam vinaa na syaat iti arthah | Prayaksham eva na anumaana aagamou iti vadato vaadino yukti poorvo vivaadah sva shaastra pranayanam cha vyaahatam iti bhaavah |*

Dehi is the *aatma*, who is in the *deha*. Even after the body is destroyed, the *aatman* lives. He will get into another body. If he is not born again, even the current birth that we have cannot happen. If another birth happens, then we can actually justify our current birth. This is the *pramaana* for that, the students are learning all this in *Aagama*, 'Having died and gone from here, he is again born', 'The path in which he goes - the same path he returns here', the path of *Pitru yaana* is told, 'Having died, he will again get into *samsaara*, and again die'. Whatever is told in *Aagamaas*, is again supported by *tarka*, which is in line with what is taught in the *Aagamaas*.

Tarka is logic, which by itself cannot be an independent *pramaana* for *ateendriya vishayaas*. Logic is also useful in order to understand what is taught in the *Shrutis*, in order to also make things more firm and clear in our mind. This is against the *Chaarvaakaas*, who say that only the *Pratyaksha pramaana* is accepted, and they say that *Shruti* is not a *pramaana* - they say that *deha* is itself the *aatman*, and destruction of

the body is itself *moksha*; they say that when the body is burnt and becomes ashes, how can it come again; this is not acceptable. The logic which *Prahlaada Aalwaar* is telling here is supporting what is taught in the *Shrutis* - that without a material cause, an effect cannot happen. If one is born, there has to be a material cause for that, and if the soul was not there, he could not have been born taking another body. In every being, what is seen is the effects of *sukha* and *dukha*. In the previous births, whatever *sukruta* and *dukhruta* which one has done, having all these, if an *aatman*, the *upaadaana kaarana*, is not there, such an experience of *sukha* and *dukha* cannot happen. The experience of *sukha* and *dukha* happens in the *aatman* himself, and he is the cause of that only. He is also *nimitta kaarana*, and also the *upaadaana kaarana*. The experience of *sukha* and *dukha* happens in the *aatman* himself, because of the virtuous deeds and sins. This is the logic used here to justify that *aatman* is permanent, and eternal, and is only born again. This is how beings are born again and again, and undergo *janma*, *baalya*, *youvana*, *jaraa*, *mrutyu*. When they (*Chaarvaakaas*) say that *pratyaksha* only is the *pramaana*, they are refuted here, through this logic.

[Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 59:](#)

***Garbha vaasa aadi yaavat tu punarjanma upapaadanam |
Samasta avasthakam taavat dukham eva avagamyataam | |***

Again, he will be residing in the womb, and then he is born, the soul who is present in all these states, they all lead to sorrow only.

[Sri Engal Aalwaan's Commentary:](#)

***Nityasya api aatmano anitya deha aadikam garbha aadi punarjanma
aapti paryanta sapta avasthaa yuktam dukha hetuh iti vairaagyaaya
aaha garbha vaasa aadi iti |***

Seven states are told - *garbha*, *janma*, *baalya*, *youvana*, *jaraa*, *mrutyu* and *punarjanma*. They are all causes of grief only. One should get *virakti*, *vairaagya*.

[Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 60:](#)

***Kshut trushna upashamam tadvat sheetaadi upashamam sukham |
Manyate baala buddhitvaat dukham eva hi tat punah | |***

When there is hunger, thirst, and also when there is extreme cold, and when these are removed, one will feel very happy. If we are very thirsty, and we get water to drink, we feel happiness. Similarly, when extreme cold is removed by fire, we feel very comfortable and happy. These are all because of the childish mind, which is not wise, and does not have the proper understanding of the things, because again, it causes grief only.

Sri Engal Aalwaan's Commentary:

*Nanvannapaanaadeenaam sukha hetutvasya darshanaat katham
dukham eva iti uktam iti aashankya dukha hetou eva sukha hetutva
bhrama iti aaha kshut trushna iti | Kshut sheeta aadi dukha
shaamakamat agni aadi dukham eva sukha saadhanam manyate baalah
| Hirhi hetou | Tadannaadikam kshut aadi abhaave punarudgaaraa
jeerna santaapa aadi dukha hetuh eva |*

Food, drinks, etc., cause happiness is well known, and so, how is told as the cause of grief, is the doubt raised. The answer is that it is wrong understanding that that which causes grief is bringing happiness. This is told in the *shloka* 'Kshut sheetaadi'. Fire which burns and causes grief is thought to be causing happiness, in the presence of cold, and so thought of a means of happiness. When hunger is not there, food itself causes vomiting, indigestion, etc., which makes one suffer, and so they only become causes of grief.

Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 61:

*Atyanta stimita angaanaam vyaayaamena sukhaishinaam |
Bhraanti jnyaana aavrutaakshaanaam (prahaaro api) dukhameva
sukhaayate |*

When someone is having a lot of suffering all over the body, and old age, any exercising movement which is given is like happiness. Those whose knowledge is covered with delusion, wrong understanding, *dukha* itself leads to *sukha*, *vyaayaama* is also *aayaasa* only, but they think that they are seeking more happiness, but it is actually wrong understanding.

Sri Engal Aalwaan's Commentary:

*Dukha hetutvena prasiddheh api dukhaantara upashaamakatva
maatrena sukha hetutvadheeh drushyate iti nidarshanena aaha atyanta*

iti | Vyaayaamah aayaasah |

If we say that all these seven states are causes of grief only, but when we experience here, there are certain things which give an illusion of giving happiness.

Though some are well known to cause sorrow, because they are known to destroy some other grief, they are thought to be causes of happiness. This is explained through an example in the *shloka* 'atyanta'.

Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 62:

Kva shareeram asheshaanaam shleshmaadeenaam mahaachayah |

Kva kaanti shobhaa soundarya kamaneeyaadayo gunaah ||

This body, which is a great collection of phlegm and all kinds of dirty things like blood and muscle, they see the qualities of grace, shine and beauty. (*Bhaava* is where is the question of such body filled with dirt exhibiting such qualities).

Sri Engal Aalwaan's Commentary:

Tathaa sva para dehe shleshmaadi chaye dukhade api kaantyaadi

aaropaat sukha hetutva dhiyam darshayati kva shareeram iti |

Kamaneeyam kamaneeyatvam |

Though my body, other's body, have phlegm and other things which are collected inside, which only leads to grief, qualities like grace, beauty are superimposed on that, and one feels that it is very pleasurable and leads to joy.

Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 63:

Maamsa asruk pooya vin mootra snaayu majja asthi samhatou |

Dehe chet preetimaan moodho bhavita narake api asou (api sah) ||

This body is a collection of muscles, blood, secretions of the glands like pus, faeces, urine, veins, bone marrow, bones; in such a body which has all these things inside, if one is liking that body here, he should be enjoying even in hell. In hell, all these are seen separate from the body, and one suffers in hell. Even here, it is very much the same state, but because it is covered, it creates a feeling of being joyous, happy. Here, if one enjoys such things, even in hell he should enjoy.

Sri Engal Aalwaan's Commentary:

***Kim cha narake mala maamsaadikam aatmano anyatvena bhujiyate |
Atra tu tat samooha deham aatmatvena bhogyatvena cha manyamaano
narake preeya etataraam iti abhipraayena aaha maamsa iti |***

These things like muscles, faeces, etc. are experienced as different from the soul in *naraka*. Whereas here, the body which is the collectivity of all these, is enjoyed as ones own and very pleasurable. If it was true that it is pleasurable, such a person should also be enjoying in hell also.

Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 64:

***Agneh sheetena toyasya trushaa bhaktasya cha kshudhaa |
Kriyate sukha kartrutvam tat vilomasya chetaraih | |***

Through fire, extreme cold is eliminated. Thirst is removed with water. One who has taken food, his hunger will be destroyed. This brings in a feeling of happiness in them. Having lot of thirst, if there is no water, it causes grief. Hunger, when there is no food, will cause a lot of grief.

Sri Engal Aalwaan's Commentary:

***Kshut trushna iti shloka uktam vivrunoti agneh iti | Agneh pratiyoginaa
sheetena sukha kartrutvam kriyate, na tu svatah | Evam toya
bhaktayoh trut kshutbhyaam tat vilomasya tessaam agni aadeenaam
pratiyoginah sheetaadeh itaraih agni aadibhih sukha kartrutvam
kriyate | Yat vaa tat vilomasya sukha vilomasya dukhasya kartrutvam
agni aadeenaam sheetaadeenaam abhaavaih kriyata iti | Evam
aniyatatvaat ubhayam api bhraantam; yathaa vakshyati * Tasmaat
dukhaatmakam naasti na cha kinchit sukhaatmakam * iti |***

Whatever was told in the earlier *shloka*, is explained here.

The *pratiyogi* of *agni* is *sheeta*, and vice versa. By itself, fire does not cause joy to someone, it burns and causes grief. If there is extreme cold, if fire is brought, it causes a feeling of happiness. Similarly, when one has taken too much water, we cannot give water to such a person; he will just reject it. Whereas when one is very thirsty, that water causes happiness and sometimes it causes grief also. Similarly with food - when one has overeaten, food itself causes grief, and leads to more trouble. Whereas when one is very hungry, it gives a feeling of happiness. Otherwise, if it is

not there, if food is not there, when one is hungry, the absence of that causes *dukha*, and the presence of that causes *sukha*. Because it is not definitive whether food causes happiness or grief, it is wrong understanding that it causes happiness or grief alone. It will be told later that there is nothing which is *sukhaatmaka* or *dukhaatmaka*, and the object by itself is not causing *sukha* or *dukha*, but one's experiences or the state is what is causing that.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 65:

***Karoti he daitya sutaah yaavat maatram parigraham |
Taavat maatram sa eva asya dukham chetasi yacchati | |***

As long as one starts owning and accepting family, house, etc. and gets attached to them, O children of demons, his mind will go on getting filled with grief only. He will experience more and more grief only.

Sri Engal Aalwaan's Commentary:

***Evam bhrutya dhana aadi api dukhadam iti aaha karoti iti |
Parigruhyate iti parigrahah |***

This is a wonderful *shloka*.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 66:

***Yaavatah kurute jantuh sambandhaan manasah priyaan |
Taavanto asya nikhanyante hrudaye shoka shankavah | |***

As much as something is agreeable, desirable, liked by someone, the more one develops attachment, the more the thorns of grief are firmly implanted in the heart, mind.

Sri Engal Aalwaan's Commentary:

***Tathaa kalatraadi sambandhyi api iti aaha yaavatah iti | Sambandhah
| Sambandhino na sthiraah, tat naashe shokah tu sthirah iti arthah |***

In the same way, wife and other relations cause grief only. Persons who are related or attached are not eternal, so when they get destroyed, it causes grief which will be there permanently. Relatives are not permanent, but when they die, the grief which comes is permanent.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 67:

*Yat yat gruhe tat manasi yatra kutra avatishthatah |
Naashadaaha upakaranam krutah tatra eva tishthati | |*

Whatever materials and things we have in our house, that, wherever we go, will cause worry in our mind - what happens if something is stolen, burnt or destroyed. These torture his mind and create anxiety. Though they are not destroyed, thinking about them, and because of the attachment, this causes anxiety.

Sri Engal Aalwaan's Commentary:

*Kincha ajnyaanaam parigrahaadeh sannidhou asannidhou cha shokah
sama iti aaha - yat yat iti | Yat yat gruhe vastu tasya naasha
daahaadikaranam kutah syaat iti yatra kutra avatishtatah svaamino
manasi tat tishthati iti anvayah | Karanam eva upakaranam gruhe
kshemena sthitam api premnaa anyathaa aashankino dukhaaya eva
sarvam vastu iti arthah | Naasha daaha upakaranam iti cha paathah |
Yatra tatra avatishthata iti cha paathah |*

Ignorant ones, whatever things they possess, whether it is near them, or not near them, it causes equal grief. Though it is very safe in the house, because of the attachment that one has towards those things, they will start thinking that 'What if it is destroyed?', because of this, everything causes grief only.

Sri Vishnu Puraana, Amsha 1, Chapter 17, Shloka 68:

*Janmani atra mahat dukham mriyamaanasya cha api tat |
Yaataanaasu yamasya ugram garbha sankramaneshu cha | |*

When one is born here, he experiences great *dukha*. When one dies also, the same thing happens. When he goes in front of *Yama*, he will be suffering in hell. Or, he will be born in another body, and again experiences sorrow only.

Sri Engal Aalwaan's Commentary:

*Evam baalyaadishu pratyaksham dukham uktvaa janmaadishu api tat
eva anumeyam iti aaha janmani iti | Janmaadishu dukham anumeeyata
iti anvayah |*

Having told that in all the states that we live here, childhood, youth, old age, etc., he says that even in birth and death, the same thing happens. It is

inferred that even in birth and death also, there is sorrow only.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 69:

***Garbhe cha sukha lesho api bhavadbhih anumeeyate |
Yadi tat kathyataam evam sarvam dukhamayam jagat ||***

If you think that there is some kind of slight happiness while staying in the womb, it is not so. This whole world is full of sorrow only.

Sri Engal Aalwaan's Commentary:

***Garbhe cha iti | Sukha lesho api yadi tat kathyataam tat sukham naasti
iti arthah | Tasmaat evam dukhamayam jagat |***

Tell me is there any little happiness while staying in the womb? There is no such happiness. In this way, the whole world is full of sorrow and grief.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 70:

***Tat evam ati dukhaanaam aaspade atra bhava arnave |
Bhavataam kathyate satyam vishnuh ekah paraayanam ||***

Having told that all this world is all *dukha* only, now he tells what causes *sukha*. This huge ocean of *samsaara*, which is abode to great sorrow, I am telling you the truth is that your only resort or refuge is Vishnu only. He is the only refuge for one who desires *moksha* or *aananda*.

Sri Engal Aalwaan's Commentary:

***Tasmaat bhagavat praapti lakshano mokshah praarthya iti aaha tat
evam iti |***

One has to desire the *Parama Purusha* which is *moksha*, which is nothing but attaining *Bhagavaan Vishnu*.

Sri Vishnu Puraana, Amsa 1, Chapter 17, Shloka 71:

***Maa jaaneeta vayam baalaa dehee deheshu shaashvatah |
Jaraa yuvana janma aadyaa dharmaa dehasya na aatmanah ||***

Don't think that we are children. Because one who is eternal in the body, is the *aatman*. We are all eternal souls. All these attributes of *baalya*, *yuvana*, *jaraa*, birth, death, youth, old age, are attributes of the body and not the soul. He is teaching all these so that one should get *virakti*.

Sri Engal Aalwaan's Commentary:

Yat ahah eva virajet iti shrutyaa jhatiti bhagavat jnyaane yatitavyam na vilambitavyam iti aaha maa jaaneeta iti |

Don't think you are all children, you are all eternal souls. You are there in this body, which is now having the state of childhood, and will undergo youth, etc. *Prahlaada* is teaching this so that one should get *virakti* immediately. Immediately, one should start putting efforts to attain *Bhagavaan*. There should be no delay.

Yat ahah eve virajet, tat ahah eva pravrajat, is *Shruti*. The moment *virakti* comes, the same moment, one should leave everything and go. If you delay even for a minute, you may get some other attachment, and you may not attempt escape from *samsaara* at all.

Prahlaada is teaching these wonderful teachings here, to the children, and to everyone. We will continue these in the next session. Finally, he gives the summary about what one should do.

Recap: In the previous session, we were studying how *Amsa* 1, Chapter 18, *Prahlaada Charitram*. *Hiranyakashipu* is trying to torture *Prahlaada* in many ways, trying to get rid of him. He is not able to do anything as *Prahlaada* is totally immersed in the meditation of *Sri Hari*, *Mahaa Vishnu* and nothing can touch him. *Hiranyakashipu* says 'Feed him with food mixed with deadly poison', and *Prahlaada* simply eats it chanting the name of *Govinda*; he just digests everything and nothing happens to him. At that time, *Hiranyakashipu* calls the *purohitaas* again.

Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 9:

Hiranyakashipuh -

Tvaryataam tvaryataam sadyo he he daitya purohitaah |

Krutyaaam tasya vinaashaaya hi utpaadayata maa chiram | |

Now, *Hiranyakashipu* calls the *purohitaas* and tells them to come quickly and hurry up, do the *abhichaara kriyaa*, and then create that ferocious being, which will destroy enemies. Don't delay anymore.

Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 10:

Sri Paraasharah -

Sakaasham aagamyatah prahlaadasya purohitaah |

Saamapoovam atha oochuh te prahlaadam vinayaanvitam ||

Sri Paraashara - Prahlada was very humble, because they were all gurus to him, Shukraachaarya's children; they come near Prahlada and tell him, in nice words.

Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 11:

Purohitaah -

Jaatah trailokyavikhyata ayushman brahmanah kule |

Daityaraajasya tanayo hiranyakashipoh bhavaan ||

Purohitaas - Hiranyakashipu is born in a great kula, and you are born as son of Hiranyakashipu, belonging to that great kula. Why are you going after other gods; they are of no use.

Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 12:

Kim devaih kim anantena kim anyena tava aashrayah |

Pitaa te sarvalokaanaam tvam tathaa eva bhavishyasi ||

Who else can give you refuge? What is the use of other devaas, even Ananta or anyone else. Your father is only the support of the entire world, and you will also become like that.

Sri Engal Aalwaan's Commentary:

Kim devaih iti | Tvam tathaa eva tava pitaa eva lokaanaam aashrayo bhavishyati |

Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 13:

Tasmaat parityaja enaam tvam vipaksha stava samhitaam |

Shlaaghyah pitaa samastaanaam guroonaam paramo guruh ||

It is well known, told in the Vedaas that 'Pitru devo bhava', pitaa is most respected among all gurus. Stop praising his enemies, and leave them, say the purohitaas.

Sri Engal Aalwaan's Commentary:

Tasmaat iti | Stava samhitaam stava prabandham | Vaachyah pitaa iti

cha paathah | Vaachyah stutyah |

Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 14:

Prahlaadah -

Evam etanmahaabhaagaah shlaaghyam etan mahaakulam |

Mareecheh sakale api asmin trailokye na anyathaa vadet ||

Prahlaada - What you said that this *kula* is a great one, and is most respected, is very true. This is *Mareechi's kula*, and in the three worlds, nobody will say that it is not so.

Sri Engal Aalwaan's Commentary:

Evam iti | Na anyathaa vadet | Kaschit api iti sheshah | Bhavet iti vaa paathah |

Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 15:

Pitaa cha mama sarvasmin jagati utkrushta cheshtitah |

Etat api avagacchaami satyam atra api na anrutam ||

In the entire three worlds, my father *Hiranyakashipu* is most powerful, and he has great powers through his *tapas*. It is not a lie what you said.

Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 16:

Guroonaam api sarveshaam pitaa paramako guruh |

Yaduktam bhraantih atra api svalpaa api hi na vidyate ||

I have no doubt or wrong understanding that father is to be most respected among all gurus.

Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 17:

Pitaa guruh na sandehah poojaneeyah prayatnatah |

Tatra api na aparaadhyameeti evam manasi me sthitah ||

Because he is a *guru*, he has to be respected, and is to be worshipped. I have not faulted in that aspect also; I have always respected my father.

Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 18:

Yat tu etat kim anantena iti uktam (ukto) yushmaabhih eedrusham (eedrushah) |

Ko braveeti yathaa anyayam kim tu na etat vacho arthavat ||

All these things you told is true, that *Mareechi's vamsha* is most respected, that *pitaa* is the ultimate guru, but what you said in the end - 'Kim Anantena', 'What is the use of going after *Ananta*', this kind of talk is not meaningful; nobody who is on the right path will say that.

Sri Engal Aalwaan's Commentary:

Yat tu iti | Brahma kulam shlaaghyam ityaadi yat bhavaduktam tat satyam | Kim tu kim anantena iti yat etat uktam etat vacho na arthavat | Eedrusham vachah yathaa anyaayam ko braveet iti anvayah | Kim anantena iti uktam yushmaabhih eedrusham iti cha paathah |

The *Brahma kula*, what you said is all true. But, what you said - 'What can *Ananta* do', this is a meaningless thing. Whoever is on the right side, will not say like this.

Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 19:

Iti uktvaa so abhavat mouni tesham gourava yantritah | Prahasya cha punah praaha kim anantena saadhu iti | |

Prahlaada has great respect for his gurus, and having told just that, keeps quiet, because he is unable to speak because of respect to his gurus. Then he smiled and said 'What you said as *Kim Anantena*, what can *Ananta* do, is proper only',

Sri Engal Aalwaan's Commentary:

Iti iti | Gourava yantritah gouravena yantritah niruddha vyavahaarah | Guroonaam api bhagavat nindakaanaam eshaam kim anusaranena iti aashayena prahasya kim anantena iti tat uktam anuvadan saadhu iti sopaalabhyam aaha prahasya iti |

He could not speak anything more because of his respect to the gurus. *Prahlaada* said that 'Saying *Kim Anantena* is proper only', they are all ridiculing *Bhagavaan* though they are *gurus*, and I should not follow them; thinking thus, repeating what they said '*Kim Anantena*', he tells as if he knows what it is very well; he said that it is most proper.

Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 20:

Saadhu bho kim anantena saadhu bho guravo mama | Shrooyataam yat anantena yadi khedam na yaasyatha | |

What you said is most proper, what you said is very right. Do listen to me what all *Ananta* can do, what all are His qualities, powers, attributes, if you are not going to feel bad.

Sri Engal Aalwaan's Commentary:

Amarshaat bhooyo api anuvadati saadhu bhoh kim anantena saadhu bho iti | Anantena yat syaat tat shrooyataam |

Not able to tolerate what they said, and they are all ridiculing *Bhagavaan*, he said that 'What can *Ananta* do, what is the use'. Whatever *Ananta* can do, do listen to me.

Sri Vishnu Puraana, Amsha 1, Chapter 18, Shloka 21:

Dharma artha kaama mokshaa cha purushaarthaaah udaahrutaah | Chatushtayam idam yasmaat tasmaat cha kim idam vruthaa | |

Four *purushaarthas*, *dharma*, *artha*, *kaama*, *moksha* - all these are becoming possible because of whom - from Him. What are you telling simply like that?

Sri Engal Aalwaan's Commentary:

Dharma iti | Idam dharma aadi chatushtayam yasmaat tasmaat anantaat kim idam vruthaa vachah, na kinchit iti arthah | Tasmaat kim kim idam vruthaa iti cha paathah |

There is nothing that He cannot do. He can do anything, because all these *dharma*, *artha*, *kaama*, *moksha*, are all possible because of Him only. He is the bestower of all those benefits. He can do anything.

Sri Vishnu Puraana, Amsha 1, Chapter 18, Shloka 22:

Mareechimishraih dakshaadyaih tathaa eva anyaih anantatah | Dharmah praaptah tathaa cha anyaih arthah kaamah tathaa aparaih | |

Addressing *Mareechi* with respect, the most respectable *Mareechi*, *Daksha* and others, who are all *Prajaapathis*, and in the same way, others also, they all followed *dharma*, and obtained the fruits of following *dharma*, from *Ananta* only, and others got *artha*, *kaama*, and all these benefits have been got by worshipping *Ananta* only, through His grace only.

Sri Engal Aalwaan's Commentary:

Mareechi mishraih iti | Mishra shabdah poojya vachanah gurutvaat bahuvaachanam |

Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 23:

*Tat tattva vedino bhootvaa jnyaana dhyaana samaadhibhih |
Avaapuh muktim apare purushaa dhvasta bandhanaah | |*

While others through *jnyaana* and meditation, *samaadhi*, knowing the realities about *Parabrahman*, *Mahaa Vishnu*, also got liberated, got liberation itself, having got rid of this bondage of *samsaara*.

Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 24:

*Sampadaishvarya maahaatmya jnyaana santati karmanaam |
Vimuktescha ekato labhyam moolam aaraadhanam hareh | |*

Hari's worship alone is enough to get all these benefits. This is the root, one means, by which everything can be obtained, including *moksha*; it is worshipping of *Bhagavaan*, *Sri Hari*.

Sri Engal Aalwaan's Commentary:

*Sampat ityaadi | Aishvaryaadeenaam sampat vimukti cha ekatah
aaraadhanaat eva labhyaa, hareh aaraadhanam sampat aadeenaam
moolam | Vimuktih cha ekato labhyaa iti cha paathah |*

Whether long life or wealth or whatever one wants, including *moksha*, all of them they can get by simply worshipping *Hari*; they don't have to resort to any other means.

Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 25:

*Yato dharma artha kaamaakhyam muktah cha api phalam dvijaah |
Tena api kim kim iti evam anantena kim uchyate | |*

Because of whom all these benefits can be obtained, *dharma*, *artha*, *kaama* and *mukti* also, O gurus, for such *Ananta*, why are you telling 'Kim Anantena'? Why are you telling that what can He do and give? This is not the right thing.

Sri Engal Aalwaan's Commentary:

*Uktam artham nigamayati yat iti | Tena api anantena kim kim iti evam
vachah kimartham uchyate |*

Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 26:

**Kim cha api bahunoktena bhavanti guravo mama |
Vadantu saadhu vaa asaadhu viveko asmaakam alpakah | |**

What else can I say? I don't want to say more. You are all my *gurus*. Tell whether it is right or wrong, because I am not a very knowledgeable person.

Sri Engal Aalwaan's Commentary:

**Kim cha iti | Kim cha ityaadi vacho api sopaalagamyam | Kim vaa atra
iti cha paathah |**

Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 27:

**Bahunaa atra kimuktena sa eva jagatah patih |
Sa kartaa cha vikartaa cha samhartaa cha hrudi sthitah | |**

What else can I say? He is the Master of this whole world. He is living in the heart of all, and He is the Creator, Doer, can make things undergo changes, He is the one responsible for dissolution.

Sri Engal Aalwaan's Commentary:

Bahunaa iti | Vikartaa parinaamayitaa |

Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 28:

**Sa bhoktaa bhojyam api evam sa eva jagadeeshvarah |
Bhavadbhih etat kshantavyam baalyaat uktam tu yat mayaa | |**

He is the Overlord of this entire world, He is the Enjoyer, Enjoyed, Experiencer, Experienced, everything. As a child I am telling you, please do pardon me if I have done something wrong.

I have told you the right thing only, but what you have told is wrong, so I am trying to correct you.

Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 29:

Purohitaah -

**Dahyamaanah tvam asmaabhih agninaa baala rakshitah |
Bhooyo na vakshyasi iti evam naiva jnyaato asi abuddhimaan | |**

Purohitaas - You were getting burnt in a huge fire all around you, and we

protected you by bring you out of that fire. We protected you thinking that you will not praise *Hiranyakashipu's* enemy, *Mahaa Vishnu*, but you are not realizing, not learning from what we said. You are still ignorant.

Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 30:

***Yat asmat vachanaat moha graaham na tyakshate bhavaan |
Tatah krutyaam vinaashaaya tava srakshyaami durmate | |***

Because, listening to us, if you do not give up praising your father's enemies, and come on the side of your father, *Hiranyakashipu*. We are going to create a ferocious being, from that *aabhichaaraka kriyaa*, which will destroy you.

Sri Engal Aalwaan's Commentary:

Yat iti | Moha graaham ajnyaana duraagraham |

Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 31:

Prahlaada -

***Kah kena hanyate jantuh jantuh kah kena rakshyate |
Hanti rakshati cha eva aatmaa hi asat saadhu samaacharan | |***

Who kills whom, who can protect whom. One protects oneself by following the *shaashtra* and doing the right things. And one kills oneself by doing the wrong things, not following the *shaashtraas*.

A sinner kills himself, and a virtuous one protects oneself. One has to do the right things to protect oneself. One is responsible for one's own actions, and the fruits of that.

Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 32:

***Karmanaa jaayate sarvam karma eva gati saadhanam |
Tasmaat sarva prayatnena saadhu karma samaacharet | |***

One's *karma* only is responsible, and the consequences of one's *karma*, one cannot stop and one has to experience. *Karma* only is the means for emancipation. One has to put all efforts to do the right things, to act in the right way, as per the *shaashtraas*.

Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 33:

Sri Paraasharah -

*Iti uktaah tena te kruddhaah daitya raaja purohitaah |
Krutyaam utpaadayaamaasuh jvaalaa maala ujjvala aakrutim | |*
Sri Paraashara - The purohitaas of Hiranyakashipu got very angry, when *Prahlaada* said thus. They started creating that ferocious being, of the form of a glowing ring of fire, from that *abhichaara kriyaa*.

Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 34:

*Ati bheemaa samaagamyaa paada nyaasa kshata kshitih |
Shoolena saadhu samkruddhaa tam jaghaana aashu vakshasi | |*
That huge mighty being, when it stepped on the earth, the whole earth trembled. Getting very angry, it started to pierce the chest of *Prahlaada* with its spear.

Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 35:

*Tat tasya hrudayam praapya shoolam baalasya deeptimat |
Jagaama khanditam bhoomou tatra api shatadhaa gatam | |*
That burning spear with which they tried to pierce *Prahlaada's* chest, as soon as it touched the chest of *Prahlaada*, it fell down, and got broken into hundreds of pieces; it got destroyed immediately.

Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 36:

*Yatra anapaayee bhagavaan hrudi aaste harih eeshvarah |
Bhango bhavati vajrasya tatra shoolasya kaa kathaa | |*
In whose heart that *Bhagavaan Hari*, who is the Lord of the whole world, He is all the time present, inseparably, even the *Vajra Aayudha* of *Indra* gets broken into pieces. What to tell of an ordinary spear?

Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 37:

*Apaape tatra paapaih cha paatitaa daitya yaajakaih |
Taaneva saa jaghaanaashu krutyaa naasham jagaama cha | |*
What the *daitya purohitaas* did is a wrong thing. They did this *krutya*, and send the being to destroy *Prahlaada* who was without any sin. They only became sinners by trying to do harm to a most virtuous *Prahlaada* who was a *parama bhaagavatha*, without any sin. Because of that, that *krutya* killed them only, and the *krutya* also got destroyed.

Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 38:

***Krutayayaa dahyamaanaan taan vilokya sa mahaamatih |
Traahi krushneti ananteti vadan abhyavapadyata | |***

They were all getting burnt due to that *krutya*, and the noble person *Prahlaada* saw this. He prayed for the grace of *Bhagavaan*, and said '*Traahi Krishna Traahi Ananta*', 'Please do save, *Krishna*, do save, *Ananta*'.

Sri Engal Aalwaan's Commentary:

Krutayayaa iti | Abhyavapattih anugrahaah |

Prahlaada prays to *Bhagavaan*.

Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 39:

Prahlaadah -

***Sarva vyaapin jagat roopa jagat srashtah janaardana |
Paahi vipraan imaan asmaat dussahaat mantra paavakaat | |***

Prahlaada - O all pervading *Janaardana*, You are the creator of the whole world, You are only present as this entire world, You destroy the difficulties of the people, You make them get rid of their birth itself (meanings of *Janaardana*), please do protect these *brahmins* from this unbearable fire created out of this *abhichaara kriyaa*.

Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 40:

***Yathaa sarveshu bhooteshu sarva vyaapee jagadguruh |
Vishnuh eva tathaa sarve jeevantu ete purohitaah | |***

As *Bhagavaan*, *Jagadguru* *Vishnu*, who is all pervading, He resides in all beings, in the same way, let these *purohitaas* come alive again.

Sri Engal Aalwaan's Commentary:

***Yathaa iti | Yathaa ityaadinaa apakaarishu api upakurvanti iti
vaishnavaanaam aacharah pradarshitah |***

The conduct of the *Vaishnavaas* is that even for those who do *apakaara*, they do *upakaara* only.

Even though they tried to destroy him by creating this *krutya*, they themselves got burnt, and *Prahlaada* is trying to save them only.

Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 41:

***Yathaa sarva gatam vishnum manyamaano anapaayinam |
Chintayaami aripakshe api jeevanti ete tathaa dvijaah ||***

Vishnu who is present everywhere, all pervading, He is inseparably present in all beings, as I am meditating like that, even in the enemies, I am having the same kind of thought that He is present in my enemies also, let these *brahmins* come alive again.

Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 42:

***Ye hantum aagataa dattam yaih visham yaih hutaashanah |
Yaih diggajaih aham kshunno dashtah sarpaih cha yaih api ||***

Those who came to kill me, by whom I was given poison, some of them put me in fire, some of them tried to destroy me by bringing the *diggajaas*, those who threw serpents on me and tried to kill me, ...

Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 43:

***Teshu aham mitra pakshe cha samah paapo asmi na kvachit |
Yathaa tena adya satyena jeevantu asura yaajakaah ||***

... with respect to all of them, I have the same feeling which I have with those who are favourable to me. And I have not done any sin. I have not sinned in my mind towards them. If that is true, let these *purohitaas* come alive again.

He prays to *Bhagavaan* saying that 'If I am seeing *Vishnu* everywhere and in everyone, and am equally disposed towards those who tried to torture me or kill me, as I am with respect to anyone favourable to me, and if I have not committed any sin, let them come alive again'.

Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 44:

Sri Paraasharah -

***Ityuktaah tena te sarve samsprushtaah cha niraamayaah |
Samutthah tu dvijaa bhooyah tam oochuh prashrayaanvitam ||***

Sri Paraashara - The moment he said all these, they all got up, as though nothing happened to them, and told with utmost humility, they addressed *Prahlaada* thus.

Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 45:

Deerghaayuh apratihato bala veerya samanvitah |

Putra poutra dhana aishvaryaih yukto vatsa bhava uttamah ||

May you live long, and may you not get any harm. May you be endowed with power, great veerya. May you be excellent among all, and may you have children and grandchildren, wealth and everything.

Sri Vishnu Puraana, Amsa 1, Chapter 18, Shloka 46:

Ityuktvaa tam tato gatvaa yathaa vruttam purohitaah |

Daitya raajaaya sakalam aachachakshuh mahaamune ||

Having blessed him wholeheartedly, they went to *Hiranyakashipu* and told him all the things that happened, as it happened.

This concludes the Eighteenth Chapter.

|| *Iti Sri Vishnu Puraane Prathame Amshe Prahlaada Charite Ashtaadasho Adhyaayah* ||

|| *Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Prathame Amshe Ashtaadasho Adhyaayah* ||

|| **Atha Ekonavimsho Adhyaayah** ||

Now the Nineteenth Chapter.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 1:

Sri Paraasharah -

Hiranyakashipuh shrutvaa taam krutyaam vitatheekrutaam |

Aahooya putram papraccha prabhaavasya asya kaaranam ||

Hiranyakashipu, having heard that even the *krutya* that they did through the *abhichaara kriyaa* was of no use, and it also got destroyed, and all their efforts were in vain, he called his son and asked him 'What is the cause of this great power that you have?'

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 2:

Hiranyakashipuh -

*Prahlaada suprabhaavo asi kim etat te vichesthitam |
Etat mantraadi janitam utaaho sahajam tava | |*

Hiranyakashipu - *Prahlaada*, you seem to have great powers. What is it that you are doing? Is it because of some mantra, that you are having this kind of power? Or is it natural to you?

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 3:

Sri Paraasharah -

*Evam prashtah tadaa pitraa prahlaado asura baalakah |
Pranipatya pituh paadou idam vachanam abraveet | |*

Sri Paraashara - Having been asked like this by *Hiranyakashipu*, *Prahlaada* bows down and does *namaskaara* to his father, with great respect and reverence and says thus.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 4:

Prahlaadah -

*Na mantraadi krutah taata na cha naisargiko mama |
Prabhaava esha saamanyo yasya yasya achyuto hrudi | |*

Prahlaada - O father, I have not acquired these powers through any *mantra*, or it is also not natural to me. Whoever meditates and is able to realize *Achyuta* in their hearts, for them, it is a very normal thing to have such powers.

Sri Engal Aalwaan's Commentary:

*Na iti | Samaana eva saamanyah | Sarvagato api achyuto bhaktasya
shuddhe hrudi aavirbhavati, naanyasya ashuddhe |*

Though *Prahlaada* said '*Sarvagatah, Sarvagah, Sarvavyaapin*' about *Vishnu*, it is only those who have a pure mind, and very great devotion towards *Bhagavaan* that *Bhagavaan* manifests Himself. If anyone does not have such purity of mind, *Bhagavaan* cannot be realized by them.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 5:

*Anyeshaam yo na paapaani chintayati aatmano yathaa |
Tasya paapa aagamah taata hetu abhaavaat na vidyate | |*

One who does not sin towards others, just as one does towards oneself, for him, there can be no sin he can do, because there will be no cause.

Sri Engal Aalwaan's Commentary:

***Taam paapa dukha bhaava roopaam aatmano hrut shuddhim
chatusshlokyaah aaha anyeshaam ityaadinaa |***

That his mind is so pure and is filled with devotion towards *Hari*, this *Prahlaada* says starting with four *shlokaas* starting with *Anyeshaam*.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 6:

***Karmanaa manasaa vaachaa para peedaam karoti yah |
Tat beejam janma phalati prabhootam tasya cha ashubham | |***

One who tortures others through acts, or through mind, or through words, that will lead to sin; and to experience fruits of that sin, he has to be born again in this *samsaara*. He will be committing great sin.

Sri Engal Aalwaan's Commentary:

***Karmanaa iti | Tat beejam janma saa para peedaa eva beejam yasya
tat janma, tasya peedayituh ashubham phalati | Tat beeja janma iti
cha paathah |***

Those who torture others, for them, all bad things will happen, and they will be accumulating sin only.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 7:

***So aham na paapam icchaami na karomi vadaami vaa |
Chintayat sarva bhootastham aatmani api cha keshavam | |***

I never, even in my mind, desire ill for anyone, I don't even do bodily, or don't even speak ill of others. I am meditating all the time on Keshava, who is in me as well as present in all beings.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 8:

***Shaareeram maanasam dukham daivam bhoota bhavam tathaa |
Sarvatra shubha chittasya tasya me jaayate kutah | |***

When I have such good and pure feeling everywhere, my mind and heart is most pure, when I am such, either bodily grief or sorrows, or in the mind, or caused by gods, or by any other beings - there will be no sorrow or grief to me arising from any of these causes.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 9:

***Evam sarveshu bhooteshu bhaktih avyabhicharinee |
Kartavyaa panditaih jnyaatvaa sarva bhootamayam harim ||***

This is how those who are knowledgeable, those who have the *viveka jnyaana* about what is right and wrong (they are called *panditaas*), realizing this, one has to act and live like this. *Hari* only is present in all beings. In that *Hari*, who is present everywhere, everything is His *prakaara*, *shareera*, undiluted devotion, only devoted to *Hari*, nobody else, or nothing else, (*ananya prayojana*), that kind of devotion one has to do.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 10:

Sri Paraasharah -

***Iti shrutvaa sa daityendrah praasaada shikhare sthitah |
Krodha andhakaarita mukhah praaha daiteya kinkaraan ||***

Sri Paraashara - Having heard this, *Hiranyakashipu*, the king of *daityaas*, who was standing on top of a huge building, became extremely angry, and told his guards thus.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 11:

Hiranyakashipuh -

***Duraatmaa kshipyataam asmaat praasaadaat shata yojanaat |
Giri prushte patatu asmin shilaa bhinna anga samhitan ||***

Hiranyakashipu - This bad boy, let him be thrown from this huge tall building (hundred *yojanaas*) on which he was standing; let him fall down on the rock below, and let his body be broken to pieces. Let him die thus.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 12:

Sri Paraasharah -

***Tatah tam chikshipuh sarve baalam daiteya (kimkaraah) daanavaah |
Papaata so api adhah kshipto hrudayena udvahan harim ||***

Sri Paraashara - All the guards of *Hiranyakashipu*, they threw that boy from that huge building. He fell down, he was covering his heart that *Hari* should not get injured by this fall; He was always thinking of *Hari*, and covered his heart.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 13:

*Patamaanam jagat dhaatree jagaddhaatari keshave |
Bhakti yuktam dadhaara enam upasangamya medinee | |*

The Earth herself came, he was having utmost devotion in *Keshava* who is supporter of the entire world. The earth is the supporter of this world, and *Keshava* supports earth also, and everything. The boy who was having utmost devotion in *Keshava*, she herself came and held him very softly.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 14:

*Tato vilokya tam svastham avisheerna asthi panjaram |
Hiranyakashipuh praaha shambaram maayinaam varam | |*

Hiranyakashipu saw him that there was no injury for *Prahlaada*. He was perfectly alright on falling, he was in perfect shape, nothing happened to his bones, he was absolutely fine. He called *Shambaraasura*, who had some wonderful powers, a *maayi*.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 15:

Hiranyakashipuh -

*Na asmabhih shakyate hantum asou durbuddhi baalakah |
Maayaam vetti bhavaan tasmaat maayayaa enam nishoodaya | |*

Hiranyakashipu - We are not able to kill this boy who is ignorant and bad mind. You know a lot of *maayaas*, have some wonderful powers, destroy him with your *maayaa*.

Maayaa is *aascharya shakti*. *Paramaatman* is told as *Maayi*.

Sri Engal Aalwaan's Commentary:

Na iti | Hantum na shakyate |

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 16:

Shambarah -

*Soodayaami esha daityendra pashya maayaabalam mama |
Sahasram atra maayaanaam pashya koti shatam tathaa | |*

Shambara - You can see my wonderful *maaya* powers that I have. I will create thousands and crores of *maayas*, which will destroy this boy.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 17:

Sri Paraasharah -

***Tatah sa sasruje maayaah prahlaade shambaro asurah |
Vinaasham icchan durbuddhih sarvatra samadarshinee | |***

Sri Paraashara - Shambara started to create these maayaas, thousands, to destroy Prahlaada. Prahlaada was having samadarshitva, that everything is Bhagavat aatmaka, and Bhagavaan is present everywhere, that everything is Bhagavaan's prakaara. Towards such Prahlaada, in order to destroy such Prahlaada, the wicked Shambaraasura, started to create maayaas towards Prahlaada.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 18:

***Samaahita matih bhootvaa shambare api vimatsarah |
Maitreya so api prahlaadah sasmaara madhusoodanam | |***

Prahlaada's mind was equi-poised, and he was not at all disturbed. He had not bad intentions or bad feelings towards Shambaraasura also. O Maitreya, Prahlaada again started to think of and meditate upon Madhusoodana only.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 19:

***Tato bhagavataa tasya rakshaartham chakram uttamam |
Aajagaama samaajnyaptam jvaalaamaali sudarshanam | |***

Immediately, on the order of Bhagavaan, to protect Prahlaada, Sudarshana Chakra came, throwing fire all over, and like a ring of burning fire.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 20:

***Tena maayaa sahasram tat shambarasya aashugaaminaa |
Baalasya rakshataa deham ekaikam cha nishooditam | |***

All the thousands of maayaas which Shambaraasura had created, Sudarshana, protecting this boy, destroyed all the maayaas one by one, as he was seeing.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 21:

***Samshoshakam tadaa vaayum daityendrah tu idam abraveet |
Sheeghram eva mama aadeshaat duraatmaa neeyataam kshayam | |***

Hiranyakashipu, seeing that Shambaraasura's all maayaas were destroyed, completely, and were of no use, not doing any harm to Prahlaada, called Vaayu, that Vaayu which dries up everything, and said 'Destroy him

immediately, dry him up completely'.

Hiranyakashipu had all the gods under his control.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 22:

*Tathaa iti uktvaa to so api enam vivesha pavano laghu |
Sheeto atirookshah shoshaaya tat dehasya ati dussahah | |*

The *Vaayu* became very light and entered into *Prahlaada*, obeying the orders of *Hiranyakashipu*. He was very unbearably hard and chilling, and started to dry up the entire body.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 23:

*Tena aavishtam atha aatmaanam sa buddhvaa daitya baalakah |
Hrudayena mahaatmaanam dadhaara dharaneedharam | |*

Prahlaada knew that *Vaayu* had occupied his entire body. He again thought of Him, *Bhagavaan*, who supports the whole earth.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 24:

*Hrudayasthah tatah tasya tam vaayum ati bheeshanam (shoshanam) |
Papou janaardana kruddhah sa yayou pavanah kshayam | |*

What *Janaardana*, whom *Prahlaada* had realized in his heart, did was that He became very angry and drank up that *Vaayu*, who was most fierce. That air got destroyed fully.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 25:

*Ksheenaasu sarva maayaasu pavane cha kshayam gate |
Jagaama so api bhavanam guroh eva mahaamatih | |*

All the *maayaas* got destroyed, and even *Vaayu* was destroyed; *Prahlaada* goes back to his *guru's* place again.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 26:

*Ahani ahani yathaa aachaaryo neetim raajya phala pradaam |
Graahayaamaasa tam baalam raajnyaam ushanasaa krutaam | |*

Again he goes for further teaching to the *gurus*, to teach him all the *raaja neetis*, how a king should rule over a kingdom, what are his qualities. He is very obedient, and with utmost humility, he serves his *gurus* and learns

this *raaja neeti*. The *raaja neeti shastra* of *Shukraachaarya*, they start to teach him. He learns all those things.

[Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 27:](#)

Gruheeta neeti shastram tam vineetam cha yadaa guruh |

Mene tadainam tat pitre kathayaamaasa shikshitam ||

Gurus think that if they teach this *raaja neeti* to him, maybe he will change, and they teach him all that. Having learnt all the *raaja neeti* with utmost humility, the *gurus* come and tell *Hiranyakashipu* that now he is well learned, and we have taught him all the *raaja neeti*.

[Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 28:](#)

Aachaaryah -

Gruheeta neeti shastraastre putro daitya pate krutah |

Prahlaadah tattvato vetti bhaargavena yadeeritam ||

Aachaaryaas - O Daitya pati, your son has learnt all the *raaja neeti*.

Whatever *Bhaargava* has told, that *raaja neeti* he knows fully.

Now, *Hiranyakashipu* asks him questions about *raaja neeti*, and the *Prahlaada Charita* continues. *Prahlaada's* devotion, and what kind of replies he gives, we will see next.

Recap: In the previous session, we were studying that *Hiranyakashipu* asked *Shambaraasura* to use all his *maaya shakti* to destroy *Prahlaada*. And then, *Bhagavaan's* *Sudarshana Chakra* comes to *Prahlaada's* rescue, and all the *maayas* of *Shambaraasura* are destroyed one by one. Even *Vaayu* cannot do anything. *Prahlaada* is then taken back to the *aachaarya's* *gurukula*; *Shukraachaarya* has written the *Raaja Neeti*, which *Prahlaada* studies; everyday, the *aachaaryas* teach the *Raaja Neeti*. Having learnt all these things, the *aachaaryas* bring *Prahlaada* back to *Hiranyakashipu*, and tell him so -

[Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 28:](#)

Aachaaryah -

Gruheeta neeti shastraastre putro daitya pate krutah |

Prahlaadah tattvato vetti bhaargavena yadeeritam ||

Aachaaryaas - O Daitya pati, your son has learnt all what Shukraachaarya has written, and has become an expert in Raaja Neeti.

Hiranyakashipu asks Prahlaada what all he has learnt.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 29:

Hiranyakashipu -

Mitreshu vartate katham arivargeshu bhoopatih |

Prahlaada trishu lokeshu madhyasthesu katham charet | |

Hiranyakashipu - How should a king behave or interact with friends? How with respect to enemies?

Sri Engal Aalwaan's Commentary:

*Mitreshu iti | Mitreshu sahaja praakruta krutrimeshu | Sahajam maatuleyaadi | Praakrutam sva bhoomi anantaraat shatroh anantaram | Krutrimam daana maana vasheekrutam | Arih cha trividhah - sahajo daayaadah, praakruto bhoomyanantaraadih, krutrimah kruta apakaarakah | Madhyasthaah cha trividhaah | Trishu lokeshu mitraadishu trishu janeshu | Kaaleshu iti paathe kshaya vrudhi sthaana kaaleshu | Katham vartetah? Vruttayo hi varshana aadaana anupravesha maadhyasthya poornatva priyatva sahishnutva roopaah sapta | Yathaa uktam * Indrasya aarkasya vaayoh cha yamasya varunasya cha | Chandrasya cha pruthivyaah cha nrupah sapta guno bhavet | Iti |*

There are three kinds of allies or friends - natural allies, those who are in this world, and those who are created artificially or temporary friends. Natural allies are mother's brother's children, etc. All those who are in this world, who are not included among enemies, are *praakruta mitraas*. If a king has donated a lot of money to someone, he will be friendly with them, and they are friendly because of the donation received; those who are honoured will also have a friendly feeling, are artificial friends. Enemies are also of three kinds - natural are those who are waiting to snatch a part which is inherited, *praakruta* are those enemies existing in this world, artificial enemies are those to whom we have done something bad, wrong or *apakaara*. King should be aware of these three kinds of enemies. Those who are unconcerned, the *madhyasthaas* are also of three types. Three

worlds are explained as *mitra*, *ari* and *madhyastha* - those who are friendly, those who are enemies, and those who are not concerned (neither enemies nor friends). There is a *paatha trishu kaaleshu* instead of *trishu lokeshu*. Three times means, when there is lot of prosperity, when there is lot of famine, and when things are normal. How should a king be working in these three times? This is said to be of seven kinds, as told in *Manu Smruti*. A king should be having seven attributes or qualities, the qualities of *Indra*, *Surya*, *Vaayu*, *Yama*, *Varuna*, *Chandra* and *Pruthivi*. *Indra* causes rains for four months during the rainy season; a king showers benefits similarly on his kingdom - this is called *varshana*. Sun, *Surya* draws up the water, and similarly a king collects taxes - this is *aadaana*. A king enters his enemies armies through spies and other means, just as *Vaayu* enters into beings and conquers them, this is *anupravesha*. *Yama* is an impartial judge, just like this, the king also rules over the kingdom maintaining justice, punishes the wicked and protects the virtuous ones, this is *maadhyasthya*. *Varuna* punishes sinners with *Varuna paasha*, a king also punishes the wicked, *Varuna* surrounds all around, and in a similar way a king protects all round, this is *poornatva*. Moon is pleasant to the whole world, and similarly a king causes happiness and joy to all the citizens, this is *priyatva*. *Pruthivi*, earth is known for forbearance, *kshamaa* is the name of earth itself, a king should also have this quality, this is *sahishnutva*. The various things that a king should do, and how he should rule over a kingdom, are told.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 30:

***Katham mantrishu amaatyeshu baahyeshu aabhyantareshu cha |
Chaareshu pouravargeshu shankiteshu itareshu cha |***

How should a king be with respect to ministers (*mantri*, *amaatya*), *baahyaas*, *aabhyantaraas*, spies, people looking after the kingdom, *shankitaas*, others.

Sri Engal Aalwaan's Commentary:

***Katham iti | * Mantree buddhi sahaayah, syaat amaatyah kaarya
saahyakrut | Durgaadhyaksho dhanaadhyakshah (dhaanyaa)
senaadhyakshah cha bhoopateh | Sootah purodhaa daivajnyah sapta
eta mantrino mataah | Durgaadhyaksho vanaadhyakshah | 'Pootah
purodhaah' iti cha paathah | Baahyaah amaatyah shuklaadhyakah***

aadayah | Aabhyantaraah antah pura mahaanasaadhyadhikrutaah | Shankitaah jita daasa bhootaah saaparaadhaa vaa | Itare svaami hitaishinah | Dharma artha kaama bhaya pareekshaasu shuddhaa vaa |

There is a slight difference between *mantri* and *amaatya*. *Mantri* is an intellectual assistant. *Amaatya* is an assistant in action, execution of the action. All these are said to be *mantris* - *durgaadhyaksha* (whose who are in control of the fort), *dhanaadhyaksha* (those in control of the treasury), *senaadhyaksha* (control of the army), *soota* (charioteers), *purodhaa*, *daivajnya*. *Durgaadhyaksha* is in control of forts and forests. There is a *paatha pootah purodhaah*, those who conduct *yajnyaas* and *yaagaas*. *Baahyaas* are *amaatyaas*. *Aabhyantaraas* are those who are in charge of harem (*antahpura*), kitchen. *Shankitaas* are those whom the king is always doubting, those who have been won over, and become servants, or those who have done some crime - a king should be very careful about such people because they will always be working against the king. Others (*itareshu*) are those who want to do good to the king, who are favourable to him; those who join the king's administration will be tested for their adherence to *dharma*, *artha* (money - can they be lured by offering bribe), *kaama*, fear; and those who have passed all these tests, they are also included in *itareshu*.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 31:

*Krutya akrutya vidhaanam cha durgaatavikasaadhanam |
Prahlaada kathyataam samyak tathaa kantakashodhanam ||*

Hiranyakashipu is asking the various details about how a king should rule over the kingdom.

Sri Engal Aalwaan's Commentary:

*Krutya akrutya iti | Krutyaah bhedyaah | Teshaam akrutyatvasya abhedyatvasya vidhaanam | * Alabdha vetano lubdho maanee cha api avamaanitah | Krudhascha kopito akasmaat tathaa bheetah cha bheeshitah || Iti medyaah | Jala prakaara maru giri vanaatmakam panchadhaa durgam | Aatavikaah vanyaa mlecchaadyaah tat saadhanam | Kanthakah chouryah kshudra shatruh vaa | Tasya shodhanam saadhanam |*

Krutyaas are those who are waiting to do something bad by bringing division

of opinion inside, making the trusted assistants to turn against the king; they should not be able to bring about a divided opinion - what should a king do so that such a thing will not happen. A king has to be very careful about such people - they are one who has not got his salaries, one who is greedy, one who is too much egoistic, one who has been disrespected, one who is very angry and does not have control over his anger, one who is very scared - these come under the category of *bhedyaas*. *Durga* is of five types - mountains, forests, deserts, forts surrounding, water. *Aatavikaas* are those who live in the forests - how to control and bring them under the king's rule. *Kantakaas* are thieves, and enemies who are lowly, roaming around in the forests waiting for a chance to turn against the king - how to control and win over them.

[Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 32:](#)

Etat cha anyat cha sakalam adheetam bhavataa yathaa |

Tathaa me kathyataam jnyaatum tava icchaami manogatam ||

And all the other things also, I would like to know what you have learnt.

[Sri Engal Aalwaan's Commentary:](#)

Etat iti | Anyat cha iti | Oushanasoktam sapta prakruti aadikam |

The *angaas* of the kingdom are said to be the *prakrutis*. Whatever has been told by *Ushanas*, *Shukraachaarya*.

Swaami amaatyau puram raashtram kosha dandou suhrut tathaa |

Sapta prakrutayoh hi etaah sapta angam raajyam uchyate ||

The kingdom has got seven components, which are *sapta prakrutis* - the king, ministers, the cities, nation, treasury, forces, friends. This is told in *Manu Smruti*.

The answer of *Prahlaada* is very interesting.

[Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 33:](#)

Sri Paraasharah -

Pranipatya pituh paadou tadaa prashraya bhooshanah |

Prahlaadah praaha daityendram krutaanjali putah tathaa ||

Sri Paraashara - *Prahlaada* folding his hands in reverence, does obeisance to his father, with respect, and tells him the reply.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 34:

Prahlaadah -

Mama upadishtam sakalam gurunaa naatra samshayah |

Gruheetam tu mayaa kintu na sadetat matam mama | |

Prahlaada - There is no doubt that our *aachaarya* has taught me everything. Whatever I have learnt, in my opinion, is not the right thing. I do not think that what I have learnt is the right thing that one should learn.

Sri Engal Aalwaan's Commentary:

Mama upadishtam iti | Na sat etat shatru mitraadi bheda vishayatvaat asya |

I feel it is wrong because they have taught me how to deal with allies and enemies.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 35:

Saama cha upapradaanam cha bheda dandou tathaa aparou |

Upaayaah kathitaah hi ete mitraadeenaam cha saadhane | |

With respect to dealing with friends and enemies, I was told the various means like *saama*, *upapradaana*, *bheda*, *danda*.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 36:

Tena eva aham na pashyaami mitradeen taata maa krudhah |

Saadhyaabhaave mahaabaaho saadhanaih kim prayojanam | |

I don't see any differentiation like friend or enemy, please do not get angry with my reply. When the goal that is to be attained itself is not the right one, what is the use of learning the means? They have told me the means to deal with friends and enemies. When I don't see enemies and friends, *saadhyaa* itself is absent, what is the point in learning these *saadhanaas*, means?

This is a wonderful *shloka* by *Prahlaada*.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 37:

Sarva bhootaatmake taata jagannaathe janagmaye |

Paramaatmani govinde mitra amitra kathaa kutah | |

When the Lord of the world, *Govinda* Himself is existing in all these forms,

whatever is manifest or unmanifest, He who has no other controller, He having all beings as His *shareera*, when such is the case that everywhere I see only *Govinda*, where is the question of differentiating one as friend and one as foe.

Sri Engal Aalwaan's Commentary:

Sarva bhootaatmaka iti | Sarva bhootaatmake sarva jeeva shareerake, jaganmaye vyakta avyakta prapancha roope, paramaatmani aatma antara rahite |

Paramaatman does not have any controller or ruler, He is the ultimate controller of everyone. He is having all beings as His *shareera*. In this whole world, we see some things which are perceived by our senses, some things which are not perceived. All manifested and unmanifested are a form of *Paramaatman* only. He is the Lord of the whole world, who is *Govinda*.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 38:

*Tvayi asti bhagavaan vishnuh mayi cha anyatra cha asti sah |
Yatah tato ayam mitram me shatruh cheti pruthak kutah | |*

That *Vishnu* is in you also. He is in me also, and is existing everywhere else. Because of this reason, how can someone separate out like 'This person is my friend', 'This person is my enemy'. Because *Vishnu* is existing in everyone.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 39:

*Tat ebhi alam aryatham (du) drushtaarambha ukti vistaraih |
Avidyaantargataih yatnah kartavyah taata shobhane | |*

Enough of the endeavours to acquire and rule over a kingdom, and *artha shastra*, etc. One should put effort to learn the *aatma vidyaa*.

Sri Engal Aalwaan's Commentary:

Tat iti | Drushtaarambhaah raajyaadi artha udyogaah, teshaam ukti vistaraih artha shastraakhyaih avidyaantargataih vidyaayaam antargataani vidyaasthaanaani, tat itaraih | Shobhane parama mangala aatma vidyaa vishaye shaastre |

Drushtaarambhaah means whatever endeavours we pursue, in order to acquire the kingdom, to rule over the kingdom, wealth; *ukti vistara* is

the *artha shaastra*, which explain in detail how to acquire and rule over the kingdom, how to conquer enemies, how to maintain friendship; enough of all those things. There are fourteen *Vidyaa Sthaanaas* told, those which are not included in these will become *avidyaa*. One has to put effort to learn the *aatma vidyaa shaastra*, which is nothing but *Vedaanta*; they cause the utmost good. *Aatma vidyaa* is *parama mangala*. One has to put effort to acquire knowledge about the *aatman*. Other things are all said to be *avidyaa*.

Angaani vedaah chatvaarah meemaamsa nyaaya vistarah |
Puraanam dharma shaastram cha vidyaah hi etaah chaturdashaah ||
Fourteen *Vidyaa Sthaanaas* are told - four *Vedaas*, six *Angaas* (*Shikshaa Vyaakaranam Chandah Niruktam Jyotisham Kalpa*), *Poorva Meemaamsa* and *Uttara Meemaamsa*, *Nyaaya shaastra*, *Puraanaas*, *Dharma Shaastra*.

Puraanaas explain the meanings of *Vedaanga*. *Dharma shaastraas* explain meanings of the *Poorva Kaanda* of *Vedaas*, *yajnyaas*, etc. *Artha shaastra* and others are not included in this.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 40:

Vidyaa buddhih avidyaayaam ajnyaanaat taata jaayate |

Baalo agnim kim na khadyotam asureshvara manyate ||

O father, one will think that *avidyaa* itself is *vidyaa*, because of ignorance. A boy who is ignorant, on seeing a firefly, will think that it is fire itself.

Sri Engal Aalwaan's Commentary:

Nanu artha shaastraadeh raajyaadi upaaya jnyaapakatvaat katham avidyaasthaanatvam tatra aaha vidyaa iti | Artha shaastraadi janya vidyaayaah tu alpa asthira phala saadhanatvaat vidyaatvam naasti iti bhaavah |

Artha shaastra and other things are helping one to rule over the kingdom, how can they be called as *avidyaa sthaanaas*, is explained here. *Vidyaa* has to lead to *sthira nirantara phala*. Those which lead to *asthira alpa phala*, they are not included as *vidyaa*, is told here.

The next *shloka* is the most wonderful essence of everything.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 41:

*Tat karma yat na bandhaaya saa vidyaa yaa vimuktaye |
Aayaasaaya aparam karma vidyaa anyaa shilpa naipunam | |*

What are the *karmaas* which one should do, and what *vidyaa* one should learn? One should do those acts which will not bind one to *samsaara*, which does not lead one to bondage; all other things are not *karma*, one should not even do those acts. That which will lead one to liberation, can only be told as *vidyaa*; all others are *avidyaa* only. All other *karmaas* that one does, is all simply exhaustion only, nothing else; it is of no use. All other *vidyaas* are also getting expertise in useless things.

What is the knowledge which one should acquire? That knowledge which will lead one to liberation.

What are the acts that one should do? Those which will not bind one.

Sri Engal Aalwaan's Commentary:

Kaa tarhi vidyaa? Tatra aaha tat karma iti | Yaa vimuktaye saa vidyaa, artha shaastraadi vidyaa shilpa naipunam | Yat na bandhaaya, api tu vidyaa angatvena mokshaaya tat karma; aparam karma pravrutti karma |

Then what is *vidyaa*, if *artha shaastra* and others are said to be *avidyaa*? They are only means to attain *alpa asthira phalaas*; they are simply getting expertise in some actions which are of no use. That which does not bind one, but being an accessory of *vidyaa*, leads to *moksha*, liberation; that only is *karma*. The remaining karma becomes *pravrutti karma*, in order to gain worldly benefits.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 42:

*Tat etat avagamy aham asaaram saaram uttamam |
Nishaamaya mahaabhaaga pranipatya braveemi te | |*

Having learnt and understood that whatever I have learnt - this *Neeti Shaastra*, and others - are all *asaara*, of no use. Listen to me, I will tell you the most essential knowledge that one should acquire. I bow down to you and will tell you this.

Sri Engal Aalwaan's Commentary:

Karma niroopanam praasangikam; raajyaadi drushta phala arthinaa api tat saadhane dharme yatitavyam na neeti shaastraadou iti aaha tat etat ityaadibhih | Tat etat neeti shaastraadi janya jnyaanaadi; nishaamyaa shrunu |

The aspects of *karma* are told here incidentally. Even by one who desires kingdom and such fruits that are obtained here itself, effort should be put towards dharma which is the means to emancipation and not in *neeti shaastra* and such means. *Tat etat* means the knowledge acquired by study of *Neeti Shaastra* and such is *asaara*, please listen to what is *saara*.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 43:

***Na chintayati ko raajyam ko dhanam na abhivaancchat |
Tathaa api bhaavyam eva etat ubhayam praapyate naraih |***

Who does not think of ruling over a kingdom, who does not desire to acquire wealth? Whether you desire to become a king or emperor, or you want to acquire lot of money and wealth; if you have done some *karmaas* in your earlier life, if you are destined to get that, only then you will get; otherwise you will never get. One will only get whatever one is destined to get.

Sri Engal Aalwaan's Commentary:

Na iti | Bhaavyam praak karmato bhaavi | Ubhayam raajyam dhanam cha |

Bhaavya means that which comes as a result of previous *karma*.
Ubhayam means kingdom and wealth.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 44:

***Sarva eva mahaabhaaga mahatvam prati sodyamaah |
Tathaapi pumsaam bhaagyaani na udyamaah bhooti hetavah |***

Everyone puts a lot of effort to attain greatness, to acquire a lot of wealth. Even then, just putting mere effort will not lead one to acquire wealth, but if they are destined to get, that fate only will decide.

Sri Engal Aalwaan's Commentary:

Sarva eva iti | Mahatvam aishvaryam |

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 45:

Jadanaam avivekaanaam ashooraanaam api prabho |

Bhaagya bhojyaani raajyaani santi aneetimataam api | |

It can be seen that those who are dullards, those who are ignorant, those who have no valour, they also acquire a lot of good things, they also get a kingdom, they enjoy lot of wealth, even those not on the right path.

Just by putting effort one cannot be assured. Previous *karmaas* decide the fate.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 46:

Tasmaat yateta punyeshu ya icchet mahateem shriyam |

Yatitavyam samatve cha nirvaanam api cha icchataa | |

One has to do virtuous deeds, if he wants lot of wealth and other things of greatness. One who desires liberation, he should put effort to acquire *samatvam*.

Samatvam yoga uchyate is told in *Bhagavad Geetha*. In the *Geetha Bhaashya* it was told as *aatma aatma saamya, aatma Paramaatma saamya*. Everyone is *sama* because *Bhagavaan* is *aatma* to everyone.

Sri Engal Aalwaan's Commentary:

Tasmaat iti | Samatve bhagavat aatmakatvena sarvasya samatva buddhou |

All are equal or similar because all are having *Paramaatman* as their inner controller, inner self. There is nothing which is not *bhagavat aatmaka*. Developing such an equanimity of mind, will lead to liberation.

Here, *Prahlaada* says the most essential teaching.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 47:

Devaah manushyaah pashavah pakshi vruksha sareesrupaah |

Roopam etat anantasya vishnoh bhinnam iva sthitam | |

We are seeing all these things here, *devaas, manushyaas, pashus*, birds, trees, serpents - all these are forms of *Vishnu*, as though they are present as separated.

These are all forms of Vishnu only. But they are seen as separated. We see a tree separately, an animal separately, a man separately, etc. as though present distinctly. But, they are all *Ananta's roopa* only, *Vishnu's* forms.

Sri Engal Aalwaan's Commentary:

*Devaa iti | Bhinnam iva tatah pruthak bhootam iva | Ananta iva tat tat roopena sthita iti jnyaapanam eva samyak * neha naanaasti kinchana * na tat asti vinaa * iti cha |*

Vishnu is only present in all these forms, this is what is the right understanding. *Shruti* says - there is no multiplicity. It is not that there is *bhagavat aatmaka* and there is *abhagavat aatmaka*; everything is *bhagavat aatmaka*. Everything is having only *Paramaatman* as the *aatman*. Krishna says '*Na tat asti vinaa yat syaat mayaa bhootam charaacharam*' - movables and immovables which are not having Me as the inner self, does not exist. Everything is *bhagavat aatmaka* only. All these forms, though seen as separate, are all forms of *Vishnu* only, who is all pervasive, and existing as inner controller of everything.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 48:

Etat vijaanataa sarvam jagat sthaavara jangamam |

Drashtavayam aatmavat vishnuh yato ayam vishvaroopadhruk ||

One who has realized this, all this world consisting of immovables and movables, *Vishnu* only is existing everywhere. This *Vishnu*, is the only One who is having all forms in this entire world we see. He is the *Vishva roopa*.

Just like He is inner controller of me, He is inner controller of everything else.

Sri Engal Aalwaan's Commentary:

Etat iti | Aatmavat antaryaaminaa paramaatmanaa yuktam | Matup antam etat | Atra hetuh yato ayam vishvaroopadhruk iti |

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 49:

Evam jnyaate sa bhagavaan anaadih parameshvarah |

Praseedati achyutah tasmin prasanne klesha samkshayah ||

If one realizes this, *Bhagavaan* who is *anaadi*, does not have a beginning, the Supreme Lord, *Parameshvara*; *Achyuta* will be very pleased and graces such a person who realizes this. If *Bhagavaan* is pleased and graces such a one, all his difficulties will get destroyed.

This is what *Prahlaada* tells *Hiranyakashipu*, that this is the truth and essential knowledge that one should acquire. That is why he sees that what he has learnt in the *raaja neeti*, *artha shaastra* is not the right knowledge, and it is *avidyaa*. He tells what is *vidyaa*, the *uttama saara* that one has to acquire and realize.

Again, *Hiranyakashipu* gets very angry, and does some more bad things to *Prahlaada*, which we will see next.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 50:

Sri Paraasharah -

Etat shrutvaa ati kopena samutthaaya varaasanaat |

Hiranyakashipuh putram padaa vakshasi ataadayat ||

Sri Paraashara - Having heard what *Prahlaada* said, *Hiranyakashipu* got up from his throne and kicked his son's chest with his foot.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 51:

Uvaacha cha sa kopena saamarshah prajvalan iva |

Nishpishya paaninaa paanim hantukaamo jagat yathaa ||

And he spoke as though burning with great anger and intolerance and hitting his hand with the other fist as though he wanted to kill everyone in the whole world.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 52:

He viprachitte he raaho he balaisha mahaarnave |

Naaga paashaih dhrudhaih baddhvaa kshipyataam maa vilambyataam

||

He called his servants O *Viprachitti*, O *Raahu*, O *Bala*! Let this boy be bound with strong *naaga paasha* and be thrown into the great ocean, without delay.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 53:

Anyathaa sakalaa lokaah tathaa daiteya daanavaah |

Anuyaasyanti moodhasya matam asya duraatmanah ||

Otherwise, all worlds and the *daityas* and *daanavas* will start following his teachings of this stupid and wicked boy.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 54:

***Bahusho vaarito asmaabhih ayam paapah tathaa api areh |
Stutim karoti dushtaanaam vadha (paksha) eva upakaarakah | |***

In spite of being told not to do in many ways, he wicked boy is only praising our enemy. So killing the wicked is only going to be helpful.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 55:

***Tatah te satvaraa daityaa baddhvaa tam naaga bandhanaih |
Bhartuh aajnyaam puraskrutya chikshipuh salila arnave | |***

Then the *daitya* servants hurriedly bound *Prahlaada* with *Naaga paasha* threw him in the waters of the ocean following the orders of their master.

Sri Engal Aalwaan's Commentary:

Tata iti | Salila arnave arnava salile |

The word *salila-arnave* means *arnava salile* - waters of the ocean.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 56:

***Tatah chachaala chalataa prahlaadena mahaa aarnavah |
Udvelo abhoot param kshobham upteya sa samantatah | |***

Then as *Prahlaada* moved, the entire ocean got stirred. And all round the ocean waters were agitated greatly.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 57:

***Bhoolokam akhilam drushtvaa plaavyamaanam mahaa ambhasaa |
Hiranyakashipuh daityaan idam aaha mahaamate | |***

O *Maitreya*, then seeing that the whole earth was getting flooded with the waters of the ocean which was agitated, *Hiranyakashipu* told the *daityaas* thus.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 58:

***Daiteyaah sakalaih shilaih atra eva varunaalaye |
Niscchidraih sarvatah sarvaih cheeyataam esha durmatih | |***

Oh *daiteyaas*, let this boy be covered completely without any gap with great number of boulders here in the ocean itself. Let this wicked boy be covered fully.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 59:

***Na agnih dahati na eva ayam shastraih cchinno na cha uragaih |
Kshayam neeto na vaatena na vishena na krutyayaa | |***

Fire does not burn him, he was not harmed by weapons, the serpents did not do any harm to him, neither *vaayu* nor poison could kill him. And even by *Krutya* he could not be harmed.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 60:

***Na maayaabhih na cha eva ucchaat paatito na cha diggajaih |
Baalo ati dushta chitto ayam na anena arthoi asti jeevataa | |***

Even *Shambaraasura's* *maayaas* could not harm him and falling from the big mountain also he was unharmed. Even *Diggajas* could not kill him. This boy is very wicked and there is no meaning in his living.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 61:

***Tat esha toya madhye tu samaakraanto maheedharaih |
Tishtatu abdha sahasraantam praanaan haasyati durmatih | |***

And thus being covered completely by huge boulders let this boy stay in the ocean for a thousand years and then this wicked minded boy will die.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 62:

***Tato daityaa daanavaah cha parvataih tam mahodadhou |
Aakramya chayanam chakruh yojanaani sahasrashah | |***

Then the *daityaas* and *daanavaas* covered him completely with mountains and huge boulders in the ocean for thousands of *yojanaas*.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 63:

***Sa chitah parvataih antah samudrasya mahaamatih |
Tushtou aahnika velaayaam ekaagra matih achyutam | |***

Inside the ocean, this great minded, wise person *Prahlaada*, completely covered by huge boulders. The time during which *aaraadhanaa* is to be done to *Bhagavaan*, approaches and he starts to pray to *Bhagavaan*, sensing that the time has come to perform *aaraadhana* of *Bhagavaan*. Completely focussed on, single mindedly meditating on *Achyuta*, he starts to pray to Him.

Sri Engal Aalwaan's Commentary:

Sa iti | Aahnika velaayaam ahni kriyamaana aaraadhana velaayaam |

Aahnika velaa is the time during the day during which *aaraadhana* is performed to Vishnu.

This is the *Prahlaada Stuti*.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 64:

Prahlaadah -

***Namaste pundareekaaksha namaste purushottama |
Namaste sarva lokaatman namaste tigma chakrine | |***

O Lotus eyed Lord, to You, I do *namaskaara*. O *Purushottama*, I pay obeisance to You. To One who is the inner controller of all the worlds, One who has the *Sudarshana Chakra* having sharp edges, I do *namaskaara*.

***(Namaste vaasudevaaya namaste karunaakara |
Namaste vishvaroopaya namaste sarva moortaye | |)***

To *Vaasudeva*, to *Karunaakara*, to *Vishvaroopaya*, the One who is present as this entire world, to One who has everything as His form, I do *namaskaara*.

This is a very famous *shloka*. During *Sandhyaavandana* during morning, afternoon and evening, during *upasthaana*, we tell this *shloka* everyday.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 65:

***Namo brahmanya devaaya go braahmana hitaaya cha |
Jagat hitaaya krishnaaya govindaaya namo namah | |***

To One who does good to those who are learning and reciting *Vedaas*, those who are engaged in *tapas*, and the cows and *Brahmins*, to One who does good to the entire world, who is *Krishna*, *Govinda*, I do *namaskaara*.

Sri Engal Aalwaan's Commentary:

Nama iti | Brahmanya devaaya tapo vedaadi hitaaya devaaya |

One who does good to *tapas*, *Veda*.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 66:

***Brahmatve srujate vishvam sthitou paalayate punah |
Rudra roopaaya kalpaante namastubhyam trimoortaye | |***

He only is present as *trimoortis*, *Brahma*, *Vishnu* and *Rudra*, being the *antaryaami* of *Chaturmukha Brahma*, creating the world; He Himself does *avataara* as *Vishnu*, He is present to sustain this world, He protects the world; taking on the form of *Rudra*, being the *antaryaami* of *Rudra*, He does *samhaara*, at the end of the *kalpa*; I do *namaskaara* to You who is present in the three forms.

Sri Engal Aalwaan's Commentary:

Brahmatva iti | Sthitou svaroopena avasthitou |

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 67:

***Devaah yakshaah suraah siddhaah naagaah gandharva kinnaraah |
Pischaachaa raakshasaah cha eva manushyaah pashavah tathaa | |***

The *Devaas*, *Yakshaas*, *Suraas*, *Siddhaas*, *Naagaas*, *Gandharvaas*, *Kinnaraas*, *Pishaachaas*, *Raakshasas*, humans, animals, ...

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 68:

Pakshinah sthaavaraah cha eva pipeelika sareesrupaah |

Bhoomi aapo agnih nabho vaayuh shabdah sparshah tathaa rasah | |

... birds, mountains and immovables, ants, serpents, *pruthivi*, *apas*, *tejas*, *aakaasha* and *vaayu*, their qualities *shabda*, *sparsha*, *roopa*, *rasa*, *gandha*,
...

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 69:

Roopam gandho mano buddhih aatmaa kaalah tathaa gunaah |

Eteshaam paramaarthah cha sarvam etat tvam achyuta | |

... *manas*, *buddhi*, *mahat*, *ahamkaara*, time, and the qualities *gunaas*, not only these but also the *jeevaatman* who is there in all these things, all of these are You only, O *Achyuta*.

Sri Engal Aalwaan's Commentary:

Roopam iti | Aatmaa ahamkaarah; eteshaam paramaarthah eteshaam

sambandhi avinaashi jeevaatmaa | Etat drusham jagat cha tvam |

The *jeevaatman* who is imperishable, who is associated with all these things.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 70:

Vidyaa avidye bhavaan satyam asatyam tvam visha amrute |

Pravruttam cha nivruttam cha karma vedoditam bhavaan | |

You are only *vidyaa*, You are only *avidyaa*, You are only *satya*, *asatya*, *visha*, *amruta*, and all the *karmaas* told in the *Vedaas*, *pravrutti karmaas* and *nivrutti karmaas*. Everything is You only, all are controlled by You only; all these *karmaas* are also Your worship only.

Pravrutti karmaas are those *karmaas* performing which one gains the worldly pleasures. *Nivrutti karmaas* are those performing which one gets liberation.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 71:

Samasta karma bhoktaa cha karma upakaranaani cha |

Tvam eva vishno sarvaani sarva karma phalam cha yat | |

You are only the One worshipped through all the *karmaas*, You are the object of worship of all the *karmaas*, You are all the instruments associated with the *karmaas*, You are the bestower of all the fruits of karma, You are the ultimate enjoyer also, You are only everything.

It is told in *Bhagavad Geetha* - *Aham sarvasya karmasya bhoktaa cha*

*prabhureva cha. Bhoktaa is aaraadhya, object of worship,
and prabhu is phala prada, One who gives the fruits.*

*Brahma arpanam brahma havih brahmaagnou brahmanaa hutam |
Brahma eva gantavyam brahma karma samaadhinaa | |*

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 72:

***Mayi anyatra tathaa ashesha bhooteshu bhuvaneshu cha |
Tava eva vyaaptih aishvarya guna samsoochakee prabho | |***

You are present in Me, You are present in all the beings, and all the worlds. You are only all pervading. You are only inner controller of all these things. All these things show Your *aishwarya*, *guna*.

Sri Engal Aalwaan's Commentary:

***Mayi iti | Aishvarya guna samsoochakee upaadaana nimittatva
lakshanam aishvaryam, guno jnyaana shakti aadih, tayoh soochikaa |***

You are the material cause of everything *upaadaana kaarana*, and You are also the efficient cause also *nimitta kaarana*, this is Your *aishwarya*, You are Supreme Lord and owning all these, Your qualities are *jnyaana shakti bala aishwarya veerya tejas*, all these things indicate Your *aishwarya* and *guna*.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 73:

***Tvaam yoginah chintayanti tvaam yajanti cha yaajakaah |
Havyakavya bhuk ekah tvam pitru deva svaroopadhruk | |***

Yogis meditate upon You. Those who perform *yajnya yaagaas*, they worship You only, You are only in the form of *pitrus*, *devaas*, etc., You only receive what is offered in the *pitru yajnyaas*, *shraadhaas*, (*havya* is given to *devaas*, and *kavya* is given to *pitrus*). You are only the one worshipped ultimately being the *antaryaami*. You are only taking on the forms of *pitrus* and *devaas*, being *antaryaami* of all of them.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 74:

***Roopam mahat te sthitam atra vishvam tatah cha sookshmam jagat etat
esha |***

***Roopaani sookshmaani cha bhoota bhedaah teshu antaraatmaakhyam
ateeva sookshmam | |***

Prahlaada is eulogizing *Bhagavaan's* wonderful *divya mangala vigraha*.

In this *Amsa*, in the last chapter, there is a section called *Astra Bhooshana Adhyaaya*. In this, all of this is present as His *astra* and *bhooshana*, is going to be told.

Sri Engal Aalwaan's Commentary:

Na hi aneeshvarasya agunasya cha vyaaptih sambhavati | Astra bhooshana roopa nikhila aadhaaram shubha aashrayatayaa vakshyamaanam divya roopam aaha roopam iti | Te mahat roopam asti iti anushangah | Mahatvam svaroopato gunatah cha | Etat vishvam jagat sookshmam yatra tishthati yatah cha bhavati | Yatah cha sookshmam iti cha paatah | Roopaani sookshmaani avyakta mahat aadeeni | Bhoota bhedaah pruthivi aadayah | Antaraatmaakhyam aatma tattvam | Etaani cha yato yatra; vishvam iti sankshepa uktih, roopaani iti vistara uktih |

You are only all pervading, You have *aishwarya* and *guna*; these show Your *aishwarya* and *guna* only. One who does not have *aishwarya* and does not have *gunaas*, cannot be all pervading like this. Everything is present as His weapons and ornaments. One who is supporting everything in the form of *astraas* and *bhooshanaas*. His *divya mangala vighraha* is called *Shubhaashraya* - *shubha* and also *aashraya* to everything. You have a wonderful magnanimous form where the *mahatva* is in *svaroopa* and *guna* both. For the word *Brahma* also, the *bruhatva* is *svaroopatah* and *gunatah*. His huge form is all pervading in *svaroopa* also, and His *gunaas* are also *ananta*, each *guna* is *isananta*. This whole world, subtle world, is established in whom, and is also created from whom. You have a huge form, which is *divya mangala vighraha*, in You essential nature also, You have unending, incomparable *svaroopa* and *gunaas*. This whole world, in subtle form is existing in You. In the manifest and unmanifest forms, is existing in You, and is also created from You only. Those who are very subtle, *avyakta*, *mahat*, *ahamkaara*, *tanmaatras* which are present during *samashti srushti avasthaa*, are told here. *Bhoota bhedaah* means the five elements - *pruthivi*, *apas*, *tejas*, *vaayu*, *aakaasha*. In all these, there is an *antaryaami*, who is very subtle. All these, and also the various elements, are also created from whom, and established in whom.

Earlier it is told as *vishvam*, this is a short form, *sankshepa*, in one word. This is expanded in detail as *roopaani sookshmaani*, *bhoota bhedaah*. Told as *vishvam* is also You only, and told as various elements is also You only. You are *antaryaami* of all that.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 75:

Tasmaat cha sookshmaadi visheshanaanaam agochare yat paramaatma roopam |

Kim api achintyam tava roopam asti tasmai namaste purushottamaaya
||

What is seen outside is Your *divya mangala vigraha*, and what is superior to that is Your essential nature, *divya aatma svaroopam*. That which is subtle than all these various manifest forms. It cannot be seen by anyone. That form of yours is unimaginable, and one cannot say that it is like this. To that form, I pay obeisance, O *Purushottama*.

Sri Engal Aalwaan's Commentary:

Divya aatma svaroopam aaha tasmaat iti | Tasmaat param iti sheshah | Paramaartham roopam parama prayojana roopam | Yat paramaatma roopam iti cha paathah | Roopam svaroopam |

After having told about His wonderful form, His essential nature, *svarooopam* is told.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 76:

Sarva bhooteshu sarvaatman yaa shaktih aparaa tava | Gunaashrayaa namah tasyai shaashvataayai sureshvara | |

Having told that *Bhagavaan* is only present as *avyakta*, *mahat*, *ahamkaara*, the various elements, etc., and also the *divya aatma svaroopam*, *Prahlaada* is eulogizing Him as present as inner controller of the bound selves, and the liberated selves. The *muktaatma svaroopam* is told as His *paraa shakti*, and *baddha aatma* is told as *aparaa shakti*. In all the beings, embodied selves, O controller of all, that which is abode to all the *trigunaas*, *sattva*, *rajas*, *tamas*, to that form of Yours, I pay obeisance to.

In the *shastraas*, the word *bhoota* is used to denote an embodied self.

Sri Engal Aalwaan's Commentary:

Kshetrajnya roopam mukta roopam cha aaha sarva bhooteshu iti dvaabhyaam | Sarva bhooteshu iti | Gunaah sattvaadayah aashrayo yasyaah saa gunaashrayaa; aparaa mukta apekshayaa nikrushtaa |

You are present as inner controller of bound and liberated selves. Compared to the liberated selves, the *baddhaas* are inferior, therefore they are called as *aparaa*.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 77:

Yaa ateeta gocharaa vaachaam manasaam cha avisheshanaa | Jnyaani jnyaana paricchedyaa taam vande cha aishvareem paraam | |

Which cannot be imagined by anyone, cannot be seen by anyone, through words and mind, that which cannot be explained in words, and which cannot

be thought in mind, very superior, it can only be known through knowledge of *jnyaanis*, I bow down.

Sri Engal Aalwaan's Commentary:

*Yaa ateeta gocharaa iti | Eeshvareem svatantraam, * sa svaraata bhavati iti shrutih | Paraam utkrushtaam | Etat shakti dvayam, vishnu shaktih paraa proktaa ityaadinaa vakshyate | Taam vande cha eeshvaraam paraam iti cha paathah |*

The *mukta svaroopaa* is also told as *eeshvareem paraam*, One which is independent; everything is *paratantra*, and *Bhagavaan* only is *svatantra*, and how can *mukta svaroopaa* be told as *eeshvareem*, this is explained here; when the bound self gets liberated, getting rid of its *karma bandha*, *Shruti* says that he gets *karma svaatantrya*, he gets freed from the bondage of *karma*, that is why he is told as *svatantra*, *svaraata*. There is a *shloka* which comes later, which says His *paraa shakti*, *aparaa shakti*; *shakti* also has a meaning of *shareera*.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 78:

Om namo vaasudevaaya tasmai bhagavate sadaa | Vyatirikta na yaasyaasti vyatirikto akhilasya yah ||

I always pay obeisance to that *Vaasudeva*, *Bhagavaan*; everything is *bhagavat aatmaka*, there is nothing which is separated from *Bhagavaan*, He is present as inner controller and inner self of everything. *Prahlaada* prays to *Vishnu* with the *Dvaadashaakshara mantra*.

Sri Engal Aalwaan's Commentary:

*Om nama iti | Om ityaadi mantrasya arthah triteeya shashtayoh vakshyate | Vyatirikta na yasya asti sarvasya tat aatmakatvaat | Vyatirikto akhilasya yah kaarya bhootaat jagato vyatiriktah | * Ato jyaayaan * tripaadoordhva udait purushah * yasya ayuta ayuta amsha amshe * iti | Vyatirikta ityaadinaa vaasudeva shabdaarthah uktah |*

In the later *amshaas*, it is going to be told the meanings of this *mantra*. He is different from everything, He is the cause and the world is the effect; in this way, He is different from the world which is the effect. The *Purusha Sookta mantraas* are told here - He is superior to the world, ten thousandth part of a ten thousandth part is this world (*ayuta* means ten thousand), everything is controlled through His *sankalpa* itself. He stays in everything as *antaryaami*, and is different and distinct.

Sarvatra asou vasati samastam cha atra vasati, everything lives in Him, and He lives in everything, and He is different and distinct from everything, He

is untouched by the defects of all these, and everything is inseparably associated with Him, and He is inner controller. He is the supporter. Everything is meant for His use, and He is the master who enjoys everything. He is the ultimate enjoyer and bestower of all fruits. Everything is also present in such a way that nothing is present independent of Him. Everything is dependent on Him. There is nothing which is not *brahmaatmaka*.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 79:

**Namah tasmai namah tasmai namah tasmai mahaatmane |
Naama roopam na yasya asti yo astitvena na upalabhyate ||**

I do *namaskaara* to Him, that *mahaatman*. He does not have name and form, He is there and present all the time. He cannot be told as only this form or this name. He is present in all names and in all forms, in any *prakaara*.

Apakshaya vinaashaabhyaam parinaamarddhi janmatah varjitah shakyate vaktum yah sadaa asti iti kevalam, will come later. The *shat bhaava vikaaraas* present for everyone, *asti* (is present), *jaayate* (gets born), *vardhate* (grows), *viparinamate* (gets modified), *apaksheeyate* (deteriorates), *nashyati* (gets destroyed); *Bhagavaan* does not have any of these. If these *shat bhaava vikaaraas* are not there, how can anyone tell Him in any way? It is possible to tell, He is always present; that is the only way in which He can be told.

Sri Engal Aalwaan's Commentary:

Namah iti | Aadaraat namaskaara aavrutti; sankarshana aadi vyooha vishayaa vaa | Naama roopam na yasya jeevavat na karma krutam |

The repetition shows *aadara*, great respect. Again and again he is doing *namaskaara*. Or, it can also be interpreted as *Sankarshana*, *Pradyumna* and *Aniruddha*, as told three times.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 80:

**Yasya avataara roopaani samarchanti divoukasah |
Apashyantah param roopam namah tasmai mahaatmane ||**

All the forms where He manifests here, as *avataaraas*, and all the gods see Him, they worship Him in all these forms, not able to see His *para roopa*, to that *Bhagavaan*, to that *Mahaatman*, I do *namaskaara*.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 81:

**Yo antah tishthan asheshasya pashyati eeshah shubha ashubham |
Tam sarva saakshinam vishnum namaste parameshvaram ||**

Being present inside everything, directly seeing all the good and bad things that all the beings are doing all the time, that *Parameshvara*, Supreme Lord Vishnu, I do *namaskaara*.

Yah pruthivyaam tishthan pruthivya antarah yam pruthivi na veda yo agnou tishthan ya aatmani tishthan ...

Varuno yaati madhye satya anrute avapashyan janaanaam. He is seeing all the good and bad things that all beings are doing, every moment, He is present inside the heart seeing all these things. Nobody can escape Him.

Saakshi means *saakshaat drashtari sanjnyaayaam*, He is directly seeing everything.

[Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 82:](#)

[Namo astu vishnave tasmai yasya abhinnaam idam jagat |](#)

[Dhyeyah sa jagataam aadyah sa praseedatu me avyayah | |](#)

This world is not different from Him. He is only present in all these forms. All these are His modes. One who is present before this whole world, He is the sole creator, He is the *jagat kaarana*. The cause of this whole world - is to be meditated upon. That immutable one, let Him be pleased with me.

Shruti says *Kaaranam tu dhyeyah* - who is to be meditated upon, *kascha dhyeyah*, is the question posed, and the answer given is *kaaranam tu dhyeyah* - the One who is the cause of this universe - is to be meditated upon. Because if one has to escape from this world, one has to take refuge in the Creator only. Only the Creator can make someone get out of this creation.

[Sri Engal Aalwaan's Commentary:](#)

[Namo astu iti | Yasya abhinnaam kaaryatvaad roopavatvaat cha |](#)

World is not different from HIM due to being effect and having a form.

[Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 83:](#)

[Yatrotam etat protam cha vishvam akshara samjyake |](#)

[Aadhaara bhootah sarvasya sa praseedatu me harih | |](#)

Everything is woven like the warp and weft in a cloth, the cross-wise and length-wise threads, the way they are woven, in this way, everything is woven in Him. He is called *akshara*, He is the support of everything. Let Him be pleased with me.

[Sri Engal Aalwaan's Commentary:](#)

*Yatra iti | Yatra etat vishvam otam kunda iva, protam sootre maniganaa iva * brahman sa vishvaa bhootaani naaveeva antah samaahitaah * sootre maniganaa iva iti cha |*

Everything is interwoven like the warp and weft in a cloth; it is told in the *Geetha* that *sootre maniganaa iva*. In the *Shruti*, *Taittiriya Braahmana*, it is told that the whole world is placed in *Bhagavaan*. There is a nice example as to how it is placed, when someone travels by ship or boat, everything, people and things are loaded onto that, and place inside. Just like this, the sentients and non-sentients are placed in *Bhagavaan*.

When crossing over the ocean, all the *chetana* and *achetana*, people and things, are kept inside the ship. In the same way, the whole world of sentients and insentients are all placed in *Paramaatman*, it is said.

The next *shloka* is a wonderful *shloka* quoted by our *aachaaryaas*, and it shows *Prahlaada's* way of meditation.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 84:

Om namo vishnave tasmai namah tasmai punah punah |

Yatra sarvam yatah sarvam yah sarvam sarva samshrayah ||

Prahlaada prays to Vishnu with the *Vishnu Shadakshara mantra*, again and again I pay obeisance to Him. Everything is established in whom, and everything is created from whom, one who is everything, He is the abode of everything. To Him, I pay obeisance.

Recap: In the previous session, we were studying *Prahlaada Charitam*, about how *Prahlaada* started to worship, meditate upon *Paramaatman* during the *aaraadhana kaala*, inside the ocean when he was completely covered with huge boulders. He started to pray to *Bhagavaan* sensing that the time of *aaraadhana* has come.

Sri Vishnu Puraana, Amsha 1, Chapter 19, Shloka 83:

Yatrotam etat protam cha vishvam akshara samjyake |

Aadhaara bhootah sarvasya sa praseedatu me harih ||

Just as this whole world is woven in Him, like the warp and weft threads of a cloth, widthwise and lengthwise threads in a loom, all the entities in this world are residing in *Paramaatman*. He is known as *akshara*. He is the support of everything; that *Hari*, let Him be pleased with me.

Sri Engal Aalwaan's Commentary:

*Yatra iti | Yatra etat vishvam otam kunda iva, protam sootre maniganaa iva * brahman sa vishvaa bhootaani naaveeva antah*

*samaahitaah * sootre maniganaa iva iti cha |*

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 84:

Om namo vishnave tasmai namah tasmai punah punah |

Yatra sarvam yatah sarvam yah sarvam sarva samshrayah ||

I bow down to that *Vishnu*. Again and again, I prostrate unto Him.

Everything is existing in Him, everything is created from Him only, He is only everything. Everything emanates from Him, He only creates everything. He is only present in all these forms, being the *antaryaami*. He is the refuge for everything.

Sri Engal Aalwaan's Commentary:

*Om iti | Yatra sarvam sthitam leenam iti vaa, yatah sarvam
upaadaanabhootaat bhavati, ata eva yah sarvam |*

During *pralaya*, everything goes and merges unto Him. He is the material cause of everything, everything is created from Him. He is the sole cause, He is the material cause. Because He is the material cause, everything is Him only.

This is the wonderful experience of *Prahlaada* that we see here. What is told in the *Upanishads* as *Ahamgrahopaasana*, he experiences that.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 85:

Sarva gatvaat anantasya sa eva aham avasthitah |

Mattah sarvam aham sarvam mayi sarvam sanaatane ||

One who is present in everything as the inner self, He is *Ananta*. I am also present as Him only. Everything is created from Me only. I am only everything. Everything is existing in Me.

Shruti says *Satyam jnyaanam anantam brahma*. He has *desha kaala vastu pariccheda raahitya*; He is present in all objects at all times, in all places. There is no place where He is not there. There is no object in which He is not there. There is no time in which He is not there. He is all pervading.

This is *Ahamgrahopaasana*, as *Nammaazhvaar* also says. *Rishi*

Vaamadeva also experiences this, as told in the *Upanishads*.

Prahlaada experiences *Vishnu* in himself. This is an '*Aham Brahmaasmi*' kind of experience.

Sri Engal Aalwaan's Commentary:

*Sarva gatvaat iti | Sarvatah sarvatra aatmatvena yo vasati | Anaadi
madhya antam ityaadi visheshanaih rachitah jadaat yo vyaavruttah
sacchidaananda svaroopah sa eva aham avasthita iti atra anantasya*

sarva gatatvam hetuh |

Bhagavaan does not have beginning, or middle or end. He is present all the time. One who is different and distinct from inert objects, non sentient objects. He is *Sat, Chit, Aananda svaroop*a. He is *jnyaana aananda svaroop*a, always present. He is present in me, *brahmaatmakatvena*, He is inner self of me also. How he is experiencing this is because *Ananta* is all pervading, present everywhere. *Prahlaada* is experiencing the all pervasiveness of *Paramaatman*.

Sri Vishnu Puraana, Amsa 1, Chapter 19, Shloka 86:

Aham eva akshayo nityah paramaatmaa aatma samshrayah |

Brahma samjyo aham eva agre tathaa ante cha parah pumaan ||

Everything is taking refuge in Him. He is refuge for everything. He does not have any other support. He is present in Himself. He Himself is support for Himself. Before *srushti* also, I am *Brahmaatmaka*, after *pralaya* also.

Sri Engal Aalwaan's Commentary:

Aham eva iti | Sa paramaatmaa kim aashraya iti atra aaha - aatma

samshraya iti | Na kinchit aashritah, sve mahimni pratishtitah | Nanu

brahmano jagat utpattih shrooyate * yato vaa imaani * ityaadinah; tat

katham matta iti uchyate | Tatra aaha brahma samjnyo aham iti |

Brahma aatmakatvaat aham eva brahma samjyah | Agre srushteh praak

| Ante pralaye |

He is not depending on anything. He is the support of Himself. He exists by Himself. The *Upanishad* says '*Yato vaa imaani bhootaani jaayante, yena jaataani jeevanti*' - from Whom this whole world is created, all these beings are created, and all these live because of Whom; sustenance and everything is from *Paramaatman* only. How can *Prahlaada* say that 'Everything is created from me' when the *Upanishad* says that everything is created from *Brahman*? Everything is created from *Brahman*. The answer is that 'I am called as *Brahma*', this is *Brahmaatmakatva*. Because I have *Brahman* as my *aatman*, I myself can be called as *Brahma*. *Prahlaada* is experiencing *Paramaatman* as the *antaryaami*, and he is doing that *anusandhaana*. Everywhere *Paramaatman* is present as the inner self, and when one starts to meditate upon the *Brahmaatmakatva* of *Paramaatman*, they themselves will think as *Brahma*. This is the kind of experience called *Ahamgrahopaasana*. This is what *Prahlaada* experienced here.

With this, Chapter Nineteen comes to an end.

|| *Iti Sri Vishnu Puraane Prathame Amshe Ekonavimshatitamo Adhyaayah* ||

|| *Iti Srhi Vishnu Chitteeye Sri Vishnu Puraana Vyaakhyaane Prathame Amshe Aikonavimshatitamo Adhyaayah* ||

|| *Atha Vimsho Adhyaayah* ||

Now the Twentieth Chapter.

Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 1:

Sri Paraasharah -

Evam sanchintayan vishnum abhedena aatmano dvija |

Tanmayatvam avaapa agryam mene cha aatmaanam achyutam ||

Sri Paraashara - O Maitreya, this is what happened to *Prahlada*. Meditating thus upon *Vishnu*, thinking of himself as *Vishnu*, experiencing the *Vishnu* who is *antaryaami* in him, he experienced that he merged himself into *Vishnu*, he reached the perfection of that experience, and because of that he thought of himself as *Achyuta*.

Sri Engal Aalwaan's Commentary:

Vishada vishadatara vishadatama kramena yoga kaashtaam praapta iti aaha evam iti | Aatmano abhedena sva shareerakatvena | Vishnu shabdah kaarana vaachee, aatma shabdah kaarya bhoota sva prakaaraka vishnu vaachee, tena api abhedah | Tanmayatvam tat praachuryam | Agryam utkrushtam, svasya tat aatmakatva vaishadyaam api | Ata eva aatmaanam achyutam mene | Tanmayatvam avapyage iti cha paathah |

How *Prahlada* reached that pinnacle of *Yoga*, the ultimate state of *Yoga*; first it became clear, then it became more clear, and then he had a vivid perception, when he meditated upon *Paramaatman*. *Brahman* having him as *Brahman's shareera*; he himself being the *shareera* of *Paramaatman*, that is how he experienced. *Vishnu* is the cause. When it is said '*Sat eva somya idam agra aaseet, tat aikshata bahusyaam prajaayeya*', 'I will be born, I will become many', then He became everything Himself, this is the effect, *kaarya bhoota*. Everything existed as His mode, being His *shareera*. This is in the *shareera shareeri bhaava* with three relationships - *aadhaara aadheya bhaava*, *niyaamaka niyaamya bhaava* and *sheshi shesha bhaava*. Everything is present within *Paramaatman* with these three relationships. The entire world is present as effect, as His mode only, being His *shareera*. Because *Paramaatman* is *antaryaami*, all words denote *Paramaatman* only in

the ultimate analysis, so everything can be called as *Vishnu* only. *Sarvam khalvidam brahma* means *sarvam brahmaatmakam*, everything can be called as *Brahman* in the *aparyavasaana vrutti*. Any name and form is *Paramaatman* only. *Shruti* says clearly - *Prajaapatih prajaa asrujata, taa srushtaah samashlishyan, saa roopena anupraavishat, ...*, when *Paramaatman* created everything, everything was existing as Him only, united in Him; He did *anupravesha* as form; so they say that all forms as *Paramaatman* only, and He did *anupravesha* in names also; so all names as *Brahman* only. All forms and names are *Brahman*. This means that everything has *Paramaatman* as *antaryaami*. *Prahlaada* meditated as *kaarana roopa Vishnu* became *kaarya*, he experienced the *Brahmaatmakatv* directly; he had abundance of that experience. Then he thought himself as *Achyuta*, he had vivid perception of *Paramaatman* being *antaryaami*, and he being the *shareera* of *Paramaatman*. In this state, he thought of himself as *Achyuta*.

Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 2:

***Visasmaara tadaa aatmaanam na anyat kinchit ajaanata |
Aham eva avyayo anantah paramaatmaa iti achintayat | |***

He forgot himself, he did not know anything else, he thought of himself as only the immutable one, I am only *Ananta*, I am only *Paramaatman*. He had this experience.

Sri Engal Aalwaan's Commentary:

***Visasmaraa iti | Ayoga dashaayaam aatmaanam atadaatmaktvena
bhraantya vaasitam visasmaara | Sva prakaashasya yoga dashaayaam
aavirbhootasya cha svaroopasya vismarana ayogaat; svaroopo
vismrutou tu vaamadevaadeh * Aham manuh abhavam ityaadi
vachanavat mattah sarvam ityaadi vachanam na syaat | Tarhi katham
achintayat tatra aaha aham eva avyayah iti |***

Now he is in *yoga dasha*. Earlier he was in *ayoga dasha*. We are all in *ayoga dasha*; in this *dasha*, we don't experience *Brahman* as *aatman*, the experience that we are all *brahmaatmaka* is not there in the *ayoga dasha*. In the *yoga dasha*, it will be experienced completely. In the *ayoga dasha*, what he thought himself as not *brahmaatmaka*, which is due to wrong knowledge, *bhraanti* - he forgot that. What he was thinking in the *ayoga dasha*, that he was not *brahmaatmaka*, he forgot that wrong knowledge. The knowledge of *Aham Brahma Asmi* is not *svaroopa aikya*, that *Brahman* only is true and nothing else exists - this is not that kind of knowledge; the knowledge is that I am also true, but am having *Brahman* as

the inner self, and I am the *shareera* of *Paramaatman* - this kind of experience. *Visasmaara* means that he forgot the earlier knowledge that he had, that was not in the *yoga dasha*, the wrong knowledge that he was not *brahmaatmaka*. This is because he had reached the vivid perception of *Paramaatman* as *aatman*. In *yoga dasha*, one experiences the self, as the *shareera* of *Paramaatman*, that *Paramaatman* is present as the inner self. In the first stage, he experiences the individual self, and then experiences the individual self as having *Paramaatman* as *aatman*. At that stage, the individual self is *svayam prakaasha*. We are not able to experience this because of our karma, and because our *dharma bhoota jnyaana* is hindered, covered and contracted. In the *yoga dasha*, one will be able to experience the individual self's *svaroopa*, which is *svayam prakaasha*. This *svayam prakaasha* cannot disappear at that stage. In *yoga dasha*, that *svayam prakaasha* will become *aavirbhoota*, it reveals itself directly; this cannot be forgotten. *Sri Engal Aalwaan* quotes *Rishi Vaamadeva* from *Upanishads*, that 'I am only *Manu*, I only became *Manu*, I am only *Soorya*' - he experiences like this. I and *Paramaatman* are different and distinct, but the relationship is *aatma shareera bhaava*. It is not the experience of I merging into *Paramaatman*, and losing the *svaroopa*; because the *svaroopa* which is *svayam prakaasha* of the individual self, that reveals more vividly at that time. Then the *Paramaatma svaroopa* is also experienced, with the relation. If he had forgotten his *svaroopa* itself, if he had not realized his own self itself at that time, he could not have said '*Mattah sarvam*', '*Aham sarvam*'. *Prahlaada's svaroopa*, which is *svayam prakaasha*, is well revealed at that stage. He realized that it was *brahmaatmaka*, the *shareera* of *Paramaatman*. Then he realized that 'I am only immutable, and *Ananta*'.

[Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 3:](#)

**[Tasya tat bhaavanaa yogaat ksheena paapasya vai kramaat |
Shuddhe antahkarane vishnuh tasthou jnyaanamayo achyutah | |](#)**

As he reached the vivid perception of the self, having *Paramaatman* as *aatman*, because of that experience, that state of meditation, all his *paapaas* started to get destroyed, step by step. His mind became very clear, pure, and there *Vishnu* revealed Himself, that *Achyuta Vishnu*, who is *jnyaanamaya*, He revealed Himself.

[Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 4:](#)

**[Yoga prabhaavaat prahlaade jaate vishnu maye asure |
Chalati uragabandham tat maitreya trutitam kshanaat | |](#)**

Because of this *yoga prabhaava*, effect of this yoga, when the *asura*

Prahlaada became *Vishnu maya*, when *Vishnu* revealed Himself in his mind, as he moved, the *uraga bandha*, where he was tied with serpents, within a fraction of a second, was completely broken.

Sri Engal Aalwaan's Commentary:

Yoga prabhaavaat iti | Vishnu maye vishnu prachure, yogaat chalati sati | Uruga bandham iti napumsakatvam aarshatvaat | Bhaave nishthaa | Uruga bandhanaih iti vaa paathah | Chalati uruga bandhanam iti cha paathah |

Prahlaada was having such abundance of experience of *Vishnu*, such a vivid perception of *Vishnu*. *Uragabandham* is in *aarsha*, *rishi prayoga*, it should be *uragabandhah*.

Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 5:

Bhraanta graahaganah sormih yayou kshobham mahaarnavah | Chachaala cha mahee sarvaa sashaila vana kaananaa ||

All the living beings which were there inside the ocean, fishes, and others, everything was completely *bhraanta*, they did not know what was happening. The whole ocean was agitated like anything, with waves. The whole world including mountains, forests, was shaken up, when *Prahlaada* moved.

Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 6:

Sa cha tam shaila sanghaatam daityaih nyastam athaa upari | Utkshipya tasmaat salilaat nischakraama mahaa matih ||

At that moment, *Prahlaada* just came out of that ocean, and threw away all the things that he was bound with, the boulders and *naaga paasha*, which were all thrown on him and completely covered him. He just came out of those waters, and threw away all those things.

Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 7:

Drushtvaa cha sa jagat bhooyo gaganaadi upalakshanam | Prahlaado asmi iti sasmaara punah aatmaanam aatmanaa ||

When he came out of the ocean, he saw the world, with sky and trees, all around, which he had completely forgotten, as he was having a vivid perception of *Vishnu* in his mind, in *yoga dasha*. As he came out, he saw the sky and other things outside. Then he remembered himself as *Prahlaada*, which he had completely forgotten as he had the experience of the self, *Vishnu* as *aatman*, and he had vivid perception of *Vishnu*. When he came out, at that moment, due to power of *yoga*, he threw away everything, and came outside from the waters.

Sri Engal Aalwaan's Commentary:

Drushtvaa iti | Prahlaado asmi iti loka drushtyaa kevalam oupaadhika roopa avacchinnam aatmaanam sasmaara, na tu paramaatma roopatayaa |

From the way it is experienced in the world, the self as he experiences being covered by *karma*, due to *upaadhi*, the worldly view; that was not his experience in the *yoga kaashtha*.

Now he again remembered that he was *Prahlaada*, being covered by *upaadhi*, and present in this form with this body, etc.

All the forms of *deva*, *asura*, etc. are not there for *aatman* in the state without *karma*.

Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 8:

Tushtaava cha punah dheemaan anaadim purushottamam | Ekaagra matih avyagro yatavaak kaaya maanasah | |

He was such a great devotee, when he came out, the most intelligent knowledgeable person, *jnyaani* he was, one who had the knowledge of the self, *aatma jnyaana*, again he started to pray to *Bhagavaan*, *Purushottama*. With complete concentration, without any disturbance, with speech, and mind, totally merged in *Paramaatman*.

Prahlaada now prays to *Bhagavaan*, with *Pranava*, just like a *mantra*.

Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 9:

Prahlaadah -

Om namah paramaarthaya sthoola sookshma kshara akshara | Vyakta avyakta kalaateeta sakalesa niranjana | |

Prahlaada - O That which is imperishable, You are only present in the causal state as well as in the state of effect, You are only present in the form of *mukta roopa*, You are the *antaryaami* of even *muktaas*, who are untouched by *karma*.

Sri Engal Aalwaan's Commentary:

Om nama iti | Paramaarthaya avinaashee paramaarthah | Paramaartharthethe iti paathe artha shabdah prayojana vaachee | Sthoola ityaadi | Sookshmam aksharam avyaktam kaarana roopam, sthoolam ksharam vyaktam kaarya roopam | Panchendriyaani pancha vishayaah pancha bhootaani cha kaalaah; kaalaateetam mukta roopam; niranjana idam cha mukta roopam | * Niranjanah paramam soumyam upaiti * iti shruteh |

There is also one *paatha Paramaartharth*, that He is the ultimate goal. *Sthoola-sookshma*, *Kshara-akshara*, *Vyakta-avyakta* are to be understood together. Here, *sthoola*, *kshara*, *vyakta* are grouped together to describe the *kaarya roopa*, in the form of effect, everything is in the gross state with name and form, that which is visible and manifest. *Sookshma*, *akshara*, *avyakta* in the *kaarana roopa*, with *sthoola chit-achit vishishta Paramaatman*, He is subtle, imperishable and unmanifest; this is the causal state of *Paramaatman*. *Kalaah* means all the five *indriyaas*, all the five objects of senses, and all the five elements. *Shruti* says that when one gets liberated, having got rid of the bondage of *karma* completely, he attains ultimate similarity with *Paramaatman*, his *jnyaana svaroopta* manifests completely; he exists in his original form where his attributive consciousness is fully evolved, present in its original state.

Na ksharati iti aksharam, that which does not perish.

Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 10:

Gunaanjana gunaadhaara nirgunaatman guna sthita |

Moorta amoorta mahaa moorte sookshma moorte sphuta asphuta | |

The form of collectivity, with which the whole world is supported, *nirguna*, abode of all auspicious qualities, *moorta amoorta*, *mahaa moorti*, *sookshma*, *sphuta*, *asphuta*.

Sri Engal Aalwaan's Commentary:

*Gunaanjana iti | Gunaanjana guna aadhaara iti samashti roopam yayaa idam dhaaryate jagat iti | Nirgunaatman * Sattvaadyo na santi eeshe yatra cha praakrutaa gunaah * iti | Guna sthita samasta kalyaana gunaatmako asou iti | Moorta amoorta sthoola sookshma prapancha roopa | Mahaa moorte vishva roopa adhyaaya ukta mahaa moortih; vaishvaanara moortih vaa | Sookshma moortih vyoohah | Sphuto vibhavah | Asphutam para roopam |*

Nirguna is told in the sense that He does not have *sattva*, *rajas*, *tamas*, which are the qualities, attributes of *prakruti*. *Prakruti* is told as *triguna*, having *sattva*, *rajas* and *tamas* as qualities. Everything which is a modification of *prakruti*, called *praakruta*, it all has these three *gunaas* - *mahat*, *ahamkaara*, *tanmaatras*, *pancha bhootas*, *ekaadasha indriyaas*. Qualities of *prakruti*, *sattva*, *rajas*, *tamas* are not there in *Eeshvara*, *Paramaatman*. *Moorta* is *sthoola prapancha roopa*, and *amoorta* is *sookshma prapancha roopa*. In causal state, this whole world is present in subtle state, and is existing united with *Paramaatman*. *Paramaatman* is only present in the subtle state, qualified, *sookshma chit*

achit vishishta Paramaatman, the kaarana. Sthoola chit achit vishishta Paramaatman is the kaarya. In the Vishvaroop Adhyaaya of Bhagavad Geetha, this is told wonderfully, where Arjuna sees the Vishvaroop of Paramaatman - this form of Paramaatman is said to be Mahaa Moorti. Or also the form of Vaishvaanara, which is told in Upanishads, dyouh moordhaa, soorya and chandra are His eyes; the whole world is imagined as a form of Paramaatman itself; this is how they meditate upon in Vaishvaanara vidyaa. He is Vaishvaanara moorti. Sookshma moorti is vyooha roopa, Vyooha Vaasudeva, which is very subtle; sphuta roopa is vibhava, where He comes as Raama, Krishna, where He moves around and talks to people. Asphuta is the para roopa. These are all the attributes of Paramaatman by which Prahlaada is praising Paramaatman.

Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 11:

Karaala soumya roopaatman vidyaa avidyaamaya achyuta |

Sat asat roopasadbhaava sat asat bhaava bhaavana ||

You are with ferocious form, with very pleasant form, vidyaa, avidyaa, sat, asat roopa, sat asat bhaava bhaavanaa.

Sri Engal Aalwaan's Commentary:

Karaala iti | Karaalatvam samhaara aadishu | Soumya aatmatvam svatah | Avidyaa karma, bhraanti jnyaanam vaa | Sat asat roopa bhaava abhaava roopa | Sadbhaavah sat padaarthah | * Om tat sat iti nirदेशो ब्रह्मणः त्रिविधः स्मृतः * Sat bhaave saadhu bhaave cha sat * iti | Vastoonam sat asat bhaavou karoti jaanaati iti vaa sat asat bhaava bhaavana |

Ferocious form is when Paramaatman is doing samhaara, pralaya. By Himself, He is of very pleasant form. Avidyaa is karma, or also the wrong knowledge. Vidyaa is all the upaasanaas. Asat means abhaava roopa, not that He does not have any form, He has got a very subtle form, and is present as naastitva vishishta Paramaatman, which is not perceptible to our indriyaas. Sat itself is Paramaatman. In Bhagavad Geetha, it is told that upon doing karma, if we do Om Tat, or Om Sat, or when we are doing some good karmaas, Sat is told. When He creates sat bhaava and asat bhaava for all the vastus, asat bhaava can be taken as impermanent, sat bhaava is that which is nitya. He does sankalpa that some objects may be eternal, like aatman. Why is prakruti changing form all the time, in avyakta form, it is also nitya; but in the manifested form, prakruti, aakaasha, vaayu, etc. are all anitya; they merge during pralaya. Why are they like that - it is Paramaatman's sankalpa that they should be like that. If He does sankalpa that something should be anitya, it becomes anitya. If He

does *sankalpa* that something should be *nitya*, it becomes *nitya*. He is the cause of all these. He knows also, and makes them to be like that. For both reasons, He can be called as *sat asat bhaava bhaavanaa*.

Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 12:

***Nitya anitya prapancha aatman nishprapancha amala aashrita |
Eka aneka namastubhyam vaasudeva aadi kaarana | |***

Nitya, anitya, He is the refuge for everyone, He is without blemishes, cause and effect. I do *namaskaara* to You. You are *Vaasudeva*, existing everywhere, all pervading, You are the primeval cause of this whole world.

Sri Engal Aalwaan's Commentary:

***Nitya anitya iti | Anityam ghata aadi, tat apekshayaa nityam
gaganaadi | Nishprapancha prapanchaat nirgata, prapancha utteerne
iti arthah | Eka aneka kaarana roopena eka, kaarya roopena aneka |***

Nitya and *anitya* are both told to be *praakruta* only, but *aakaasha* is said to be *nitya* compared to *ghata*. *Ghata* is a pot which stays for only very short time, compared to *aakaasha* which stays for a long time. He is beyond the *prapancha*, He is beyond the world. He is *eka* in the *kaarana roopa*, and *aneka* in the *kaarya roopa*.

Sat eva somya idam agra aaseet. Ekam eva adiviteeyo. He is *eka*, present as *sookshma chit achit Paramaatman*, when all these things did not have name and form, everything existing in a very subtle form, where one could not differentiate between sentient and non sentient. *Eka* is the causal form *Paramaatman*. In the form of effect, He is present as many.

This *stuti* of *Prahlaada* is most wonderful.

Sri Vishnu Puraana, Amsha 1, Chapter 20, Shloka 13:

***Yah sthoola sookshmah prakato aprakaasho yah sarva bhooto na cha
sarva bhootah |***

***Vishvam yatah cha etat avishva heto namostu tasmai purushottamaaya
| |***

He is *sthoola* and *sookshma*, and can be both at the same time. The whole world is created from Whom only. He is said to be *avishva hetu*. To that *Purushottama* I do *namaskaara*.

Sri Engal Aalwaan's Commentary:

***Upasamharati ya iti | Sthoolatvaat prakatah sookshmatvaat
aprakaashah | Yah sthoola sookshma prakata aprakaasha iti cha
pathah | Sarva bhootah svetara sarva vastu shareerah | Na cha sarva***

bhootah svetara samasta vastu vilakshanah | Avishva hetuh srujya karma saapekshatvaat svato vishama srushteh ahetuh |

This is how *Prahlaada* concludes his prayers. That which is revealed, and well seen, manifest; and because He is *sookshma*, He is not seen. He is only present as everything means that He has got everything other than Himself as His body, *shareera*. Everything is existing as *shareera* to Him. Though He is having everything as His *shareera*, He is different and distinct from everything else - His *svaroop*a and *svabhaava* is very different. Because He is all pervading, everything is existing in Him, He supports everything, He is the Master, Supreme God, having everything as His *shareera*. He is not *jeevaatman*, He is not *prakruti*, He is not any *praakruta* form, because He is very different and distinct from all these. He is only everything as He is present as *antaryaami* of everything. He is *brahmaatmaka*. *Avishva hetu* means that He is not the cause of the world - He only creates, it is told; but the various forms that are created, one person becomes human, one becomes *deva*, one becomes *pashu*, *pakshi*, *sareesrupa*, all these are driven by the *karma* of those individual beings; He is not the cause of each individual getting different forms and lives, but their own *karma* is the cause of all that; in this sense, He is not the cause of this variety, *vishama srushti* which we see here. Though He is the creator, He is just doing the act of creation, but the various bodies that the individual selves take is due to their own *karma*.

This is the wonderful *Prahlaada Stuti* comes to an end here. Then *Paramaatman* appears before *Prahlaada* and the dialog between *Paramaatman* and *Prahlaada* comes next.

Recap: In the previous session, we started to do *anusandhaana* of *Prahlaada Stuti*, where *Prahlaada* is meditating on *Paramaatman*, and starts to eulogize *Paramaatman*,

Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 9:

Prahlaadah -

***Om namah paramaarthaya sthoola sookshma kshara akshara |
Vyakta avyakta kalaateeta sakalesa niranjana | |***

Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 10:

Gunaanjana gunaadhaara nirgunaatman guna sthita |

Moorta amoorta mahaa moorte sookshma moorte sphuta asphuta | |

Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 11:

*Karaala soumya roopaatman vidyaa avidyaamaya achyuta |
Sat asat roopasadbhaava sat asat bhaava bhaavana ||*

Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 12:
*Nitya anitya prapancha aatman nishprapancha amala aashrita |
Eka aneka namastubhyam vaasudeva aadi kaarana ||*

Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 13:
*Yah sthoola sookshmah prakato aprakaasho yah sarva bhooto na cha
sarva bhootah |
Vishvam yatah cha etat avishva heto namostu tasmai purushottamaaya
||*

Prahlaada eulogizes Paramaatman wonderfully, where he tells all the wonderful characteristics of Paramaatman's svarooapa, svabhaava. He says all contrasting things, everything is Paramaatman only - sthoola, sookshma, prakata, aprakaasha, etc. Sarva bhootah means svetara sarva vastu shareerah, having everything other than Himself as His shareera. Na cha sarva bhootah means svetara samasta vastu vilakshanah, He is different and distinct from everything other than Himself. The whole world is created from Him. At the same time, He is not the cause of the world, meaning that in this vishama srushti, the vaishamya is due to the karma of the beings who are being born here. Bhagavaan is not responsible for this vaishamya, the differences seen. We had seen all this in the previous session.

Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 14:
*Sri Paraasharah -
Tasya tat chetaso devah stutim ittham prakurvatah |
Aavirbabhoova bhagavaan peetaambara dharo harih ||*

Sri Paraasharah - At that moment when Prahlaada was eulogizing Him so wonderfully, deeply concentrating on Him, with mind completely filled with Paramaatman, the Paramaatman Hari, wearing the wonderful peetaambara, He presented Himself in front of Prahlaada.

Immediately, Prahlaada is taken aback.

Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 15:
*Sasambhramah tam aalokya samutthaayaakula aksharam |
Namo astu vishnave iti etat yaajahaara sakrut dvija ||*

Prahlaada, immediately when he saw Hari right in front of him, was totally taken aback, and seeing Him, immediately got up from his seat, and his voice was choked, he said 'Namostu Vishnave' again and again,

did namaskaara to Vishnu, O Maitreya.

Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 16:

Prahlaadah -

Deva prapaanaarthihara prasaadam kuru keshava |

Avalokana daanena bhooyo maam paalaya achyuta | |

Prahlaada - O Bhagavan, One who destroys the difficulties of those who surrender to Him, O Keshava, be pleased towards me. Be pleased to protect me by putting Your glances on me.

Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 17:

Sri Bhagavaan uvaacha -

Kurvatah te prasanno aham bhaktim avyabhichaarineem |

Yathaa abhilaashito mattah prahlaada vriyataam varah | |

Sri Bhagavaan said - You are so completely devoted towards Me, single mindedly, that I am extremely pleased with you. O Prahlaada, whatever you desire, that boon please do seek from Me.

Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 18:

Prahlaadah -

Naatha yoni sahasreshu yeshu yeshu vrajaami aham |

Teshu teshu achyutaa bhaktih achyuta astu sadaa tvayi | |

Prahlaada - Whatever thousands of births I am taking, in all those births, let my devotion be undisturbed and complete, towards You, O Achyuta, all the time. I want to be Your devotee only. My devotion towards You should be complete all the time, untainted, and undisturbed.

This is a well known shloka.

Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 19:

Yaa preetih avivekaanaam vishayeshu anapaayinee |

Tvaam anusmaratah saa me hrudayaat maa apasarpatu | |

For those who are very deeply engrossed in the enjoyment of sensual pleasures, without any break, whatever kind of attachment they have to those sensual pleasures, which is unbroken, that kind of deep attachment, let it be towards You from me, who is having continuous conscious unbroken remembrance towards you again and again. When I am meditating upon You constantly, continuously, similar devotion, let it be there in me towards You. Let it never go from my mind.

Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 20:

Sri Bhagavaan uvaacha -

*Mayi bhaktih tava asti eva bhooyo api evam bhavishyati |
Varah tu mattah prahlaada vriyataam yah tavepsitah | |*

Sri Bhagavaan - O *Prahlada*, already you are highly devoted to Me. Again it will continue to be like that only. Please seek another boon from Me. Whatever you desire, please do seek another boon from Me.

Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 21:
Prahladah -

*Mayi dvesha anubandho abhoot samstutou udyate tava |
Mat pituh tat krutam paapam deva tasya pranashyatu | |*

Prahlada - When I am praising, eulogizing You all the time, because of that, my father started to hate me. Because it is a great sin to hate or showing disrespect to a *bhagavat bhakta*, a devotee of *Bhagavaan*, the sin which is accrued because of that, let it be destroyed.

Sri Engal Aalwaan's Commentary:

Mayi iti | Mayi dvesha anubandha iti asahya apachaarah, mat pituh iti kshamaa hetuh |

Bhaagavata dvesha is an *asahya apachaara*, which cannot be tolerated. At the same time, he is father of such a great devotee. Because he is my father, that is the reason why you should pardon him.

Again he prays to *Bhagavaan* to make his father not to get affected by the sins which he has done.

Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 22:

*Shastraani patitaani ange kshipto yat cha agni samhatou |
Damshitah cha uragaih dattam yat visham mama bhojane | |*

He hit me with all kinds of weapons, he threw me into fire, I was made to be bitten by serpents, poison was given in my food, ...

Sri Engal Aalwaan's Commentary:

Shastraani iti | Tvayi bhakti mato dveshaat iti asya shastraani paatitaani ityaadinaa sambandhah | Tat sambhavam shastra paata adinaa sambhavam | Ayam bhaagavata apachaarah |

Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 23:

*Baddhvaa samudre yat kshito yacchito asmi shilocchayaih |
Anyaaani cha api asaadhooni yaani pitraa krutaani me | |*

... I was tied and thrown into the ocean, I was completely covered by boulders, anything also which he did which were unwise, not right, he did all those things towards me.

Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 24:

***Tvayi bhaktimato dveshaat agham tat sambhavam cha yat |
Tvat prasaadaat prabho sadyah tena muchyatu me pitaa ||***

The *paapa* which he has accrued, because he had hatred towards a devotee of You; because of Your grace, let him be released from all those sins.

Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 25:

Sri Bhagavaan uvaacha -

***Prahlaada sarvam etat te mat prasaadaat bhavishyati |
Anyam cha te varam dadmi vriyataam asuraatmaja ||***

Sri Bhagavaan - O *Prahlaada*, with My *anugraha*, all these things will happen. Because I am so pleased with you, and you are seeking this boon, all these things happen as it is. O son of *Hiranyakashipu*, I am going to give you some other boon also, please do seek some other boon from Me.

Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 26:

Prahlaadah -

***Krutakrutyo asmi bhagavan varena anena yat tvayi |
Bhavitree tvat prasaadena bhaktih avyabhचारinee ||***

Prahlaada - Whatever has to be done is done; I don't have anything else to be done. Due to Your own grace, I am going to have devotion in You continuously, untainted, undiluted, single minded devotion in You. I have no other desire.

Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 27:

***Dharma artha kaamaih kim tasya mukti tasya kare sthita |
Samasta jagataam moole yasya bhaktih sthira tvayi ||***

If one has liberation, *moksha* itself in his very hands, what else has to be done by *dharma*, *artha*, *kaama*. One who is the cause of all this world, when continuous steady devotion is there, for such a person, *moksha* is guaranteed.

Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 28:

Sri Bhagavaan uvaacha -

***Yathaa te nischalam cheto mayi bhakti samanvitam |
Tathaa tvam mat prasaadena nirvaanam param aapsyasi ||***

Sri Bhagavaan says - Because your mind is so much devoted on Me, and you have unmoved devotion on Me, you will get *moksha* itself, the most coveted liberation, the ultimate goal, out of My grace.

Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 29:

Sri Paraasharah -

Iti uktvaa antardadhe vishnuh tasya maitreya pashyatah |

Sa cha api punaraagama vavande charanou pituh | |

Sri Paraasharah - O Maitreya, as Prahlada was seeing, Vishnu disappeared saying all these. Prahlada came back and did namaskaara to his father.

Here the story is a little different from what we see in the *Bhaagavatha Puraana*.

Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 30:

Tam pitaa moordhni upaaghraaya parishvajya cha peeditam |

Jeevasi iti aaha vatsa iti baashpaardra nayano dvija | |

All his sins were destroyed because of the grace of Paramaatman, so Hiranyakashipu became good and embraced Prahlada, and said 'May you live long', and his eyes were wet with tears.

Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 31:

Preetimaan cha abhavat tasmin anutaapee mahaa asurah |

Guru pitroh chakaara evam sushrooshaam so api dharmavit | |

The great asura repented for all that he did, and started to like Prahlada. Prahlada, one who knew what is dharma, did all seva to his gurus, and his father, because he knew what is dharma.

Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 32:

Pitari uparatim neete narasimha svaroopinaa |

Vishnunaa so api daityaanaam maitreya abhoot patih tatah | |

We have to conclude that at a later time, Hiranyakashipu again starts to hate Prahlada, and starts to torture him, and Bhagavaan manifests in the form of Narasimha, and slays Hiranyakashipu. After Hiranyakashipu has been killed by Bhagavaan who came in the form of Lord Narasimha, who is nothing by Vishnu, Prahlada becomes the king of all the daityaas, O Maitreya.

Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 33:

Tato raajya dyutim praapya karma shuddhi kareem dvija |

Putra poutraan cha subahoon avaapya aishvaryam eva cha | |

Then he got all the glory of the kingdom, and did all good acts. He also had children and grandchildren, and also he got great wealth.

Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 34:

Ksheena adhikaarah sa yadaa punya paapa vivarjitah |

Tadaa sa bhagavat dhyanaat param nirvaanam aaptavaan | |

When all his *punya* and *paapa* were gone, when his *adhikaara* was gone, *Prahlaada* meditated on *Bhagavaan*, and attained *moksha*.

Some of these great persons, according to the good deeds done, they are called *adhikaaris*. They are made to live in this world for a particular time, and do all these things for various reasons, as per the command of *Bhagavaan*. Once that is over, their time is over. *Yaavat adhikaaram avasthitih aadhikaarikaanaam*, is a *Brahma Sutra*. As long as they have that *adhikaara*, they will be here. *Vasistha*, and others, they come here as per the command of *Bhagavaan*, that they have to do some good things. Once that is over, they go to *moksha*.

Punya and *paapa* are both obstructions to *moksha*.

Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 35:

*Evam prabhaavo daityo asou maitreya aaseet mahaa matih |
Prahlaado bhagavat bhakto yam tvam maam anuprucchasi | |*

O *Maitreya*, because of the greatness of this *daitya*, son of *Hiranyakashipu*, he was a very wise person, this great devotee of *Bhagavaan*, *Prahlaada* was like that. These are all the miracles that we see due to his devotion in *Bhagavaan*. This is the story of *Prahlaada* whom you are asking me about.

Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 36:

*Yah tu etat charitam tasya prahlaadasya mahaatmanah |
Shrunoti tasya paapaani sadyo gacchanti samkshayam | |*

Who listens to the story of *Prahlaada* who is the great person, great devotee of *Bhagavaan*, all their sins will get destroyed immediately.

Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 37:

*Aho raatra krutam paapam prahlaada charitam narah |
Shrunvan pathan cha maitreya vyapohati na samshayah | |*

Whatever bad deeds one has done and accumulated sins, during the days and nights, just listening to or reading *Prahlaada's* stories, O *Maitreya*, all those sins one gets rid of. There is absolutely no doubt about this.

Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 38:

*Pournamaasyaam amaavaasyaam ashtamyaam athavaa pathan |
Dvaadashyaam vaa tat aapnoti gopradaana phalam (narah) dvija | |*

On the full moon day, on the new moon day, on the *Ashtami tithi*, reading this *Prahlaada Charita*, or on *Dvaadashi*, whatever benefits one attains by doing *godaana*, that benefit one gets by reading this.

Sri Vishnu Puraana, Amsa 1, Chapter 20, Shloka 39:

***Prahlaadam sakala aapatsu yathaa rakshitavaan harih |
Tathaa rakshati yah tasya shrunoti charitam sadaa ||***

One who listens to *Prahlaada Charita* all the time, he will be protected by *Bhagavaan* in the same way that He protected *Prahlaada* from all the calamities which he underwent. That is the greatness of this story itself. *Prahlaada* was such a great devotee. Listening to his story itself will make one get rid of all sins.

This completes the Twentieth Chapter.

|| Iti Sri Vishnu Puraane Prathame Amshe Vimsho Adhyaayah ||

|| Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Prathame Amshe Vimsho Adhyaayah ||

|| Atha Ekavimsho Adhyaayah ||

Now the Twenty First Chapter.

Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 1:

***Prahlaada putra aayushmaan shibih baashkala eva cha |
Virochanah tu prahlaadih balih jajnye virochanaat ||***

Progeny of *Kashyapa's* other wives, and *Maruts* is being told here. *Prahlaada's* sons are *Aayushmaan*, *Shibi*, *Baashkala* and *Virochana*. From *Virochana*, *Bali* was born.

There are many *paathaantaraas*. In another *paatha*, it is *Samhlaada putra aayushmaan*.

Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 2:

***Baleh putra shatam tu aaseet baana jyeshtam mahaa mune |
Hiranyaaksha sutaah cha aasan sarva eva mahaabalaah ||***

Bali had hundred children. The eldest was *Baanaasura*. *Hiranyaaksha* also had many sons, and they were also mighty and very powerful.

Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 3:

***Jharjharah shakunih cha eva bhoota santaapanah tathaa |
Mahaanaabho mahaabaahuh kaalanaabhah tathaa aparah ||***

Hiranyaaksha's sons are *Jharjhara*, *Shakuni*, *Bhoota Santaapana*, *Mahaanaabha*, *Mahaabaahu*, *Kaalanaabha*.

Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 4:

Abhavan danu putraah cha dvimoordhaa shambarah tathaa |

Ayomukhah shankushiraah kapilah shankarah tathaa ||

Kashyapa had another wife, Danu - Dvimoordha, Shambara, Ayomukha, Shankushira, Kapila, Shankara, ...

Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 5:

Ekachakro mahaabaahuh taarakah cha mahaabalah |

Svarbhaanuh vrushaparvaa cha puloma cha mahaabalah ||

Ekachakra, Mahaabahu, the mighty Taaraka, Svarbhaanu, Vrushaparva, Puloma who was very powerful.

Sri Engal Aalwaan's Commentary:

Shishtaanaam kaashyapa streenaam vamshaan aaha abhavan iti |

Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 6:

Ete danoh sutaah khyataa viprachittih cha veeryavaan ||

They are all well known as children of Danu, and also Viprachitti, who was of great valour.

Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 7:

Svarbhaanoh tu prabhaa kanyaa sharmishta vaarshaparvanee |

Upadaanee hayashiraah prakhyataa varakanyakaah ||

Svarbhaanu had a daughter by name Prabhaa, Varshaparvan's daughter is Sharmishta. Upadaane and Hayashiraa are also daughters of Varshaparvan.

Sri Engal Aalwaan's Commentary:

Svarbhaanoh iti | Sriharivamshe danuputra shate upadaanava

vaishvaanarou uktou | Hayashiraa iti upadaanavyaa updaanava

duhiturnaama | Hastishiraa iti cha paathah | Upadaanavee iti atra

vruddhi abhaavah chaandasah |

Among Danu's hundred children, Upadaanavaas and Vaishvaanaraas are told. Upadaanavi's daughter is Hayashiraa. According to grammar, it should have been Oupadaanavee. This is Aarsha, according to Rishi prayoga.

Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 8:

Vaishvaanarasute cha ubhe pulomaa kaalakaa tathaa |

Ubhe sute mahaabhaage mareecheh tu parigrahaah ||

Vaishvaanara had two daughters - Puloma and Kaalakaa. Both these daughters married Mareechi.

Sri Engal Aalwaan's Commentary:

Vaishvaanara iti | Mareechih kashyapo daanava vishesho vaa |

We can take it to be some *daanava* by name *Mareechi*.

Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 9:

Taabhyaam putra sahasraani shashtih daanava sattamaah |

Poulomaah kaalakeyaah cha mareechi tanayaah smrutaah ||

Puloma and *Kaalakaa* had sixty thousand children. They are known as *Poulomaas* and *Kaalakeyaas*.

Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 10:

Tato apare mahaaveeryaa daarunaah tu ati nirghrunaah |

Simhikaayaam athaa utpanna viprachitteh sutaah tathaa ||

Simhikaa is the sister of *Hiranyakashipu*. *Viprachitti* and *Simhikaa* had children of very great valour; they were all very powerful and mighty, with great valour, very wicked and very fierce and cruel.

Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 11:

Tryamshah shalyah cha balavaan nabhah cha eva mahaabalah |

Vaataapih namuchih cha eva ilvalah khasrumah tathaa ||

Tryamsha, *Shalya* who was very powerful, *Nabha* who had mighty power, *Vaataapi*, *Namuchi*, *Ilvala*, *Khasruma*, ...

Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 12:

Andhako narakah cha eva kaalanaabhah tathaa eva cha |

Svarbhaanuh cha mahaaveeryo vaktrayodhee mahaa asurah ||

Andhaka, *Naraka*, *Kaalanaabha*, *Svarbhaanu*, *Mahaaveerya*, *Vaktrayodhi*, were all very wicked and cruel children.

Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 13:

Ete vai daanavaah sreshtaah danu vamsha vivardhanaah |

Eteshaam putra poutraah cha shatasho atha sahasrashah ||

They were all great *daanavaas* who expanded the *vamsha* of *Danu*. Their children and grandchildren are hundreds and thousands.

Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 14:

Prahlaadasya tu daityasya nivaata kavachaah kule |

Samutpannaa sumahataa tapasaa bhaavitaatmanah ||

In *Prahlaada's kula*, who had attained greatness, through great penance, *tapas*, who had directly perceived *Bhagavaan*, who was a realized soul, in his *kula*, *Nivaatakavachaas* were born.

Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 15:

Shat sutaah sumahaa sattvaah taamraayaah parikeertitaah |

Shukee shyenee cha bhaasee cha sugreevee shuchgrudrakaa ||

Taamra had six sons, and they were all very great people. Six daughters were born - they were Shukee, Shyenee, Bhaasee, Sugreevee, Shuchi, Ghrudhrakaa.

Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 16:

Shukee shukaanajanayat ulookapratyalookakaan |

Shyenee shyenaanstathaa bhaasee bhaasaan grudhraan cha grudhrakee

||

Shukee gave birth to parrots, owls and crows. Shyenee gave birth to hawks, Bhaasaa to kites, Ghrudhrakaa to vultures.

Sri Engal Aalwaan's Commentary:

Shukee iti | Ulookah koushikah, paryulookah kaakah, bhaasee

bhaasaamscha |

Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 17:

Shuchoudakaan pakshiganaan sugreevee tu vyajaayata |

Ashvaan ushtraan gardabhaan cha taamraavamshah prakeertitah ||

Shuchi gave birth to the host of birds which live in water. From Sugreevee, the horses, camels and donkeys were born. This is the Taamra vamsha.

Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 18:

Vinataayaah tu dvou putrou vikhyaatou garuda arunou |

Suparnah patataam sreshtho daarunah pannagaashanah ||

Vinataa gave birth to two sons - well known and famous as Garuda and Aruna. Suparna is known as the excellent among the birds, very fierce, and devouring all the snakes.

Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 19:

Surasaayaam sahasram tu sarpaanaam amita oujasaam |

Aneka shirasaam brahman khecharaanaam mahaatmanaam ||

Surasaa gave birth to thousands of serpents, who were all of great tejas. They had many hoods. They were all flying in the air.

Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 20:

Kaadraveyaah tu balinah sahasram amita oujasah |

Suparna vashagaa brahman jajnyire naika mastakaah ||

Kadru's children were all very powerful. They were in thousands, and all

under the control of *Garuda*. They had many hoods.

Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 21:

Teshaam pradhaana bhootaah tu shesha vaasuki takshakaah |

Shankah shvetou mahaapadmah kambalaashvatarou tathaa | |

Among the children of *Kadru*, the many hooded serpents, who were all under the control of *Suparna*, the well known ones are *Shesha*, *Vaasuki*, *Takshaka*, *Shanka*, *Shveta*, *Mahaapadma*, *Kambala*, *Ashvatara*.

Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 22:

Elaaputrah tathaa karnah kaarkotaka dhananjayou |

Ete cha anye cha bahavo dandadhookaa visha ulbanaah | |

Elaaputra, *Karna*, *Karkotaka*, *Dhananjaya* - they were *Kadru's* and *Sourasa's* children. They were fighting and were very venomous. Many serpents were born.

Sri Engal Aalwaan's Commentary:

Elaaputra iti | Ete kaadravayaah souraseyaah cha anye bahavah dandashookaah visholbanaah | |

Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 23:

Ganam krodhavasham viddhi tasyaah sarve cha damshtrinah |

Sthalajaah pakshino abjaah cha daarunaah pishitaashanaah | |

Krodha gave birth to the host of serpents which were very mighty, they lived on earth. Gave birth to birds, those living in water, they were all very fierce and eating flesh.

Sri Engal Aalwaan's Commentary:

*Ganam iti | Te cha sarve sarpaah damshtrtrinah | Tatra kaadraveya souraseyebhyo anyaan sarpaan maamsaadaan sthalajaan pakshinah cha jalajaan daarunaan cha krodhavamsham ganam krodhavashayaa vamsham viddhi | Krodhavasho ganah cchidraa * Balo ganaat krodhavashaat aheendrah * iti bhaagavata ukteh | * Rakshoganam krodhavashaa sva naamaanam ajeejanat * iti maatsyeya ukteh cha |*

Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 24:

Krodhaa tu janayaamaasa pishaachaam cha mahaabalaan |

Gaah tu vai janayaamaasa surabhih mahishee tathaa |

Iraa vrukshalataa valleeah truna jaateeh cha sarvashah | |

Krodhaa gave birth to *pishaachaas* who were very powerful. *Surabhi* gave birth to cows and buffaloes. *Iraa* gave birth to trees, twiners, climbers, and all the varieties of grasses.

Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 25:

**(Vashaa) Khashaa tu yaksha rakshaamsi munih apsarasah tathaa |
Arishtaa tu mahaa sattvaan gandharvaan samajeejanat | |**

Khashaa gave birth to yakshaas and raakshasaas. Muni gave birth to apsarasaas. Arishtaa gave birth to gandharvaas, who were all very excellent ones.

Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 26:

**Ete kaashyapa daayaadaah keertitaah sthaanu jangamaah |
Tesham putraah cha poutraah cha shatasho atha sahasrashah | |**

These are all the progeny of Kaashyapa, the movables and immovables. Their children and grandchildren are in hundreds and thousands.

Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 27:

Esha manvantare sargo brahman svaarochishe smrutah | |

This is told to be the creation in Svaarochisha Manvantara, O Maitreya.

Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 28:

**Vaivasvate cha mahati vaarune vitate kratou |
Juhvaanasya brahmano vai prajaa sarga iha uchyate | |**

Now the creation in Vaivasvata Manvantara is going to be told - how creation of beings was done. Vaaruna yajnya was done by none other than Chaturmukha Brahma, he was the hotaa in that yajnya.

Sri Engal Aalwaan's Commentary:

Atha vaivasvata manvantare prajaa sarga uchyata iti aaha - vaivasvata iti |

Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 29:

**Poorvam yatra tu saptarshen utpannaan eva maanasaan |
Putratve kalpayaamaasa svayam eva pitaamahah |
Gandharva bhogi devaanaam daanavaanaam cha sattama | |**

Earlier the maanasa putraas were created and saptarshis were created. Pitaamaha created them as his children. Gandharvaas, serpents, devaas, daanavaas were created.

Sri Engal Aalwaan's Commentary:

**Poorvam ityaadi | Gandharvaadeenaam poorvam utpannaan praak
manvantarasthaan saptarshen eva vartamaana vaaruna yajnya
avicchedaaya yatra manvantare prajaa sargaartham putratve
kalpayaamaasa tatra prajaa sarga uchyata iti poorvena anvayah |**

Pitrutve kalpayaamaasa iti paathe gandharvaadeenaam pitrutve srashtatva ityarthah |

Gandharvaas and others who were born earlier itself, and *saptarshis* who were there before this *Manvantara*, this *Vaaruna yajnya* which has to continue, and again he makes them to be born as sons, that *prajaa sarga* is told here.

Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 30:

***Ditih vinashta putraa vai toshayaamaasa kaashyapam |
Tayaa cha aaraadhitah samyak kaashyapah tapataam varah ||***

At that time, *Diti* loses her children and pleases *Kaashyapa*, her husband. *Kaashyapa* who was a great sage was being pleased and worshipped by *Diti*.

Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 31:

***Varena cchandayaamaasa saa cha vavre tato varam |
Putram indravadhaarthaaya samartham amita oujasam ||***

He becomes very pleased and tells her to seek some boon from me, as I am very pleased with your service. She says that she wants to have a son who is very capable and of great valour, who will kill *Indra*.

Sri Engal Aalwaan's Commentary:

Varena ityaadi | Varam dadaami iti aashvaasitavaan |

Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 32:

***Sa cha tasyai varam praadaat bhaaryaayai muni sattamah |
Dattva cha varam avyagrah kaashyapah taam uvaacha ha ||***

Kaashyapa gave that boon to his wife, *Diti*. *Kaashyapa* having given her that boon, he tells her thus.

Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 33:

***Shakram putro nihantaa te yadi garbham sharad shatam |
Samaahitaa atiprayataa shouchinee dhaarayishyasi ||***

If you maintain a pleased mind all the time, with whatever *shaashtra shuddhi* is said, maintain purity of mind and body, for hundred seasons, then you will be pregnant with a son who is going to kill *Indra*.

Sri Engal Aalwaan's Commentary:

***Shakram iti | Shouchinee maatsya ukta shouchavatee | Tatra hi uktam *
Sandhyaayaam na eva bhoktavyam garbhinyaa varavarnini | Na
sthaatavyam na gantavyam vruksha mooleshu sarvadaa || Varjayet
kalaham loke gaatra bhangam tathaa eva cha | Na unmukta keshee***

*tishtet cha na ashuchih syaat kadaachana || iti | Shuchinee
dhaarayishyasi iti cha paathah |*

Kaashyapa says that *Diti* has to maintain the *shaashtra shuchi* which is required. These are the *shuchis* told in *Maatsya Puraana*- in *Sandhyaa kaala* one who is pregnant should not eat, and should not stand near a tree, should not fight unnecessarily, should not make faces to others, should not let the hair loose and stand like that, should always be pure and clean, should keep their body pure, these are several types of purity told.

Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 34:

Iti evam uktvaa taam deveem sangatah kashyapo munih |

Dadhaara cha saa cha tam garbham samyak shoucha samanvitaa ||

Kashyapa unites with her, telling thus. She is maintaining all the purity that is required, and she becomes pregnant, as told by the *muni*.

Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 35:

Garbham aatmavadhaarthaya jnyaatvaa tam maghavaan api |

Shushrooshuh taam atha aagacchat vinayaat amaraadhipah ||

Indra comes to know that she is going to have a son who is going to kill him. With great *vinaya*, the king of gods wants to do all kinds of service to her, he comes sincerely.

Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 36:

Tasyaaschaivaantara prepsuh atishthat paaka shaasanah |

Oone varsha shate cha asyaa dadarshaantaram aatmavaan ||

When he was doing all kinds of service to *Diti*, he waits for a time when she is not maintaining the right *shuchi*, and a little less than a hundred years, he saw that one day, ...

Sri Engal Aalwaan's Commentary:

Tasyaah cha iti | Oone asamaapta kaale ||

Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 37:

Akrutvaa paadayoh shoucham ditih shayanam aavishat |

Nidraam cha aahaarayaamaasa tasyaah kukshim pravishya sah ||

... and one day, without cleaning her feet, she goes to bed, which is against the *shaashtra shuchi* told. She fell asleep not being *shuchi* and at that time, he enters into her womb.

Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 38:

Vajra paanah mahaa garbham chiccheda atha sa saptadhaa |

Sa paathyamaano vajrena praruroda ati daarunam ||

Holding his *Vajra aayudha*, he breaks that womb into seven parts. Being hit by that *Vajra aayudha*, that *garbha* started to cry loudly.

Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 39:

Maa rodeeriti tam shakrah punah punah abhaashata |

So abhavat saptadhaa garbhah tam indrah kupitah punah ||

He tells again and again to that *garbha*, 'Do not cry' and that fetus gets broken into seven parts, and getting angry, *Indra* again tells.

Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 40:

Ekaikam saptadhaa chakre vajrena adrividaarinaa |

Maaruto naama devaah te babhoovuh ati veginah ||

Getting angry, again breaks each piece into seven pieces, using the *Vajra*, which is as powerful as to break a huge mountain itself. Each one became seven parts further. These forty nine parts became *devaas* by name *Maruts*. They could move around with great speed.

Sri Vishnu Puraana, Amsa 1, Chapter 21, Shloka 41:

Yat uktam vai maghavataa tena eva maruto abhavan |

Devaa ekonapanchaashat sahaayaa vajrapaaninah ||

As said by *Indra*, they became *Maruts*, as he said '*Maa rodih, maa rodih*'. They were forty nine *devaas* and they became assistants to *Indra* himself.

This is the story of how *Diti* wants to have a son to kill *Indra*, while *Indra* is waiting for a chance, and breaks the fetus into forty nine pieces, and they become his assistants and become well known as *Marut gana*.

This completes the Twenty First Chapter.

|| Atha Dvaavimsho Adhyaayah ||

Now Chapter Twenty Two.

Now, *Pruthu's* ruling the kingdom, and how he established all the leaders, or rulers, the various aspects of creation, are going to be told.

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 1:

Sri Paraasharah -

Yadaa abhishiktasya pruthuh poorvam raajye maharshibhih |

Tatah kramena raajyaani dadou loka pitaamahah ||

When *Pruthu* became the king, when all the *maharshis* made him the king earlier, and all the various kingdoms to rule over the various parts, *Chaturmukha Brahma* gave powers to various people.

Sri Engal Aalwaan's Commentary:

Atha pitaamahah pruthoh abhisheka uttaram poorva srushtaanaam aadhipatya vibhaagam tat tat maryaadaa sthaapanaartham akarot iti aaha yadaa iti | Tatah kaalaat aarabhya |

Chaturmukha Brahma establishes all the various rulers, and he gives them powers to rule over, and be the *adhishtaana devataas* of the various aspects. After the *abhisheka* of *Pruthu*, those who were created earlier, how they were put into command of various things, is going to be told. He established the boundaries for each one to rule over. This is going to be told now - from that time onwards.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 2:

**Nakshatra graha vipraanaam veerudhaam cha api asheshatah |
Somam raajye nyaghaat brahmaa yajnyaanaam tapasaam api ||**

Soma was made the king of *nakshatraas*, *grahaas* and all the *brahmins*, all the herbs and trees, and *yajnya* as well as *tapas*.

Sri Engal Aalwaan's Commentary:

Nakshatra iti | Raajye aadhipatye |

Raajye means, to rule over.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 3:

**Raajnyaam vaishnavanam raajye jalaanaam varunam tathaa |
Aadityaanaam patim vishnum vasoonaam atha paavakam ||**

For all the kings, *Vaishnavana* became the king. For all waters, *Varuna* became the king. For the *Dvaadasha Aadityaas*, *Vishnu* became the ruler or head. For all the *Vasus*, *Paavaka* became the head.

Sri Engal Aalwaan's Commentary:

Raajnyaam iti | Vishnum indraanujam |

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 4:

Prajaapateenaam daksham tu vaasavam marutaam api |

Daityaanaam daanavaanaam cha prahlaadam adhipam dadou ||

For all *Prajaapatis*, *Daksha* became the head. For the *Marut ganaas*, *Indra* became the head. For *Daityaas* and *Daanavaas*, *Prahlada* became the king.

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 5:

Pitruunaam dharmaraajaanam yamam raajye abhyashechayat |

Airaavatam gajendraanaam asheshaanaam patim dadou ||

Yama who is the king of *Dharma*, became the head of all the *Pitrus*. *Airaavata* became the head of all elephants.

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 6:

Patatrinaam cha garudam (naagaanaam api vaasukim) devaanaam api vaasavam |

Ucchaishravasam ashvaanaam vrushabham tu gavaam api ||

Garuda became the head of all the birds. *Indra* became the head of all the gods. *Vaasuki* became the head of the *Naagaas*. For all the horses, *Ucchaishravas* became the head. For all the cows, *Vrushaba* became the head.

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 7:

Mrugaanaam cha eva sarveshaam raajye simham dadou prabhuh |

Shesham tu danda shookaanaam akarot patim avyayah ||

For the kingdom of the animals, lion became the king. *Shesha Naaga* became the king of all the serpents which bite.

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 8:

Himaalayam sthaavaraanaam muneenaam kapilam munim |

Nakhinaam damshtrinaam cha eva mrugaanaam vyaaghram eeshvaram ||

For all the immovables, mountains, etc., *Himaalaya* became the king. *Kapila* became the head of all the *munis*. Tiger became the head of all animals which had claws and biting teeth.

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 9:

Vanaspateenaam raajaanam plakshameva abhyashechayat |

Evam eva anya jaateenaam praadhaanyena akarot prabhoon ||

Plaksha became the king of all the trees. In the same way, for other classes also, those who are very prominent in that class became the head of that class.

This is how *Chaturmukha Brahma* divided the creation, and established heads of various classes.

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 10:

Evam vibhajya raajyaani dishaam paalaan anantaram |

Prajaapati patih brahmaa sthaapayaamaasa sarvatah ||

Thus, having divided the entire kingdom among all these various people, he established the *dik paalakaas*, those who are maintaining the various directions. *Brahma* who is the head of all *Prajaapatīs*, established the *dik paalakaas*.

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 11:

Poorvasyaam dishi raajaanam vairaajasya prajaapateh |

Dishaapaalam sudhanvaanam sutam vai so abhyashechayat ||

For the Eastern direction, he made *Sudhanva* as the head, or *dik paalaka*. *Sudhanva* was *Vairaaja Prajaapati's* son.

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 12:

Dakshinasyaam dishi tathaa kardamasya prajaapateh |

Putram shankapadam naama raajaanam so abhyashechayat ||

For the South direction, *Kardama Prajaapati's* son *Shankapada* was made the head, *dik paalaka*.

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 13:

Paschimasyaam dishi tathaa rajasah putram achyutam |

Ketumantam mahaatmaanam raajaanam so abhyashechayat ||

For the Western direction, he made *Ketumaan*, son of *Rajasa Prajaapati*, as the head.

[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 14:](#)

Tathaa hiranya romaanam parjanyaasya prajaapateh |

Udeechyaam dishi durdharsham raajaanam abhyashechayat ||

Hiranya Roma who is the son of Parjanya Prajaapati, was made the head of the Northern direction.

[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 15:](#)

Taih iyam pruthivi sarvaa sapta dweepaa (sukaananaa) sapattanaa |

Yathaa pradesham adya api dharmatah paripaalyate ||

The entire universe having seven islands, along with all its cities and towns, even today, these are the *dik paalakaas* and others who are ruling over, following dharma as told in the *Shaastraas*.

Sri Paraasharar tells that this entire thing is *Bhagavaan's vibhooti* or glory only. He is only the Supreme Ruler, Lord of everything.

[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 16:](#)

Ete sarve pravrutasya sthitou vishnoh mahaatmanah |

Vibhooti bhootaa raajaano ye cha anye munisattamaa ||

O Maitreya, excellent among the sages, all these people are the *vibhooti* of *Vishnu*, who is the greatest and overlord of everything. He is the One who is maintaining, sustaining everything. All those which have been told here, and anyone else also.

[Sri Engal Aalwaan's Commentary:](#)

Ete iti | Ye cha ayne kaashyapa aadyaah |

[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 17:](#)

Ye bhavishyanti ye bhootaah sarva bhooteshvaraa dvija |

Te sarve sarva bhootasya vishnoh amsha samudbhavaah ||

Those who are established now, those who are going to come in future, those who were present in the past, all of them are born out of the *amsha* of *Vishnu* only.

Amsa Amshi bhaava is told. *Bhagavaan Vishnu* is the *Amshi*, and all are His *amsha*. *Bhaashyakaarar* establishes *visheshana amsha* and *visheshya*

amsha, in *Sri Bhaashya*, in *Amshaadhikarana*. *Amsha* implies *shareera* *shareeri bhaava*. *Amsha* means that they are all His *shareera*, His *vibhooti*, His *tanu*, His *vapu*.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 18:

Ye tu deva adhipatayo ye cha daityaadhipaah tathaa |
Daanavaanaam cha ye naathaa ye naathaah pishitaashinaam | |

Those who are the heads of all gods, the rulers of the *daityaas* (*Diti's* children) also, and also the *daanavaas* (*Danu's* children), the heads of those who eat *maamsa*, flesh eaters, ...

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 19:

Pashoonaam ye cha patayah patayo ye cha pakshinaam |
Manushyaanaam cha patayo naagaanaam adhipaah cha ye | |

... those who are the heads of all the *pashus*, animals, those who are lords of birds, the kings of all the humans, the heads of all the serpents, ...

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 20:

Vrukshaanaam parvataanaam cha grahaanaam cha api ye adhipaah |
Ateetaa vartamaanaah cha ye bhavishyanti cha apare |
Te sarve sarva bhootasya vishnoh amsha samudbhavaah | |

... the heads of the trees, mountains, planets, the heads of all these - those who were earlier there in the past, those who are present now, and those who are going to come as heads of these in future - all of them without leaving anyone, are all born out of *Vishnu's amsha* only.

Because *Vishnu* is *sarva bhoota*, He is everything, everywhere, all pervading, He is present as Inner Controller of everyone. They are all inseparably associated with *Vishnu*, they are all the *shareera* of *Vishnu*. There is *apruthaksiddha sambandha* with *Vishnu*. All are controlled by *Vishnu*, all are existing for the purpose of serving *Vishnu*, all are supported by *Vishnu*.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 21:

Na hi paalana saamarthyam rute sarveshvaram harim |
Sthitam sthitou mahaa praaajnya bhavati anyasya kasyachit | |

In sustaining or protecting everything, nobody has the capability to sustain or support or protect everything, except *Vishnu*. It is impossible for anyone

else to protect or sustain all these things, but for the Supreme Lord *Hari*, who is always established in the good of everything. It is impossible for anyone else to have this kind of capability.

Sri Engal Aalwaan's Commentary:

Na hi iti | Paalana saamarthy sarveshvaratvam hetuh |

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 22:

Srujati esha jagat srushtou sthitou paati sanaatanah |

Hanti cha eva antakatvena rajas sattva aadi samshrayah ||

When the creation of the world happens, *Hari* only is the one who creates. Regarding the sustenance aspect, He is the one who sustains everything. He is always there, though He is old, He is new. Withdrawing everything unto Himself, He only does as an *antaka*, in the form of *Yama* who does *samhaara* of everything, taking the support of *rajas*, *sattva* and *tamas*, the *gunaas*.

Sri Engal Aalwaan's Commentary:

Paalanavat srushti samhaarayoh api tasya eva saamarthyam iti aaha - srujati iti |

Why is *Hari* said to be the only one capable of protecting? Because He is the Supreme Lord of everything. Just like He protects everything, He only creates, sustains, withdraws during *pralaya*.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 23:

Chaturvibhaagah samsrushtou chaturdhaa samsthitah sthitou |

Pralayam cha karoti ante chaturbhedo janaardanaah ||

The four forms of *Janaardana* through which He does creation, sustenance and dissolution, are going to be told. During creation, He is present in four different forms. During sustenance also, He is present in four different forms. He does dissolution being present in four different forms.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 24:

Ekena amshena brahmaa asou bhavati avyakta moortimaan |

Mareechimishraah patayah prajaanaam cha anyabhaagatah ||

In one part, He becomes *Chaturmukha Brahma* himself, in creation. He only

is present as *Mareechi* and other *prajaapatis*, during creation.

Sri Engal Aalwaan's Commentary:

Ekena iti | Avyakta moortimaan avyakta svaroopah | Mareechimishraah mareechi sahitaah |

He is present in unmanifest form.

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 25:

*Kaalah truteeyah tasya amshah sarvabhootaani cha aparah |
Ittham chaturdhaa samsrushtou vartate asou rajogunah | |*

In the third part, He is *kaala*. All the beings that are created are the fourth part of *Janaardana*. Having abundance of *rajas guna*, He does creation. At that time, He Himself is present as *Chaturmukha Brahma*, *Mareechi* and other *Prajaapatis*, *Kaala*, and all the beings that are created. He is inner controller of everything and everything is His *amsha* only.

Sri Engal Aalwaan's Commentary:

Kaalah iti | Rajo gune yasya cha rajogunah |

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 26:

*Ekaamshena sthito vishnuh karoti paripaalanam |
Manu aadi roopah cha anyena kaala roopo aparena cha | |*

During sustenance, in one form, He is present as *Vishnu*. The second part of His is *Manu* and other forms, who are responsible for the sustenance part of it. *Kaala* is the third part.

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 27:

*Sarva bhooteshu cha anyena samsthitah kurute sthitim |
Sattvam gunam samaashritya jagatah purushottamah | |*

In another part, He is present in all beings, because everyone is taking part in sustenance in some way or other. *Bhagavaan Purushottama* takes resort to *Sattva guna*, and *sattva* is more during sustenance.

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 28:

*Aashritya tamaso vruttim anta kaale tathaa prabhuh |
Rudra svaroopo bhagavaan ekaamshena bhavati ajah | |*

During dissolution, He takes resort to *tamo guna*. He is present as *Rudra* as one form.

[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 29:](#)

Agni antaka aadi roopena bhaagena anyena vartate |

Kaala svaroopo bhaago anyah sarva bhootaani cha aparah ||

The second form of dissolution is *Agni* and *Yama*. Third part is *kaala*. Fourth part is all beings.

[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 30:](#)

Vinaasham kurvatah tasya chaturddhaivam mahaatmanah |

Vibhaaga kalpanaa brahman kathyate sarvakaalikeem ||

Destruction or dissolution is happening all the time. And there is a *praakruta pralaya* also at some point. In one form, He is present as *Rudra* who does *samhaara*, second form is *Agni* and *Yama*, third form is *kaala*, and fourth form is all the beings. This kind of division is happening in every *kalpa*. In every *kalpa*, there are *Manvantaraas*; *Chaturmukha Brahma* does the creation, *prajaapatis* are created, and all beings are in some way or other part of creation, sustenance and dissolution - these are happening in every *kalpa*.

The gist is that during creation, sustenance or dissolution, *Vishnu* only is present in various forms. When we say that *Chaturmukha Brahma* did the creation, *Manu* did the sustenance, or that *Kaala* is responsible for all these, and that the beings are responsible in some way for all these things, all of these are actually happening by *Vishnu* only, being present in these forms as the Inner Controller, *antaryaami*.

[Sri Engal Aalwaan's Commentary:](#)

Vinaasham iti | Saarvakaalikee pratikalpa bhaavinee |

[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 31:](#)

Brahmaa daksha aadayah kaalah tathaa eva akhila jantavah |

Vibhootayo hareh etaah jagatah srushti hetavah ||

All these are the *vibhooti* or glory of *Vishnu* only; *Chaturmukha Brahma*, *Daksha*, and others are responsible for creation, *kaala*, time, and all the

beings - they are also doing creation at their own level. They are the cause of creation of this world.

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 32:

***Vishnuh manu aadayah kaalah sarva bhootaani cha dvija |
Sthiteh nimitta bhootasya vishnoh etaah vibhootayah ||***

In the same way, for sustenance, *Vishnu* is responsible, *Manu* and others are also responsible, *kaala*, and all the beings are responsible. They are all the *amshaas* of *Bhagavaan* only. They are all the *vibhootis* of *Vishnu*. *Haris* present as Inner Controller, *antaryaami* of all these, and He only gets all these done through them; they are responsible to do that, but the ultimate controller is *Bhagavaan* only.

He is present in *Brahma*, *Vishnu* and *Maheshvara* and as *Vishnu* Himself.

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 33:

***Rudrah kaala antakaadyaah cha samastaah cha eva jantavah |
Chaturdhaa pralayaaya etaa janaardhana vibhootayah ||***

For *pralaya*, dissolution, *Rudra*, *kaala*, *Yama* and *Agni*, and all the beings, are the four parts. These are the *vibhootis* of *Bhagavaan* only, who are established in dissolution or destruction.

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 34:

***Jagat aadou tathaa madhye srushtih aapralayaat dvija |
Dhaatraa mareechih mishraih cha kriyate jantubhih tathaa ||***

At the beginning of the world, in the middle also, up to *pralaya*, creation is going on happening. This is happening by *Chaturmukha Brahma*, *Mareechi*, and the *Prajaapatis*, and also by all the beings.

After *praakruta pralaya*, when creation happens, when the world is created newly, and from there, creation keeps on happening every *kalpa*, every *manvantara*, and is going on happening all the time.

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 35:

***Brahmaa srujati aadikaale mareechi pramukhaah tatah |
Utpaadayanti apatyaani jantavah cha pratikshanam ||***

At the very beginning of the *kalpa*, *Chaturmukha Brahma* does creation. After that, *Mareechi* and *prajaapatis* are established in creation. They create children. And the beings are creating every minute, every second. Every second someone is born.

At the beginning of the *praakruta pralaya*, *Chaturmukha Brahma* is created. Every *kalpa* is like a day for *Chaturmukha Brahma*.

[Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 36:](#)

[Kaalena na vinaa brahmaa srushti nishpaadako dvija |](#)
[Na prajaapatayah sarve na cha eva akhila jantavah | |](#)

Kaala is an important aspect of creation. Without *kaala*'s help, either *Chaturmukha Brahma* or *Prajaapati* or all the beings - nobody can do creation. It all has to happen at a particular time. Time controls how long one stays, lives. At the end of their time, which is specified based on their karma, they have to die.

[Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 37:](#)

[Evam eva vibhaago ayam sthitou api upadishyate |](#)
[Chaturdhaa tasya devasya maitreya pralaye tathaa | |](#)

In the same way, the divisions are all happening for sustenance also. In the same way, in four forms, *Rudra*, *Agni/Yama*, *Kaala*, and all the beings, dissolution is also happening all the time.

Four broad divisions are told. *Chaturmukha Brahma* is the first to start creation. *Prajaapatis* play a vital role in creation; they have a lot of powers and capability. *Kaala* is an important part for everyone. And, all the beings are also there. In the same way, sustenance is happening by *Vishnu*, *Manu* and others, *Kaala* and also all the beings. Destruction is happening by *Rudra*, *Agni/Yama*, *Kaala* and then all the beings. These are all *vibhootis* of *Vishnu*, the glory, *shareera* of *Vishnu*. Through them, *Vishnu* only is getting all these done.

Having told that everything is *Bhagavaan's vibhooti*, now a very generic statement is told by *Paraashara*.

[Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 38:](#)

*Yat kinchit srujyate yena sattva jaatena vai dvija |
Tasya srujyasya sambhootou tat sarvam vai hareh tanuh | |*

Whatever is created by whoever, that act of creation, and the thing that is created, everything is *Paramaatman's tanu, shareera*.

This is one of the main *pramaanaas* for the *Shareera Shareeri bhaava*. This is quoted by *Bhaashyakaarar* and other *Aachaaryaas*.

Sri Engal Aalwaan's Commentary:

*Etat uktam bhavati iti aaha - yat kinchit iti | Sambhootou iti nimitta
saptami | Kaarya utpatti nimittam hi kaarana adhishtaanena hareh tat
tat tanutvam |*

Here, *Sri Engal Aalwaan* also tells like *Bhaashyakaarar* - Having told a lot of things, things are told in summary. Everything is *Hari's* body, is told. How everything becomes His *shareera*, is because *Bhagavaan* is *antaryaami* of the *kaarana*, cause also. *Bhagavaan* is Inner Self, locus, Inner Controller of every cause. He gets creation done through those people being their *antaryaami*. For the sake of creating the effect, He is present as the locus, the cause. Because *Hari* is present as *antaryaami* of everything, everything becomes His *shareera, tanu*.

Etat uktam bhavati - is a typical style of *Bhaashyakaarar*, in *Sri Bhaashya*. Whatever is summarized is expanded sometimes, or, whatever is told in great detail is summarized briefly. *Vistrutasya sangrahaah. Sangraheetasya vistaarah.*

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 39:

*Hanti yaavat cha yat kinchit sattvam sthaavara jangamam |
Janaardanasya tat roudram maitreya antakaram vapuh | |*

Whoever destroys or kills anything, whether movable or immovable, that *roudra* form of whatever is responsible for destruction, whether it is *Rudra, Agni/Yama*, or a particular being, it is the *roudra roopa* of *Hari* only. *Bhagavaan* only is *antaryaami* of everything, so everything is said to be His *shareera, tanu, vapu*.

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 40:

*Evam esha jagat srushtaa jagat paataa tathaa jagat |
Jagat bhakshayitaa devah samastasya janaardanaah | |*

In this way, *Janaardana* is the creator of everything, He is the protector, He is responsible for dissolution, He eats everything, He keeps everything in Himself and protects it as a part of Him, inseparably associated with Him. He is none other than *Janaardana*.

Aazhvaar very clearly says that He swallows and He again throws it out. This symbolically tells that He withdraws everything unto Himself, protects during *pralaya*, and again He creates. Everything is present in subtle form during *pralaya*, and comes to gross state during creation.

Sri Engal Aalwaan's Commentary:

Evam iti | Samastasya devo janaardanaah iti anvayah |

Now, *Paraasharar* starts to tell about *mukta svaroopam*.

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 41:

*Srushti sthiti antakaaleshu tridhaa evam sampravartate |
Gunapravruttyaa paramam padam tasyaagunam mahat | |*

Srushti, *sthiti* and *anta* - it is happening in these three ways. In each of these, there are four forms. Through *sattva*, *rajas* and *tamas*.

When *sattva* is high, He is responsible for sustenance. When *rajas* is high, creation happens. When *tamas* is high, destruction or dissolution happens. Due to the effects of the various *gunaas*, creation, sustenance and destruction happen. Everything is His *shareera*, *vibhooti*.

Sri Engal Aalwaan's Commentary:

*Triguna vashyam roopam nigamayati srushti sthiti iti aarabhya guna
pravrutti iti antena | Srushti iti | Srushti aadi kaaleshu guna
pravruttyaa tridhaa bhootah, evam ukta prakaarena chaturbhedo
vartate | Paramam ityaadi | Paramam virinchaadi padaat | Agunam
gunamaya prakruti viyuktam | Mahat avyaktaat | Sarga sthiti
antakaaleshu iti cha paathah |*

These are the forms of *Bhagavaan* which are under the sway of *triguna* - *sattva*, *rajas*, *tamas*. *Chaturmukha Brahma* is also *trigunaatmaka*. *Manu*, *Daksha prajaapatis*, *Yama*, *Agni* - all are *trigunaatmaka*. *Hari* being

the *antaryaami*, all these denote the *antaryaami* also. Words which denote the *shareera* go up to the *shareeri* in *aparyavasaana vrutti*. All these *chetanaas* are *triguna vashyaas*. Though they are the *shareera* of Him, their defects don't touch Him. It is established in the *Vedaas* that He is *apahata paapma*. He is present as inseparably associated. Everything is His mode. It can be said that everything is Him only. *Srushti*, *sthit*i and *naasha* - are the three states. In these three states, He is present in four different forms. That was told so far, and is concluded here. It is superior to *Chaturmukha Brahma* and the *devaas*. *Aguna* means not that it is without any attribute or quality, but that it is separated from the three qualities of *prakruti*, *sattva*, *rajas* and *tamas*. It is superior to unmanifest or *avyakta*.

[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 42:](#)

*Tat cha jnyaanamayam vyaapi sva samvedyam (noo) anoupamam |
Chatushprakaaram tat api svaroopam paramaatmanah | |*

It is abundance of consciousness. Pervading is through consciousness. It is self revealed. This *pada*, which is attained, is *mukta svaroop*a. This is also told as *Paramaatma svaroop*a because it is also a *visheshana* of *Paramaatman* only.

[Sri Engal Aalwaan's Commentary:](#)

*Tat cha iti | Jnyaanamayam jnyaana prachuram | Vyaapi jnyaanena |
Sva samvedyam svayam prakaasham | Evam bhootam yat padam |
Padyate iti padam mukta svaroopam | Tat cha chatushprakaaram | Tat
api tasya paramaatmanah svaroopam iti anvayah | Atra svaroop
shabdo roopa vachanah | Svam roopam hi svaroopam |*

Abundance of consciousness. *Mayat pratyaya* is in *praachurya*, abundance. Here, *Paramapada* told is *mukta svaroop*a, the essential nature of *mukta*. This is also of four forms. *Mukta svaroop*a is *jnyaanamaya*, it has abundance of consciousness; it is *vyaapi*, it is all pervading due to attributive consciousness; it is *sva samvedya*, it knows itself, it reveals to itself; it is *anoupamam*, incomparable.

Paramapada is a word used to describe three different things. One is *Paramaatman*. *Padyate iti padam* - that which is attained.

A mukta attains Paramaatman; he goes to Paramapada and then attains Paramaatman. Paramapada is also a sthaana, the abode of Vishnu. Mukta svaroopam is also Paramapada, because the jeevaatman attains his original full form, which is also a thing that he attains. This is also explained in Vedaartha Sangraha by Bhaashyakaarar. Roopa is also paryaapa pada for shareera. Vapu, tanu, shareera, roopa, amsha, vibhooti - are all paryaaya padaas, they all denote shareera shareeri bhaava which is explained by Bhaashyakaarar very clearly.

Shareera shareeri bhaava has three relationships - aadhaara-aadheya, niyaamaka-niyaamya, sheshi-shesha. Shareera is told in various pramaanaas, Shrutis, Smrutis, using various words - amsha, vibhooti, vapu, roopa, tanu, shareera.

Now, Maitreyar asks about those four forms

Recap: In the previous session, we were studying the last chapter of Amsha 1, Chapter 22, where Paraasharar is telling how everything is Bhagavaan's roopa, Vishnu's form only. Vishnu only is present as everything, whatever is created, everything is His shareera, depending on Him, supported by Him, and ruled by Him. Here, the words tanu, vapu are used, and everything is Bhagavaan's shareera, as per the shareera shareeri bhaava, very clearly established by Bhagavad Ramanuja and our poorva aachaaryaas.

Sri Engal Aalwaan's Commentary:

Triguna vashyam roopam nigamayati srushti sthiti iti aarabhya guna pravrutti iti antena | Srushti iti | Srushti aadi kaaleshu guna pravruttyaa tridhaa bhootah, evam ukta prakaarena chaturbhedo vartate | Paramam ityaadi | Paramam virinchaadi padaat | Agunam gunamaya prakruti viyuktam | Mahat avyaktaat | Sarga sthiti antakaaleshu iti cha paathah |

The forms of Bhagavaan present in prakruti mandala, due to the karma, being associated with prakruti, which is triguna, associated with sattva, rajas, tamas. That form having concluded, Paraasharar now starts to tell

about the *mukta aatma svaroopam*.

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 42:

***Tat cha jnyaanamayam vyaapi sva samvedyam (noo) anoupamam |
Chatushprakaaram tat api svaroopam paramaatmanah | |***

Having told that everything that is created, that is coming under creation is *Bhagavaan's roopa* only, His form, *shareera*, *Paraasharar* continues to say that even the *mukta aatma svaroopam*, the essential nature of liberated self, is also *Bhagavaan's* form only. *Paramaatman* is only present in this form. The *mukta aatma svaroopam* is also His *prakaara* being His *shareera* only. It is present in four modes - *chatushprakaara*. This *mukta aatma svaroopam* can know itself. *Jeevaatman* has knowership. *Vyaapi* means that in the liberated state, it is all pervading with respect to the *dharma bhoota jnyaana*. It is *jnyaana prachura*, with abundance of consciousness.

Sri Engal Aalwaan's Commentary:

***Tat cha iti | Jnyaanamayam jnyaana prachuram | Vyaapi jnyaanena |
Sva samvedyam svayam prakaasham | Evam bhootam yat padam |
Padyate iti padam mukta svaroopam | Tat cha chatushprakaaram | Tat
api tasya paramaatmanah svaroopam iti anvayah | Atra svaroopam
shabdo roopa vachanah | Svam roopam hi svaroopam |***

Now, *Maitreyar* asks *Sri Paraasharar* to explain the four *prakaaraas*.

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 43:

Maitreyah -

***Chatushprakaarataam tasya (jnyaana) brahma bhootasya vai mune |
Mamaachakshva yathaanyaayam yat uktam param padam | |***

Maitreya - The four forms - which is also a *Paramaatman's* form, the *mukta svaroopam*, which is attained by the *jeevaatmans* when they get dissociated from *prakruti*, when they will be present in their original form, when the *dharma bhoota jnyaana* is in its original state. That is of four stages or modes.

In this world, whatever we desire to possess, accomplish, that object which we desire to accomplish is the *saadhya*, goal to be accomplished; *saadhya* is

that which is achieved or attained. The means to acquire that goal is called *saadhana*. The *saadhya* and *saadhana* are of several varieties, based on the desire of each person and the means to attain them. In this context, the *saadhya* for a *yogi* who desires to get rid of *samsaara* is the *mukta aatma svaroop*. He is in bound state and wants to attain liberated state. Bound state is associated with *prakruti* due to *karma*; now he wants to get rid of this, put an end to the birth and death cycle, and attain the state of liberation. The *mukta aatma svaroop* is separated from *prakruti sambandha*. That *mukta aatma svaroop* is called *Brahman* here; this is also a form of *Brahman*. In order to attain this *aatma svaroop*, the *saadhana* is *praanaayama* and such things, and this is told in the *yoga shastra*; this knowledge comes from study of *yoga shastra*. Knowledge of the *praanaayama* and such *saadhana*, which is about the *mukta aatma svaroop*, who is *jnyaana maya*, is the first *bheda*, first part. Knowledge about *mukta aatma svaroop* which is *saadhya*, which comes from this *saadhana*, after adopting the means, *praanaayama*, etc., is the second *bheda*, second part, which comes from the *shastra* - this is *shastra janya jnyaana*. After this, merging the *saadhya* and *saadhana bhaava sambandha*, the knowledge of *shuddha aatma svaroop*, which is without the differentiation of *deva*, *manushya*, etc., arises; this has the abundance of *aatma svaroop jnyaana*, which is known as *dhyaana*; this is the third *bheda*. Then comes *aatma saakshaatkaara*. The *bhedaas* are knowledge of *saadhana*, knowledge of *saadhya*, getting rid of differentiation between *deva manushya* and others through *dhyaana*, then *aatma saakshaatkaara*. In the *aatma saakshaatkaara* stage, the *yogi* does not consider any of the *saadhya saadhana* aspects as they are all opposed to *aatma avalokana*; he will be only in the experience of *aatma avalokana*, and fully immersed in *aatma avalokana*; all thoughts of all other aspects are rejected and only *aatma avalokana* ensues. This *aatma svaroop* is *nirvyaapaara*. The object of experience in this stage is *aatman*, and in this stage, thoughts of *saadhana*, *anusanthaana* are all absent, as the *yogi* has already reached the stage of perception of self experience. This is the gist of the *shlokaas* which we are studying now.

[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 44:](#)
[Sri Paraasharah -](#)

*Maitreya kaaranam proktam saadhanam sarva vastushu |
Saadhyam cha vastu abhimatam yat saadhayitum aatmanah | |*

Sri Paraashara - In all objects of attainment, *saadhana* is the means, and *saadhya* is whatever one wants to acquire or achieve.

Sri Engal Aalwaan's Commentary:

*Tasya chaaturvidyam darshayitum upakramate maitreya ityaadibhih |
Maitreya iti | Yat kaaranam tat saadhanam yat saadhayitum
abhimatam tat saadhyam |*

Whatever is the cause or means, is the *saadhana*. Whatever is desired to be achieved, is the *saadhya*.

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 45:

*Yogino mukti kaamasya praanaayaama aadi saadhanam |
Saadhyam cha paramam brahma punah na aavartate yatah | |*

For a yogi who is desirous of attaining liberation from *samsaara*, *praanaayaama* and others are the *saadhana*, the means. That which is going to be attained is said to be *paramam brahma*, the *mukta aatma svarooa* separated from *prakruti sambandha*, from which he does not return back.

Sri Engal Aalwaan's Commentary:

*Yogino iti | Paramam brahma mukta svaroopam * Sarva brahma mayo
harih iti vachanaat prakruti purushayoh api brahmatvam | Tat
apekshayaa mukta svaroopasya parama brahmatvam |*

Paramam brahma is *mukta svarooa* itself. It is told that *Hari* only is everything and *prakruti* and *purusha* are all said to be *Brahma* only, because they are all modes of *Brahma*. *Brahma* only is present in all those forms. When *prakruti purusha* is itself told as *Brahma*, the *mukta svarooa* is superior to that, and is told as *Paramam Brahma*. These words - the meanings have to be understood according to context.

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 46:

*Saadhanaa aalambanam jnyaanam muktaye yoginaam hi yat |
Sa bhedah prathamah tasya brahma bhootasya vai mune | |*

That which is attained through the means of *praanaayaama* and others, that knowledge which arises from *yoga shaastra*. This is the first *bheda*.

Sri Engal Aalwaan's Commentary:

Saadhana aalambanam iti | Saadhanaalambanam jnyaanam yoga shaastra janyam praanaayaama aadi saadhana vishayam jnyaanam; sa prathamam bheda |

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 47:

*Yunjatah klesha mukti artham saadhyam yat brahma yoginah |
Tat aalambana vijnyaanam dviteeyo amsho mahaamune | |*

One who is engaged in the *yoga*, and is trying to attain that state, in order to get rid of all these difficulties, sufferings of *samsara*, that which is going to be attained, the *mukta svaroopam*, which is attained through knowledge of *yoga shaastra*, *praanaayaama*, distinctive knowledge of *aatma svaroopam*, which is separated from *prakruti*, this is the second part.

Sri Engal Aalwaan's Commentary:

Yunjata iti | Tat aalambana vijnyaanam saankhya janyam prakruti vivikta aatma vishayam vishishta jnyaanam |

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 48:

*Ubhayoh to avibhaagena saadhya saadhanayoh hi yat |
Vijnyaanam advaitamayam tat bhaago anyo mayaa uditah | |*

Knowing that *praanaayaama* is the means, and *aatma svaroopam* is to be attained, associating both and practicing that, and then reaching the state where there is no differentiation between *deva*, *manushya*, etc., the *aatma aatma saamyam* is experienced. *Yogi* goes into the state of *dhyana*, where he experiences the *aatma aatma saamyam*, that all *aatmaas* are *jnyana svaroopam* and there is no *manushya*, *deva bheda*; that this is all due to *karma*, and this is *prakruti*, and not related to *aatma svaroopam*. *Aatma svaroopam* is similar everywhere. This is the third part. The differences which we see here, are because of *deva*, *manushya*, etc., which are forms of *prakruti*. All *jeevaatmans* inside are *jnyana svaroopam*, there is *aatma aatma saamyam*, is the *advaita* told here.

Sri Engal Aalwaan's Commentary:

Ubhayoh ityaadi | Avibhaagena samyogena, saadhya saadhana bhaava sambandhena | Advaita mayam deva manushyadi dvaita rahita aatma vishayatayaa tat prachuram, vijnyaanam dhyaanam |

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 49:

*Jnyaana trayasya cha etasya vishesho yo mahaamune |
Tat niraakarana dvaara darshita aatma svaroopavat | |*

The *saadhana*, *saadhya*, and the *dhyaana* - rejecting them, meaning that not thinking about them, which is the route to attaining perception of the self, realizing the self, knowledge of the form of perceiving the nature of the self, is the fourth part.

Sri Engal Aalwaan's Commentary:

Jnyaana trayasya iti | Uktasya jnyaana trayasya saadhana jnyaanatva aadi roopavato yo visheshah tasya niraakaranam - aparaamarshah yasya dvaaram darshita aatma svaroopavat tat aatma avalokana roopa jnyaanam chaturtho bhaaga iti aanushangah |

Before this, everything is told as *Bhagavaan's roopa, tanu*. So, it is always associated with *Paramaatman*. This *aatma svaroopaa saakshaatkaara*, is not *kaivalya*, it is not without *Paramaatman*, it is experiencing it as *shareera* of *Paramaatman*, with *apruthak siddha sambandha*. That is why it is told that he does not return back. This is the real *aatma svaroopaa* experienced as being subservient to *Paramaatman*, ever associated with *Paramaatman*. This is understood here, as this is what is being told.

Perceiving the self directly, putting an end to all these conceptions of *saadhana*, *saadhya*, etc., one attains *aatma saakshaatkaara*.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 50:

*Nirvyaapaaram anaakhyeyam vyaapti maatram anoopamam |
Aatma sambodha vishayam sattaa maatram alakshanam | |*

This is the nature of *mukta aatma svaroopaa*. See Commentary below.

Sri Engal Aalwaan's Commentary:

*Vinishpanna samaadheh itara paraamarshasya aatmaavalokana
virodhitvaat tat niraakaranam dvaaram iti uktam | Darshita aatma
svaroopavat iti uktasya aatma avalokanasya vishayam aatma
svaroopam darshayati | Nirvyaapaaram iti | Nirvyaapaaram saadhana
anusthaana rahitam | Anaakhyeyam roopa varnaadeenaam agochara
svaroopam | Vyaapti maatram maatraa shabdo avadhaarane vyaaptam
eva asankuchitam iti arthah | Anupamam eva anoopamam |
Anoopamam iti cha paathah | Aatma sambodha vishayam sva jnyaana
gamyam | Sattaa maatram apakshayaadi rahitam sattva eka gunakam
| Alakshanam streetvaadi rahitam; linga janya jnyaana gamyam iti vaa
|*

The last stage is *samaadhi*. When one has reached the state of *samaadhi*, if one is thinking about other things - *saadhana*, *saadhya*, etc., it is actually opposed to experience of the self. For one who has achieved *samaadhi*, thinking of other things is opposed to *aatma avalokana*. Not thinking about anything else, is said to be the path to attaining *aatma saakshaatkaara*. One who is perceiving the *aatma svaroopam*, the nature of that *aatma svaroopam*, the object of that perception, is going to be told here. *Nirvyaapaaram* means that there is no *saadhana anushtana*. *Anaakhyeya* means that form, class, differentiation is not there. *Vyaapti maatram* means that the *dharma bhoota jnyaana* which is *sankuchita*, contracted due to *karma*, becomes fully evolved when the *karma bandha* is removed; it becomes all pervasive. *Anoopamam* means without comparison. *Aatma sambodha vishayam* means that it knows about itself. *Sattaa maatram* means that it is just present, without the *shat bhaava vikaaraas* of *asti*, *jaayate*, *vardhate*, *viparinamate*, *apaksheeyate*, *nashyati*; it is just said to be *sat*. *Alakshanam* means it cannot be inferred through something else; we infer fire on seeing smoke, this is not like that; cannot be inferred through logic or inference.

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 51:

*Prashaantam abhayam shuddham durvibhaavyam asamshrayam |
Vishnoh jnyaanamayasya uktam tat jnyaanam brahma sanjnyitam | |*

Sri Engal Aalwaan's Commentary:

Prashaantam iti | Prashaantam ashanaayaadi shat oormi rahitam |

***Shuddham karma rahitam | Durvibhaavyam aroopaadimatvaat
atarkyam iti vaa | Vishno roopam brahma samjnyitam tat jnyaanam
evam uktam |***

Prashaantam means that it is without the *oormi shatka*, *ashanayaa*, *pipaasa*, *shoka*, *moha*, *jaraa*, *mrutyu* - hunger and thirst are said to be related to *praana*, *shoka* and *moha* are related to *manas*, old age and death are related to be the body. *Mukta aatma svaroopaa* does not have *oormi shatka*. *Abhayam* means without *karma bandha*. *Durvibhaavyam* means it cannot be established through logic, or cannot imagine a form for the *mukta aatma svaroopaa*. This is the form of *Vishnu* only, being *shareera* of *Vishnu*, which is also known by the name *Brahma* - this *jnyaana* is told like this.

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 52:

***Tatra jnyaana nirodhena yogino yaanti te layam |
Samsaara karshanoptou te yaanti nirbeejataam dvija ||***

Jnyaana nirodhena means *anya jnyaana nirodhena*. This is the kind of realization, meditation that they should have at the time of departing from the body; any knowledge other than this should not be there.

Sri Engal Aalwaan's Commentary:

***Aatma yoginaam antima pratyayena avashyam bhaavyam, anyathaa
punaraavrutthi iti aaha tatra iti | Tatra nirvyaapaaram ityaadinaa
ukte nija svaroopaje anya jnyaana nirodhena antima pratyaya balaat
ye layam upaadhi viyogam yaanti, aavirbhoota svaroopaa bhavanti iti
arthah | Krushyata iti karshanam kedaarah | Samsaara kedaare uptou
sasya aavaape, vitusha vreehivat abeejataam yaanti |***

For *aatma yogis*, *antima pratyaya* is very essential - this was also studied in the *Bhagavad Geetha*, that *aatma yogis* have to have the knowledge at the time of leaving the body, otherwise they will come back. Not thinking of anything else, realizing the real nature of *aatman*, they get rid of this *karma bandha*, they get separated from *upaadhi*, *karma*. They will attain their original real state. It is in the field of *samsaara* where the seeds are sown, *jeevaatmans* are going from birth to birth just like the seeds which are sown in the field of *samsaara*. For the *mukta aatmans*, this is not there. The paddy grain which is sown without the outer shell, will not grow into a plant, they will become like that, is the example given here; they will not

come into *samsaara* again.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 53:

***Evam prakaaram amalam nityam vyaapakam akshayam |
Samasta heya rahitam vishnvaakhyam paramam padam | |***

After telling the forms created in *srushti*, *sthiti*, and then about the *mukta svaroopam*, the *bhagavat svaroopam* is going to be told. He is all the time most pure - *nitya shuddhatva*. He is the inner self of everything, *sarva aatmatva*. He is always complete - *poornatva* - there is no change or modification in His real nature. There is nothing which is defiling in His characteristics - *heya raahitva* - He is away from everything that is defiling. These are all the characteristics which separate Him from *prakruti*, *baddha* and *mukta*. This is the *bhagavad svaroopam* called as *Vishnu*.

Sri Engal Aalwaan's Commentary:

Atha bhagavat svaroopam aaha evam ityaadinaa | Evam iti | Muktasya uktam nirvyaaparatvaat atidishyate * Niranjanah paramam saamyam upaiti * ityaadi shruteh | Asya nitya shuddhatva sarva aatmatva poornatva heya raahitva aadinaa prakruteh buddha muktebhyo visheshah |

Atidesha means extending the meaning of one to another. All the things told for a *mukta svaroopam* are extended here. It is told that he attains similarity with *Paramaatman*. The characteristics of a *mukta* which were told are extended to *Paramaatman* also, because there is similarity between a *mukta* and *Paramaatman* in many aspects. Not being tainted with *karma*, he attains supreme similarity with *Paramaatman*. Additionally, there are several distinct and unique to *Paramaatman* alone, compared to *prakruti*, *baddha*, *mukta*.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 54:

***Tat brahma paramam yogee yato naavartate punah |
(Apunya punyo paramah ksheena klesho ati nirmalah |)
Shrayatyapunya uparame ksheena klesho ati nirmale | |***

He is a *bhagavat yogi*. He does not have *punya*, does not have *karma bandha*. *Mukta aatma svaroopam* attains a state where he does not have any attachment to *karma*. He gets rid of *karma bandha* completely.

Sri Engal Aalwaan's Commentary:

Tat brahma iti | Yogee bhagavat yogee | Asya api antima prayaya balena bhagavati leenasya apunaraavrutih drashtavyaa |

Here, yogi means *bhagavat yogi*, one who is contemplating on *Bhagavaan*. Through realization of individual self only, one can attain *bhagavat svaroopaa*. He realizes the individual self as being subservient to *Paramaatman* only. He realizes *bhagavat svaroopaa* during *antima pratyaya*, and does not come back to *samsaara*.

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 55:

Dve roope brahmanah tasya moortam cha amoortam eva cha | Kshara akshara svaroope te sarva bhooteshu avasthite |

Two forms of *Parabrahman* are going to be told now. All the *srujya vastus* which are coming under creation, are all *Bhagavaan's shareera* only, was told; and the *mukta aatma svaroopaa* is also *Bhagavaan's form* only, was told. These are told as *moorta* and *amoorta*.

Sri Engal Aalwaan's Commentary:

Brahmanah poorva uktam roopa dvayam prapanchayati dve roope iti | Moortam sa shareeram brahma aadi jeeva jaatam | Amoortam ashareeram mukta roopam | Ata eva aksharam sarva bhooteshu avasthitam * Daaruni agnih * Sa cha aanantyaaya kalpate * ityaadeh |

Moorta svaroopaa is that which is with a body, starting from *Chaturmukha Brahma* to all the beings who are there in this *prakruti mandala* - having the bodies of *deva*, *manushya*, *yaksha*, *kinnara*, *pashu*, *pakshi*, *sareesrupa*, etc. *Amoorta* is that which is without a *karma vashya shareera*, which is *mukta svaroopaa*. These are said to be *kshara* and *akshara svaroopaa*s. It is present like fire which is present in firewood. It is there in all beings like that; we cannot see that; for a *mukta svaroopaa*, the *dharma bhoota jnyaana* is all pervading.

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 56:

Aksharam tat param brahma ksharam sarvam idam jagat | Eka desha sthitasya agneh jyotsnaa vistaarinee yathaa | Parasya brahma shaktih tathaa idam akhilam jagat |

Kshara and *akshara* are told as *baddha jeevaas* and *mukta*. This is very similar to what is told in *Bhagavad Geetha*. *Akshara* is the *mukta aatma svaroopta*. All the *jeevaas* in this *prakruti mandala* are said to be *kshara*. This *shloka* is an important *pramaana* for our *siddhaanta*. These two forms of *Paramaatman* are said to be the *shakti* of *Paramaatman*. How is this *Paramaatman's* form, how is this related to *Paramaatma svaroopta*? We say that it is inseparable association between *chetana achetana* and *Paramaatman*. Fire which is present in one place only, whereas its brightness is spread all over. In the same way, this entire thing is *Bhagavaan's shakti*.

Sri Engal Aalwaan's Commentary:

*Aksharam iti | Idam shakti roopa dvayam parabrahmanah shaktih iti cha uchyate iti aaha ekadesha iti | Atra eka desha sthitasya vistaarinee iti (visheshanaabhyaam) pada dvayena prabhaa prabhaavatoh vailakshanyam darshitam | Anena parasmaat brahmano prabhaa roopasya jagato vailakshanyam (siddham) soochitam | Bhaashyakaarena * Prakaashaadivat tu na evam parah * iti asmin sootre prabhaa prabhaavatoh arthaantantarativam samarthitam | Atra jagat shabdaadena achit vishishtasya jeevasya muktasya cha grahanam |*

There are two things - one which is present in one place, and one which is spread all over, and very much associated with fire itself. *Prabhaavat* is the *agni*, and *prabhaa* is the brightness. There is a difference between *prabhaa* and *prabhaavat*. From this, the relationship between the *chetana achetana* - this whole world which is said to be *shakti* of *Paramaatman*, and *Paramaatman*, is told as brightness and fire. *Bhagavaan* is in the place of *prabhaavat*, and the whole world is in the place of brightness, *prabhaa*, *jyotsnaa*. Difference between the *Paramaatman* and the world is told clearly here. This *pramaana* is used by *Bhaashyakaarar* in *Sri Bhaashya*, which is quoted by *Sri Engal Aalwaan* here. What is established by *Bhaashyakaarar* in *Sri Bhaashya* is that the source of light and its brightness, are different and distinct, though they are inseparably associated. *Jagat* includes the *jeevaatman* who is having the *shareera* here, and also the *mukta aatma*. *Jeeva* who is qualified by the body - the embodied soul, and the liberated soul - both are included in the

word *jagat* here. In the second *adhyaya* of *Brahma Sutraas* while commenting on *Sri Bhaashya*, in the Third *Paada*, the *Sutra* 45 is *Prakaashaadivattu naivam parah*. This *adhikarana* is known as the *Amshaadhikarana*, where it is established that all *chetana achetana* are in *visheshya-visheshana amsha*, *Paramaatman* is *visheshya*, and is different and distinct. So, the *svaroopa* and *svabhaava* of *chetana achetana* are very different and distinct from *Paramaatman*. *Prakaasha* becomes the *amsha* of *Aaditya* and *Agni*. A qualified object, quality of the attribute is called *amsha*. This *shloka* is quoted in *Sutra* 3.46 of *Sri Bhaashya*, just like the brightness and object, *shakti* and that which has the *shakti*, is nothing but the *shareera aatma bhaava*, *amsha amshi bhaava*.

Jagat is *Paramaatman's amsha*, and He is *amshi*. *Jagat* is *Paramaatman's shareera* and He is *aatma*. This is also quoted by *Sri Engal Aalwaan* here to show that this is a very important *pramaana* for our *siddhaanta*.

[Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 57:](#)

**[Tatra api aasan na dooratvaat bahutva svalpataamayah |
Jyotsnaabhedo asti tat shakteh tatvat maitreya vidyate | |](#)**

Further, it is justified that the *dharma bhoota jnyaana* of *jeevaatman* which gets contracted and expanded, is also like the *prakaasha* of *Agni*. It will be told that there is difference in *dharma bhoota jnyaana* of various beings. That which is closer to the fire and that which is a little far away from the fire; the brightness reduces as the distance increases from the source of the light, and it is more near the source of the light. There is a difference in the brightness, and there is a differentiation in *Paramaatman's shakti* also. *Paramaatman's shakti* is nothing but *jagat*, His *shareera*. *Jagat* includes the embodied souls and liberated souls.

[Sri Engal Aalwaan's Commentary:](#)

**[Shakti bhootasya brahma aadi sthaavara antasya jagato jnyaanaadishu
taaratamyam asti iti aaha tatra iti | Tatra drushtaante agnou tat
shakteh brahmanah shakteh jagatah jnyaanaadeh bahutva svalpataam
ayoh bhedo vidyate iti arthah |](#)**

In *dharma bhoota jnyaana* and others, there is a difference among the various bound selves here, and between bound selves and liberated selves. Some have more and some have less.

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 58:

***Brahma vishnu shivaa brahman pradhaanaa brahma shaktayah |
Tatah cha devaa maitreya nyoonaa daksha aadayah tathaa | |***

Now, the *shakti* of *Paramaatman* which is told as *jagat*, is told in more detail here. All the sub varieties of that *shakti* will be told here, starting with *Brahma*, *Vishnu* and *Shiva*. Among the *shaktis* told, *Brahma*, *Vishnu*, *Shiva* are the prominent of primary *shaktis*. Compared to these *Chaturmukha Brahma* and *Shiva*, *devaas* such as *Daksha* and others, are inferior in terms of *jnyaana* and *shakti*.

Sri Engal Aalwaan's Commentary:

***Brahma iti | Brahma shivayoh shareeratvena shaktitvam | Vishnoh sva
amsha avataaravat svaroopena eva | Tatah tebhyo devaah jnyaana
shakti aadinaa nyoonaaah | Eshaam etat jnyaanadeh taaratamyam
karma roopa aavaarana alpatva bahutva krutam, na tu svaroopo
krutam |***

Among the Trinity, *Brahma*, *Vishnu*, *Shiva* - *Chaturmukha Brahma* and *Shiva* are the *srujyaas*, *baddha jeevaas*, and are born due to their *karma*; and are the *shakti* of *Paramaatman* being His *shareera*. Whereas *Bhagavaan* incarnates Himself as *Vishnu*, among the Trinity. So, *Vishnu* is His own *avataara*. What is going to be told for various kinds of beings, how there is a difference in their *jnyaana* and *shakti*, is told. Initially it was told that in the stage of *aatma svaroopo aavirbhaava* in the *dhyaana* state, all these differences disappear, and *aatma aatma saamyam* was told. The *taaratamyam* which is told here - that one is more and one is less, is due to the *karma* and the *dharma bhoota jnyaana* and not in the *svaroopo*. *Svaroopo* is same for all the *aatmans*; all are *jnyaana aananda svaroopo*. Differences that are told in *jnyaana* are because they are covered by *karma*; that is why one has more *jnyaana* and another has less *jnyaana*. *Chaturmukha Brahma* has more *jnyaana*, his *dharma bhoota jnyaana* is more expanded, compared to *Daksha* and others.

This is a very important *pramaana* in *Vishnu Puraana* which our *Aachaaryaas* quote, to show that the *dharma bhoota jnyaana* undergoes contraction and expansion.

Recap: In the previous session, we were studying the last chapter of Amsha 1, Chapter 22, where everything that is created is *Bhagavaan's vibhooti* only, the *moorta* and *amoorta roopa* of *Bhagavaan*, which was told by *Sri Paraasharar*.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 55:

*Dve roope brahmanah tasya moortam cha amoortam eva cha |
Kshara akshara svaroope te sarva bhooteshu avasthite | |*

Sri Engal Aalwaan's Commentary:

*Brahmanah poorva uktam roopa dvayam prapanchayati dve roope iti |
Moortam sa shareeram brahma aadi jeeva jaatam | Amoortam
ashareeram mukta roopam | Ata eva aksharam sarva bhooteshu
avasthitam * Daaruni agnih * Sa cha aanantyaaya kalpate * ityaadeh |*

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 56:

*Aksharam tat param brahma ksharam sarvam idam jagat |
Eka desha sthitasya agneh jyotsnaa vistaarinee yathaa |
Parasya brahma shaktih tathaa idam akhilam jagat | |*

Sri Engal Aalwaan's Commentary:

*Aksharam iti | Idam shakti roopa dvayam parabrahmanah shaktih iti
cha uchyate iti aaha ekadesha iti | Atra eka desha sthitasya vistaarinee
iti (visheshanaabhyaam) pada dvayena prabhaa prabhaavatoh
vailakshanyam darshitam | Anena parasmaat brahmano prabhaa
roopasya jagato vailakshanyam (siddham) soochitam |
Bhaashyakaarena * Prakaashaadivat tu na evam parah * iti asmin
sootre prabhaa prabhaavatoh arthaantantaratvam samarthitam | Atra
jagat shabdaadena achit vishishtasya jeevasya muktasya cha grahanam
|*

Baddha jeevaas are all told as *kshara*, and the *mukta aatmaas* are told as *akshara*. How the whole world is inseparably associated with *Paramaatman*, and at the same time, it is also a *padaartha* by itself, *chetana achetana aatmaka prapancha* is *Bhagavaan's roopa, vibhooti*,

shareera, is being told. As the brightness spreads all over, from the fire which is located in one place; the brightness is very much a part of the fire, but it is different compared to the fire itself; it is like the attribute of the fire. In the same way, the entire world is *shakti* of *Paramaatman*; the *baddhaas* and *muktaas* are both included in the *jagat*. In this world, we have all beings who are embodied souls and there are liberated selves in *Paramapada*. These embodied souls and liberated selves are like *shakti* of *Paramaatman*; like the brightness of fire; they are inseparably associated with *Paramaatman*; this is being told here.

[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 57:](#)

*Tatra api aasan na dooratvaat bahutva svalpataamayah |
Jyotsnaabhedo asti tat shakteh tatvat maitreya vidyate | |*

Just as the brightness near the source of the light is much more than at a distance, in the same way, there is a difference in the *shaktis* also.

[Sri Engal Aalwaan's Commentary:](#)

*Shakti bhootasya brahma aadi sthaavara antasya jagato jnyaanaadishu
taaratamyam asti iti aaha tatra iti | Tatra drushtaante agnou tat
shakteh brahmanah shakteh jagatah jnyaanaadeh bahutva
svalpataamayoh bhedo vidyate iti arthah |*

What is the *taaratamya* (difference) which is told - that it is more in some places, and less in some other places. This is just like the brightness of fire which is more near the fire, and less at a distance. Like this, in the *shaktis* of *Bhagavaan* also, there is a difference in their *dharma bhoota jnyaana*, attributive consciousness. There is a difference among all beings starting from *Chaturmukha Brahma*, and up to the *sthaavaraas*, the lowest of the beings. In some it is more, and in some it is less.

[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 58:](#)

*Brahma vishnu shivaa brahman pradhaanaa brahma shaktayah |
Tatah cha devaa maitreya nyoonaa daksha aadayah tathaa | |*

The main or prominent *shaktis* of *Bhagavaan* are said to be the trinity, *Brahma*, *Vishnu* and *Shiva*.

[Sri Engal Aalwaan's Commentary:](#)

*Brahma iti | Brahma shivayoh shareeratvena shaktitvam | Vishnoh sva
amsha avataaravat svaroopena eva | Tatah tebhyo devaah jnyaana
shakti aadinaa nyoonaaah | Eshaam etat jnyaanadeh taaratamyam
karma roopa aavaarana alpatva bahutva krutam, na tu svaroopo
krutam |*

Chaturmukha Brahma and *Shiva* are being the *shareera* of *Paramaatman*; *shakti* is also a *paryaaya pada* for *shareera*, meaning controlled, meant for His purpose, and supported by *Paramaatman*, and having this relationship. Among the trinity, *Vishnu* is a direct *avataara* of *Paramaatman* Himself. *Devaas*, other gods are lower, inferior compared to them (*Brahma*, *Vishnu* and *Shiva*), means that with respect to knowledge and capability or powers. Compared to *Devaas*, *Daksha Prajaapati* and others are having still lesser knowledge and powers. This is an important explanation in the commentary - that the *taaratamya* (difference) which is told, why is there this difference - because the nature of all these embodied souls is that they are all *jeevaatman*, except *Vishnu* who is an *avataara* of *Paramaatman* Himself. All embodied souls in their essential nature are all the same, *jnyaana svaroopo*, though they are different beings. The *taaratamya* is in the *dharma bhoota jnyaana*, and why is this difference coming - this difference is because of the *karmaas*, the respective *karmaas* of those individual selves. One individual self becomes *Chaturmukha Brahma*, another one becomes *Shiva*, another *Indra*, *Varuna*, *Daksha Prajaapati*, etc., they are all created like this, and the difference in their attributive knowledge is because of *karma* done in their previous births. The *dharma bhoota jnyaana* in the original state is fully evolved for everyone, whereas here, it is hidden or covered by the *karma*. When the *karma bandhana* goes, they get liberated, and the *dharma bhoota jnyaana* shines forth in its original state; it is not created at that time, but it just exists in its natural state. It is not due to *svaroopo* but due to *karma* that there is difference in *dharma bhoota jnyaana* of these individual selves.

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 59:

*Tato manushyaah pashavo mruga pakshi sareesrupaah |
Nyoonaa nyoonataraah cha eva vruksha gulmaadayah tathaa | |*

Compared to *Daksha Prajaapati* and others, the humans, *manushyaas* are

having still less *dharma bhoota jnyaana*, and *shakti*. The animals, deer and others, cow and others, birds and snakes are having still less. Comparatively, each has lesser and lesser knowledge and powers. Compared to them, still less is there in trees, herbs, etc.

In *Vedaartha Sangraha*, *Sri Bhaashyakaarar* says that anything which has name and form can have a *jeevaatman* in it. But its *dharma bhoota jnyaana* will be so less that it does not exhibit that kind of knowledge.

[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 60:](#)

*Tat etat aksharam nityam jaganmunivara akhilam |
Aavirbhaava tirobhaava janma naasha vikalpavat | |*

[Sri Engal Aalwaan's Commentary:](#)

*Uktam jagat roopam nigamayati tat etat iti | Tat etat akshayam iti cha
paathah | Akshayam * Anantasya na cha tasya antah samkhyaanam cha
api vidyate * iti jeevaanaam asamkhyeyatvam vakshyate | Atah
pratisargam anyoonam | Nityam satkaaryatvaat | * Avyucchinnaah
tatah tu ete sarga sthiti anta samyamaah * iti vachanaat pravaaha
roopena cha nityam; aavirbhaava tirobhavou sankocha vikaasou, tou
eva janma naashou |*

Whatever is the form of this whole world - where *Bhagavaan* exists in various forms, which are all His *vibhooti*, *shakti*, *shareera*, is being concluded here. Means that it is endless, His form is never-ending, there are innumerable beings in this world. The number of individual souls cannot be counted, they are innumerable. They are called *nitya* because they are all created, but existing in the *kaarana*. The *kaarya* or effect exists in the *kaarana* which is the cause, this is called *satkaaryavaada*. In this case, all the *chetana achetanaatmaka prapancha* is existing in the *sookshma roopa*, subtle form in *Bhagavaan* during *pralaya*; at that time, there is no name and form differentiation; when creation happens, they all come into the gross state; so the *kaarya* actually exists in the *kaarana*; because there is unbroken chain of creation, sustenance and dissolution - these are going on happening without any break. Another way to tell *nityatva* is *pravaaha nityatva*, because there is on *Indra* or *Agni* or *Varuna* or *Chaturmukha Brahma* all the time. If the time of one *Chaturmukha Brahma* gets over,

another being comes into that position; this is called *pravaaha nityatva*. *Aavirbhaava* and *tirobhaava* means *sankocha* and *vikaasa*, increase or reduction in *dharma bhoota jnyaana*, and this itself is told as *janma* and *naasha*, birth and death.

[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 61:](#)

Sarva shakti mayo vishnuh svaroopam brahmano aparam |

Moortam yat yogibhih poorvam yoga aarambheshu chintyate | |

Vishnu is said to be *sarva shakti maya*, all these are said to be His *shakti*. All the embodied beings and the *muktaas* - are all His *shakti*.

[Sri Engal Aalwaan's Commentary:](#)

Atha vilakshanam roopaantaram vaktum moorta amoorta bhedena uktam shakti shabda vaachyam roopa dvayam upasamharati sarva shakti mayo vishnuh iti | Tat eva roopaantaram aaha svaroopam iti aarabhya jaayate mune iti antena | Svaroopam - roopam, yogaarambheshu - samaadhi upakramabhootaasu chaturvidhaasu dhaaranaasu dhyaane cha |

In order to tell another form of *Bhagavaan*, which is very different and distinct from these two forms which were told -

moorta and *amoorta*, *kshara* and *akshara*, *baddha* and *mukta*, the two forms which are said to be *shaktis* of *Paramaatman*, is being concluded here. This is His another form. What were told earlier, in the four stages of *dhaarana*, and *dhyaana*, that which is meditated upon before attaining the *samaadhi*.

[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 62:](#)

Saalambano mahaayogah sabeejo yatra samsthitah |

Manasi avyaahate samyak yunjataam jaayate mune | |

When they want to attain that *samaadhi*, they meditate upon this form, and realize this form of *Bhagavaan*.

[Sri Engal Aalwaan's Commentary:](#)

Saalambana iti | Saalambano moorti vishayatvaat | Mahaa yogah astra bhooshana anga vishishta divya roopa vishayam chaturvidha dhaaranaa janyam dhyaanam | Sabeejah - samantra anusandhaanah | Sa cha

nirbeeja yogaakhya samaadheh anantarah | Yatra - roope |

This is having a form to meditate upon. *Mahaa yogah* is explained as meditation on the form of *Bhagavaan* which is qualified by *astra*, *bhooshana*, *anga*, that divine form of *Bhagavaan* having all the weapons and ornaments, as parts of the *divya mangala vigraha*, and is also meditated upon during the *dhyaana*, through the four stages of *dhaarana*. *Sabeeja* means that it is meditated upon with a *mantra*. There is one more called *nirbeeja yoga*, which is different from this.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 63:

***Sa parah sarva shakteenaam brahmanah samanantaram |
Moortam brahma mahaabhaaga sarva brahma mayo harih | |***

Sri Engal Aalwaan's Commentary:

***Sa parah iti | Sah - vishnuh sarvaasaam roopatvena uktaanaam
shakteenaam parah utkrushtah | Yat etat svaroopam brahmano aparam
iti uktam brahma shabda vaachyam roopam tat brahmanah vishnoh
samanantaram antarangam iti aaha brahmanah samantaram iti |
Etaani treeni api roopaani brahma shabda vaachyaani; tanmayo harih
iti aaha - sarva brahma mayo harih iti |***

This form of *Vishnu* is superior to all the forms that were told. *Samanantaram* means that His own form is superior to all other forms. All these are told as *Brahma* only, the three forms - *moorta*, *amoorta* and His own internal form having *astra bhooshana* which is meditated upon by the *yogis* through a *mantra*.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 64:

***Yatra sarvam idam protam otam cha eva akhilam jagat |
Tato jaatam jagati asmin sa jagat cha akhilam mune | |***

All these are embedded in *Bhagavaan*, just like warp and weft of a cloth. It is all created from Him only, He Himself is the whole world.

It was told earlier that '*Jagat cha sah*'. Everything is His *shareera*, His *shakti*, and are all inseparably associated with *Paramaatman*.

Sri Engal Aalwaan's Commentary:

*Yatra iti | Yatra - harou | Tatra sarvam iti cha paathah | Shishtam
spashtam |*

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 65:

*Kshara akshara mayo vishnuh bibharti akhilam eeshvarah |
Purusha avyaakruta mayam bhooshana astra svaroopavat | |*

He supports everything, the form of *kshara* and *akshara*. Having the *svaroopa* where *bhooshana*, *astra*, the *adhishtaatra devataas* of all these *tattvaas*, are all present in His form.

Sri Engal Aalwaan's Commentary:

*Kshara akshara maya iti | Kshara akshara roope poorvam ukte |
Bhooshana astra svaroopavat iti bhooshana astra roopena yuktam |
Sookshma roopena tadattadhidevataabhoota bhooshana astra
svaroopastham purusha avyaakruta aadimayam akhilam bibharti iti
arthah |*

The form which is having all the *bhooshanaas* and *astraas*. All these *tattvaas* are present as *astraas* and *bhooshanaas*, and they are the *adhidevataas* of these *tattvaas*; in the form of all *chetanaas*, He is supporting all of these.

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 66:

Maitreyah -

*Bhooshana astra svaroopastham yat etat akhilam jagat |
Bibharti bhagavaan vishnuh tat mama aakhyaatum arhasi | |*

Maitreya - The whole world, you said, is present in the form of *bhooshanaas* and *astraas* in *Bhagavaan's* divine form. He supports the whole world in the form of *bhooshanaas* and *astraas*. Please do tell me about that divine form of *Bhagavaan* which is supporting all the *tattvaas*, this whole world as ornaments and weapons.

Now, *Paraasharar* starts to tell the *astra bhooshana* form of *Paramaatman*. This is how we do worship *Bhagavaan* also everyday. *Sri Bhaashyakaarar* has written one work called *Nitya Grantha*, which says how the *Bhagavad Aaraadhana* has to be done. In the very beginning, *Bhaashyakaarar* says '*Atha parama ekaantino bhagavad aaraadhana prayogam vakshye*' - that we

have to do *aaraadhana* of all the *bhooshanaas*, *astraas*, individually, one by one, as *chetanaas*. We can also see this in *Kriyaa Deepa* by *Sri Paraashara Bhattar*.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 67:

Sri Paraasharah -

Namaskrutva aprameyaaya vishnave prabha vishnave |

Kathayaami yathaa aakhyaatam vasisthena mama abhavat | |

Sri Paraasharar - Whatever *Vasishta* has taught me earlier, this *astra bhooshana roopa* of *Paramaatman*, I am going to tell you by offering *namaskaarams* to *Mahaa Vishnu*, one who is immeasurable, who has no parallel.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 68:

Aatmaanam asya jagato nirlepam aguna amalam |

Bibharti koustubha mani svaroopam bhagavaan harih | |

Each *tattva* is present in *Bhagavaan's* form as an ornament, or a weapon; the *tattva*, means the *adhishtaatru devataa*. All the *jeevaatmans* are present in *Bhagavaan's* divine form, as a *Koustubha* gem.

Sri Engal Aalwaan's Commentary:

Prathamam aatmano abhimaani adhidaivatam aaha aatmaanam iti | *

Yathaa na kriyate jyotsnaa mala prakshaalana aatmaneh * ityaadi

shlokena aatmano mani saamyam uktam | Sootra kaarena api *

Gunaadvaa aalokavat iti uktam; tena tat roopena tat dhaaranam

yuktam | Aatmaanam iti ekavachanam jaati abhipraayam samashti

abhipraayam vaa |

The *abhimaani devataas* of *aatmans* are told. It is told in the last Chapter of *Brahma Sutraas*, the Fourth *Adhyaaya*, where, when the *karma bandha* goes, the *jeevaatman's dharma bhoota jnyaana* expands, becomes all pervasive and shines forth in its original state; there is a doubt put there whether it is newly created; an example is given, just like a gem is there covered by dust, when the dust is removed, the gem shines forth by itself; this shining is not newly created; it is already present in the gem; this is the very nature of the gem itself; it is not seen because it is covered by dust; when the dust is removed, it shines forth in its natural state; in the same

way, when the *jeevaatman* whose *dharma bhoota jnyaana* is covered or hidden by the *karmaas*, when the *karma bandha* is removed, his *dharma bhoota jnyaana* becomes all pervasive; it shines forth in its natural state and is not newly created. For this, this *shloka* is told - just as the brightness is not created for a gem when it is cleaned up, so *jeevaatman* is *mani saamy*, similarity is shown with a gem which has that kind of shine. There is a *Brahma Sutra*, *Gunaat vaa aalokavat*; there is an *Upanishadic mantra* which says - *Sa cha aanantyaaya kalpate*; he becomes *ananta* not in his *svaroop* but in his *dharma*. The *aanantya* is in his *dharma bhoota jnyaana*, the all pervasiveness that he achieves is in his attributive consciousness; like the brightness of a light which is hidden, when the block is removed, the light shines forth everywhere. Because of this, the *koustubha mani saamy* is told for the *jeevaatmans*. The word *aatmaan* is told, in singular; it is not one *aatma*, but it is the entire collectivity of the *aatmans*; or it can be the class of *aatmans* told.

[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 69:](#)

Shreevatsa samsthaana dharam anantena samaashritam |
Pradhaanam buddhih adhyaaste gadaaroopena maadhava | |

That *Ananta* is supporting the *pradhaana*, *prakruti*, as *Shreevatsa chinhaa*. *Buddhi* is present in the form of the *gadaa*,

[Sri Engal Aalwaan's Commentary:](#)

*Shreevatsa iti | Shreevatso romaa aavarta visheshah; **
*Shreevatsenorasi shreemaan romaavartena raajate * iti harivamsha*
ukteh | Sa cha lakshmeenivaasa sthaanam amruta mayatvaat sarva
praroha hetuh | Pradhaanam pradhaana abhimaani | Gadaabuddhyoh
sthitatvena saamyam |

Shreevatsa is a mark like a tuft of hair, in His chest. *Harivamsha* says this. This is where *Mahaa Lakshmi* resides. Because *Mahaa Lakshmi* resides there, it is *amruta maya*, and is the cause of prosperity of everything. *Pradhaana* means *moola prakruti*, *avyakta*, the *abhimaani devataa* of this. *Gadaa* is the mace, which is hard, firm; *buddhi* is also firm.

[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 70:](#)

Bhootaadim indriyaadim cha dvidhaa ahamkaaram eeshvarah |

Bibharti shanka roopena shaarnga roopena cha sthitam ||

There are three *ahamkaaraas* - *saatvika*, *raajasa* and *taamasa*. In creation, *prakruti* is made of 24 *tattvaas*, *prakruti*, *mahat (buddhi)*, *ahamkaara (sattva, rajas, tamas)*, etc. These are all material, *dravyaas*. From *saatvika ahamkaara*, *indriyaas* are all created, with the help of *raajasa ahamkaara* also. From the *taamasa ahamkaara*, the *pancha tanmaatras* and *pancha bhootaas* are created; this is said to be *bhootaadi*. *Bhootaadi* is *taamasa ahamkaara*; *indriyaadi* is *saatvika ahamkaara* - these two *tattvaas* - He supports them as *Shankha* (conch) and *Shaarnga* (Divine Bow), which are present in *Bhagavaan's* divine form.

Sri Engal Aalwaan's Commentary:

Bhootaadim iti | Shabda guna hetuh shankhah shabda aadi roopa bhoota kaarana ahamkaara abhimaanee |

From *Shankha*, the sound is produced. *Taamasa ahamkaara* is present as *Shankha*, and *Saatvika ahamkaara* is present as *Shaarnga*. For *Shankha*, the similarity is because *shabda* is the quality of *pancha bhootaas*.

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 71:

Chala svaroopam atyantam javena antarita anilam |

Chakra svaroopam cha mano dhatte vishnuh kare sthitam ||

Manas tattva is supported in Divine form of *Bhagavaan* as the divine *Sudarshana Chakra*, because it is fickle minded, keeps changing, not stable; with this speed, it exceeds speed of *Vaayu*. So, the mind moves in such speed, does not stay firm; this is why concentrating on one object is so difficult, and has to be practiced through *yoga*; mind moves faster than *Vaayu*. In His divine hand, *Bhagavaan* is holding the *Sudarshana Chakra*.

Sri Engal Aalwaan's Commentary:

Chala svaroopam iti | Manaso api sheeghrataratvaat sudarshanasya tat niyantrutvam |

The mind, because of the speed with which it moves, *Sudarshana* is said to represent the *manas*. *Sudarshana chakra* is the *abhimaani devataa* of *manas*.

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 72:

Pancha roopaa tu yaa maalaa vyjayantee gadaabhrutah |

Saa bhoota hetu sanghaato bhootamaalaa cha vai dvija ||

Sri Engal Aalwaan's Commentary:

*Pancha roopa iti | Pancha roopaa muktaa maanikya marakata
indraneela vajrasavarnaa | Bhoota hetu sanghaatah tanmaatra
samudaayah | Bhoota maalaa cha mahaa bhootaavalih cha, sookshma
sthoola bhoota mayee iti arthah | Bhoota hetu samvaata bhoota
maalaa iti paathe tanmaatra sanghaatah tat udbhoota bhootamaala
cha iti arthah | Krishna shukla lohita peeta shyaamaah pruthivyaadaya
iti, bhootamaalaayaah cha paancha roopyam |*

These are the five forms of gems - *Muktaa, Manikya, Marakata, Indraneela, Vajrasavarna*. *Bhoota hetu sanghaata* is the collection of *tanmaatraas* - *bhoota hetu* means the cause of the *pancha bhootaas*. The cause of the *pancha bhootaas* are the *tanmaatraas*. From *ahamkaara*, *tanmaatraas* are created, and from *tanmaatraas*, *pancha bhootaas* are created. *Bhoota malaas* are the *pancha mahaa bhootaas*, *pruthivi, ap, tejas, vaayu, aakaaasha* - in the *sookshma* and *sthoola* form; after *pancheekarana*, they become the *sthoola bhootaas*. The *Vyjayanti maala*, which is present in *Bhagavaan's* divine auspicious form, represents this - *pancha tanmaatraas* and *pancha bhoota sookshma* and *sthoola*. *Bhoota maalaa* also has five forms - *krishna, shukla, lohita, peeta, shyaama*, the various colours. All the *abhimaani devataas* of these *tattvaas* are present in the *Vyjayanti Maala* of *Bhagavaan's* form.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 73:

*Yaani indriyaani asheshaani buddhi karma aatmakaani vai |
Shara roopaani asheshaani taani dhatte janaardana ||*

All the *indriyaas* which are *jnyaanendriyaas* and *karmendriyaas*, are present in the form of arrows, in *Janaardana's* form. This means the *abhimaani devataas* of the *jnyaanendriyaas* and *karmendriyaas*.

Sri Engal Aalwaan's Commentary:

*Yaani iti | Indriyaanaam vishayeshu preryamaanatvaat shara saamyam
|*

Why are they present in the form of arrows, because they are impelling one towards the sense objects.

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 74:

Bibharti yat cha asivaram achyuto atyanta nirmalam |

Vidyaamayam tu tat jnyaanam avidyaa kosha samsthitam ||

Vidyaa and avidyaa are also present in the form of sword, and cover, sheath, scabbard, *charma*. Sheath is *avidyaa*, because it covers the *Vidyaa*. *Vidyaa* is present as sword. *Vidyaa* is very pure.

Sri Engal Aalwaan's Commentary:

Bibharti iti | Asivat brahmavidyaayaah samsaara cchedakatvam;

tadasiratnam vidyaamayam vidyaamaya jnyaanaadi daivatam iti

arthah | (Asirvidyaaroopam iti arthah |) Avidyaa - ajnyaanam, tasya

aatma tirodhaanakatvaat charmasaamyam |

Vidyaa is said to be *Brahma Vidyaa*, which cuts off *samsaara*; this is why it is given a similarity of a sword. Sheath is *charma*, because it covers the real nature of *aatman*, *avidyaa* is present in the form of sheath.

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 75:

Ittham pumaan pradhaanam cha buddhi ahamkaaram eva cha |

Bhootaani cha hrusheekeshe manah sarvendriyaani cha |

Vidyaa avidye cha maitreya sarvam etat samaashritam ||

Thus the divine auspicious form of *Bhagavaan*, which is different from the *moorta* and *amoorta* which was told, supports all the *abhimaani devataas* of all the *tattvaas*; this is told for purposes of meditation. *Pumaan* means all the *chetanaas*. *Pradhaanam* means *moola prakruti*, *avyakta*. *Buddhi* is *mahat*. *Ahamkaara* is *ahamkaara tattva*. *Bhootaani* means *pancha bhootaas* and *pancha tanmaatras*. *Manas* and all the *jnyaanendriyaas* and *karmendriyaas*. *Vidyaa* and *avidyaa*. All these are supported and existing in the divine auspicious form of *Bhagavaan*, as *astras* and *bhooshanaas*.

Sri Engal Aalwaan's Commentary:

Uktam artham nigamayati ittham iti | Ukta arthe abhiyukta vachanam *

Bhaasvaram divya vapusham aaspadam cha akhila aatmaanam |

Koustubham purato vishnoh bhaaskaraabham anusmaret | Pradhaana

tattvasya aadhaaram sva mantrena ati sundaram | Sreevatsam purato

*vishnoh hema prabham anusmaret | Devasya dakshine paarshve
hetirajam sudarshanam | Chala svaroopam ati ugram manah tattva
aadi daivatam | Yaam vadanti puraanaanya bhootamaalaam
maneeshinah | Aadhaara bhootaam bhootaanaam * ityaadi |*

Aachaaryaas have told like this. This is the divine auspicious form of *Bhagavaan* holding all the *tattvaas* as *astraas* and *bhooshanaas*, to be meditated upon. All the *jeevaatmans* are supported there as *Koustubha mani*, in the front; one has to meditate upon the *jeeva tattvaas* which are present there in *Bhagavaan's* form. Then, *Shreevatsa* has to be meditated upon. On the right, there is *Sudarshana*, the king of all weapons, and the *adhidaivata* of *manas*. And the *Vyjayanti* present as *bhoota maala*.

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 76:

*Astra bhooshana samsthaan svaroopam roopa varjitah |
Bibharti maayaa roopo asou shreyase praaninaam harih | |*

Sri Engal Aalwaan's Commentary:

*Astra bhooshana samsthaana svaroopam iti | Ukta prakaaraanaam
astra bhooshanaanaam samsthaanam - aaspadam svaroopam vigraham
roopa varjitah - karma nimitta praakruta roopa hitah maayaa roopah
ananta aascharya roopah shreyase darshana anusmarana naama
sankeertana aadinaa jagato abhyudayaaya dharma
samsthaapanaartham cha | Yathaa vakshyati * Samastaah shaktayah
shroutaa iti aarabhya * Na saa karma nimittajaa iti antena | * Na te
roopam na cha aakaara ityaadi cha |*

Whatever was told of *Bhagavaan*, having all the *astraas* and *bhooshanaas*, which are representing *abhimaani devataas* of various *tattvaas*, is the *Divya Mangala Vighraha*, divine auspicious form of *Bhagavaan*. This form is not because of *karma*. *Maayaa* is told as *aascharya*. Why does He support all these, and why do people meditate upon Him. For the *shreyas* of this whole world - one can see a divine auspicious form of *Bhagavaan* having *bhooshana* and *astra* and enjoy; for continuous meditation again and again; one can do *naama sankeertana*; for the prosperity and good of this whole world; and also in order to establish *dharma*. All the *shaktis* are present in the divine auspicious form of *Bhagavaan*; this form is due to His own *sankalpa*; He is the controller of

everything. In *Jitanta stotra*, does not mean that He does not have form and *aakaara*, He can also be present without form as *antaryaami*; He has a divine auspicious form which is eternal, present all the time with Him; this form is not for Him, but for the devotees to meditate upon.

Bound selves get form because of *karma*, in order to experience the *punya* and *paapa phalaas*.

Maayaa is told as *aascharya shakti*; we have seen that *Shambaraasura* created so many *maayaas* which were all destroyed.

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 77:
Savikaaram pradhaanam cha pumaamsam cha akhilam jagat |
Bibharti pundareekaakshah tat evam parameshvarah ||

Sri Engal Aalwaan's Commentary:
Yathaa astra bhooshanaadi roopena avasthitam pradhaana aadi tattvam bibharti evam jagat cha bibharti iti aaha - savikaaram iti |
All the *tattvaas* which were supported in *Bhagavaan* were told. Not only in the causal state, but in the state of effect also, whatever is present, that also He supports in His form, is told here. All the *prakruti*, and others, in the state of effect - He supports these also in the same way. Just as He supports the *tattvaas* in the *Astra Bhooshana* form, in the same way, He supports the world also.

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 78:
Yaa vidyaa yaa tathaa avidyaa yat sat yat cha asat avyayam |
Tat sarvam sarva bhooteshe maitreya madhusoodane ||
Everything - *Vidyaa*, *avidyaa*, *sat*, *asat* - is present in Him.

Sri Engal Aalwaan's Commentary:
Prasangaat vibhooti vistaaram aaha yaa vidyaa iti |

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 79:
Kalaa kaashthaa nimesha aadi dinartvayana haayanaih |
Kaala svaroopo bhagavaan (paro) apaapo harih avyayah ||

Bhagavaan supports *kaala svaroopam* also. Though *kaala* is *akhanda*, due to *upaadhi*, it is seen in various divisions, *kalaa*, *kaashtha*, *nimesha*, *dina* (day), *rutu* (season), *ayana* (*uttaraayana*, *dakshinaayana*), *haayana* (*varsha*, *samvatsara*).

Sri Engal Aalwaan's Commentary:

Kalaa iti | Haayanaih iti ittham bhoota lakshano triteeyaa |

Now, he goes further to explain that all the worlds are supported by *Bhagavaan* only, all the *vidyaas*, *Vedaas*. This chapter concludes with what is the *phala* for studying, doing *adhyayana* of this *Amsha*.

Recap: In the previous session, we were studying the wonderful way in which *Bhagavaan* supports all the *tattvaas*, in the form of *astras* and *bhooshanaas* in His *Divya Mangala Vighraha*, His divine auspicious form, which is for doing ultimate good for the whole world, *Sri Paraasharar* says.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 76:

Astra bhooshana samsthaan svaroopam roopa varjitah |

Bibharti maayaa roopo asou shreyase praaninaam harih | |

Why does He support all the *tattvaas* as *astras* and *bhooshanaas*, in His *Divya Mangala Vighraha*? He is not a *karma vashya*, He is *karma adhyaksha*. His form is not *praakruta*, but it is *divya*, *apraakruta*, *mangala*, *shubaashraya*.

Sri Engal Aalwaan's Commentary:

***Astra bhooshana samsthaana svaroopam iti | Ukta prakaaraanaam
astra bhooshanaanaam samsthaanam - aaspadam svaroopam vighraham
roopa varjitah - karma nimitta praakruta roopa hitah maayaa roopah
ananta aascharya roopah shreyase darshana anusmarana naama
sankeertana aadinaa jagato abhyudayaaya dharma
samsthaapanaartham cha | Yathaa vakshyati *
Samastaah shaktayah shroutaa iti aarabhya * Na saa karma nimittajaa
iti antena | * Na te roopam na cha aakaara ityaadi cha |***

The *astra bhooshana adhyaaya* of *Bhagavaan*, which has all the *tattvaas* as *astraas* and *bhooshanaas*; this is for the ultimate good of the world. One who meditates upon this form, where all the *tattvaas* are present as *astraas* and *bhooshanaas*, this is said to be *mahaa yoga*. Not only the *tattvaas*, He also supports this whole world, which is in the state of effect; this is going to be told now.

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 77:

***Savikaaram pradhaanam cha pumaamsam cha akhilam jagat |
Bibharti pundareekaakshah tat evam parameshvarah ||***

The Supreme Lord, *Parameshvara*, who is *Pundareekaaksha*, whom the *Upanishad* says is the person in the *Aaditya Mandala*, well known as the cause of the universe, and the seekers and meditators meditate upon Him, He also supports this whole world, which is in the state of effect, this *pradhaana*, *prakruti*, this *praakruta jagat* with all the *bhoutika padaarthaas* and the embodied souls; He supports all of this.

Sri Engal Aalwaan's Commentary:

***Yathaa astra bhooshanaadi roopena avasthitam pradhaana aadi
tattvam bibharti evam jagat cha bibharti iti aaha - savikaaram iti |***

He is said to be supporting (in His *Divya Mangala Vighraha*) all the *tattvaas*, *tanmaatras*, *pancha bhoota tattvaas*, *ahamkaara*, *mahat*, *moola prakruti*, and all the *chetanaas* - this was told. He also supports the world.

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 78:

***Yaa vidyaa yaa tathaa avidyaa yat sat yat cha asat avyayam |
Tat sarvam sarva bhooteshe maitreya madhusoodane ||***

The expanse of His *vibhooti* is being told. He supports everything, everything is His *vibhooti*. He supports everything, *Vidyaa*, *avidyaa*, *sat*, *asat*. *Asat* means that which is not there now, it was there earlier, or will come later; can also be told as that which is in *sookshma* form. All these things are supported by this Supreme Lord, *Madhusoodana*.

Sri Engal Aalwaan's Commentary:

Prasangaat vibhooti vistaaram aaha yaa vidyaa iti |

[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 79:](#)

*Kalaa kaashthaa nimesha aadi dinartvayana haayanaih |
Kaala svaroopo bhagavaan (paro) apaapo harih avyayah | |*

He is the controller of even *kaala*. *Kaala* is also *shareera* to Him. He supports it. *Kaala*, which has got the divisions, *kalaa*, *kaashtha*, *nimesha*, *dina*, *rutu*, *ayana*. This is also a *svaroopa* of *Bhagavaan*, form of *Bhagavaan* only.

[Sri Engal Aalwaan's Commentary:](#)

Kalaa iti | Haayanaih iti ittham bhoota lakshano triteeyaa |

[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 80:](#)

*Bhooh loko atha bhuvah lokah suvah loko munisattama |
Mahah janah tapah satyam sapta lokaa (lokaan imaan) ime vibhuh | |*

All the seven worlds - *bhooh*, *bhuvah*, *suvah*, *mahah*, *janah*, *tapah*, *satyam* - He is supporting all these seven worlds. He is the controller and supporter of all these worlds.

[Sri Engal Aalwaan's Commentary:](#)

Bhooh iti | Sapta lokaan bibharti iti sheshah |

[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 81:](#)

*Loka aatma moortih sarveshaam poorveshaam api poorvajah |
Aadhaarah sarva bhootaanaam svayam eva harih sthitah | |*

All the worlds are His form only. He Himself is there. Everything is His *shareera*, is told as *visheshana*, and He is *visheshya*. Even though everything is His *shareera*, He does not undergo any change; the change is only in the *visheshana*, which is His *shareera*. Everything is inseparably associated with Him. He is *upaadaana kaarana*. He is the support for all the beings. He Himself is present in all these forms.

[Sri Engal Aalwaan's Commentary:](#)

Lokaatma moortih iti | Lokaa aatma moortih yasya sah lokaatma moortih |

[Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 82:](#)

*Deva maanusha pashu aadi svaroopaih bahubhih sthitah |
Tatah sarveshvaro ananto bhoota moortih amoortimaan ||*

He is present in various forms, in the form of *deva*, *manushya*, *pashu*. All are His forms only, His *prakaara*, being His *shareera*, and He is *prakaari*. He is everywhere, all pervasive; all are His forms only; and He, being *antaryaami*, is present unseen by anyone.

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 83:
*Rucho yajoomshi saamaani tathaa eva atharvanaani vai |
Itihaasa upavedaah cha vedaanteshu tathoktayah ||*

Now, the *shabda svaroopaa*, He is present as *shabda moorti* dharah, is going to be told. All the *Vedaas*, and *shabdaas* are His form only. *Rk*, *Yajus*, *Saama*, *Atharva* - the *Vedaas*, *Ithhaasaas* - *Mahaabhaarata*, *Upaveda* - *Aayurveda*, *Dhanurveda*, *Gaandharvaveda*, *Dandaneeti*; and *Vedaanta* - are His form only.

Vedaanta is told separately, compared to *Rk*, *Yajus*, *Saama*, *Atharva*, because of its importance. *Bhagavat svaroopaa* is established separately there. In our *siddhaanta*, *Poorva Kaanda* and *Uttara Kaanda* are given equal importance. This is established very clearly in *Sri Bhaashya*, *Vedaartha Sangraha*, of *Bhagavad Ramanuja*, and all the *Aachaaryaas* that the entire *Veda* is given equal importance. *Poorva Kaanda* is *Bhagavat Aaraadhana prakaara*, and *Uttara Kaanda* is telling *Bhagavat Svaroopaa*. Because *Bhagavat Svaroopaa* and *Upaasanaa* are coming, the *upaaya* is told; this is why *Vedaanta* is told separately.

Sri Engal Aalwaan's Commentary:
*Rucha iti | Itihaaso bhaarataadih | Upavedaah aayur dhanurveda
gaandharva dandaneetayah | Vedaanteshu iti pruthak grahanam
praashastyaat |*

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 84:
*Vedaangaani samastaani manvaadi gaditaani cha |
Shaastraani asheshaani aakhyaanaani anuvaakaah cha ye kvachit ||*
All the *Vedaangaas* (*Shikshaa*, *Vyaakarana*, *Chandas*, *Nirukta*, *Jyoutisha*, *Kalpa*), and *Manu Dharma Shaastra*, *Manu Smruti*, all the *Dharma*

Shaastraas, the *Aakhyaanaas* like *Souparnaakhyaana*, and the *Anuvaakaas* (*Anuvaaka* is collection of *Sooktaas*, and a *Sookta* is collection of *Rng Mantraas*), collection of *Yajus mantraas*, said to be *Anuvaaka* - all these are *Bhagavaan* only.

[Sri Engal Aalwaan's Commentary:](#)

Vedaangaani iti | Aakhyaanaani souparnaadeeni | Ruk samooaha visheshah sooktam | Sookta samooaho anuvaakah, yajussamooahah cha |

[Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 85:](#)

*Kaavyaalaapaah cha ye kechit geethakaani akhilaani cha |
Shabda moorti dharasya etat vapuh vishnoh mahaatmanah | |
Kaavyaas, prabandhaas, geetha - all are shareera, vapu of Mahaa Vishnu.*

Bhaashyakaarar says that the *lakshana* for *shareera* is that it is a *dravya*. How can *shabda* be called as *vapu*, because *shabda* is not a *dravya*. This is explained as *Vedaabhimaani devataa*. For all these, there are *abhimaani devataas*. When we say *vapu*, *shareera*, the *abhimaani devataas* are to be taken. This is how it is explained. All the *Vedaas* are supported by *Bhagavaan* only, as *Swami Deshikan* says. During *praakruta pralaya*, even *Chaturmukha Brahma* does not exist. *Vedaas* are said to be *nitya*, and are said to be there in *Bhagavaan's jnyaana*. When *Bhagvaan* does the *srushti* again, *Bhagavaan* teaches *Chaturmukha Brahma*, in the same way as it was earlier. This *nityatva* is what makes the *Vedaas apourusheya*. Then *Chaturmukha Brahma* teaches to all the *rishis*. He also creates the *rishis* based on the previous *karmaas*, *sukrutaas*, by which they do *tapas* and *saakshaatkaara* of *Veda bhaagaas*. So, *Vedaas* are all existing as it is, and is not created by *Bhagavaan*; but He does *upadesha*. *Vedaas* will always be there in *Bhagavaan's jnyaana*, in the same form all the time, and will never change; the order is most important. *Bhaashyakaarar* says in *Vedaartha Sangraha* that the *lounika shabdaas* and *Vaidika shabdaas* are all coming from *Vedaas* only. The difference is that in the *lounika shabdaas*, there is no *aanupoorvi nityatva*, no *krama nityatva*. Whereas *Vedaas* are always being taught in the same order, in the *guru shishya paramparaa*.

[Sri Engal Aalwaan's Commentary:](#)

Kaavyaalaapaah iti | Geetakaani maatrukaa prabandhaadeeni |

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 86:

*Yaani moortaani amoortaani yaani atra anyatra vaa kvachit |
Santi vai vastu jaataani taani sarvaani tat vapuh ||*

This is the conclusion that everything is His *vapu*, *shareera*. There is *aadhaara aadheya bhaava*, *niyaamaka niyaamya bhaava*, *sheshi shesha bhaava* - these are the three relationships. Everything, all objects, whatever exist here, there, anywhere, *moorta*, *amoorta*, whether it is in the gross or subtle state, is all His *shareera*. All are controlled by Him, supported by Him, and for His purpose.

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 87:

*Aham harih sarvam idam janaardano naanyat tatah kaarana kaarya
jaatam |
Eedrunghmano yasya na tasya bhooyo bhavodbhavaa dvandva gadaa
bhavanti ||*

This is like '*Aham Brahmaasmi*', '*Tat tvam asi*'. Here, *aham* means that it is *jeevaatman*, *pratyagaatman*. *Aham harih* means *aham brahmaatmakah*, and *aham tat shareerakah*, that I have *Hari* as my *aatman*, I am the *shareera* for *Hari*. Everything is *Janaardana* means that everything is *shareera* of *Janaardana*. There is nothing which is effect or cause which is other than Him. Everything is inseparably associated with Him in *shareera shareeri bhaava*. One who does this kind of *anusandhaana*, one who fully realizes this, he will not suffer from the dualities of this life creation again; all the sufferings due to duality, which are coming from this *samsaara*, will not happen to such a person who realizes this fully and does this kind of *anusandhaana*.

Sri Engal Aalwaan's Commentary:

*Aham harih iti | Aham arthah pratyagaatmaa, so api harih tat
shareeraka iti arthah |*

Sri Vishnu Puraana, Amsa 1, Chapter 22, Shloka 88:

*Ityesha te amshah prathamah puraanasya asya vai dvija |
Yathaavat kathito yasmin dhrute (shrute) paapaih pramuchyate ||*

Now, *Paraasharar* concludes this *Prathama Amsha*. This is the First *Amsha* in this *Vishnu Puraana*, which was told to you by me, O *Maitreya*. I have taught you as it is. In whom all these meanings are well established, he will get rid of all the sins.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 89:

Kaartikyaam poushkarā snaane dvaadasha aabdena yat phalam |

Tat asya shravaanaat sarvam maitreya aapnoti maanavaḥ ||

One who listens to this First *Amsha* of this *Puraana Rathna*, he will get the fruits, *phala* which comes. There are two interpretations for this - the *Kaartika maasa Pushkara snaana* once in twelve years, is said to be very sacred; one who takes bath in that, is one meaning; the other meaning is for twelve years, every year, during *Kaartika maasa* taking *Pushkara snaana*. The fruit which he gets will come to one who listens to this First *Amsha* of *Vishnu Puraana*. O *Maitreya*, all this *phala* one gets by listening to this *Amsha* itself.

This is the *Phala Shruti*. Listening itself is so auspicious, and does all good.

Sri Vishnu Puraana, Amsha 1, Chapter 22, Shloka 90:

Devarshi pitru gandharva yaksha aadeenaam cha sambhavam |

Bhavanti shrunvataḥ pumso devaadyaa varadaa mune ||

What is the purpose of listening to this - that *devaas* were created, *rishis* were created, etc. All the creation of *devaas*, *rishis*, *gandharvaas*, *yakshaas* - one who listens to all this - to him all the *devaas* will give all kinds of boons.

This concludes the Twenty Second Chapter of First *Amsha*.

|| Iti Sri Vishnu Puraane Prathame Amshe Dvaavimsho Adhyaayah ||

|| Iti Sri Vishnu Puraana Vyaakhyaane Sri Vishnu Chitteeye Prathame Amshe Dvaavimsho Adhyaayah ||

|| Samaaptam cha prathama amsha vyaakhyaanam ||

**|| Iti Sri Paraashara Muni Virachite Sri Vishnu Paratva Nirnaayake
Shreemati Sri Vishnu Puraane Prathamam Amshah Samaaptah ||**

This *Vishnu Puraana* which establishes what is *Para Tattva*, in this, the First *Amsha* comes to an end.

SrI VishNu PurANam

(Vol 2)



Annotated Commentary in English by
VidvAn SrI A. Narasimhan SvAmi



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|| *Atha Dviteeya Amshah* ||

Now the Second *Amsha*.

|| *Atha Prathamam Adhyaayah* ||

Priyavrata's Lineage

Now the First Chapter of Second *Amsha*.

Sri Vishnu Puraana, Amsha 2, Chapter 1, Shloka 1:

Maitreyah -

Bhagavan samyak aakhyaatam mama etat akhilam tvayaa |

Jagatah sarga sambandhi yat prushto asi guro mayaa ||

Maitreya - O Paraasharar, I asked you about the creation of this world. You told me everything I asked you.

Sri Engal Aalwaan's Commentary:

Atha dviteeye amshe srushti visheshah tat prasangaat srushtaanaam nivaasah cha uchyaate | Tatra prathamam amshe avasheshitam priyavrata anvayam prucchati bhagavan iti | Sarga sambandhi srushti anubandham vastu, yathaa jagat babhoova yat mayam ityaadikam |

Now the creation - where all they were residing, and where they were ruling, is going to be told. What was not told about *Priyavrata Vamsha*, is going to be told here. Related to creation, how did creation happen, how they are all related, everything is told as *Vishnu's vibhooti*, *vapu* only, is going to be told. This is continuing here.

Sri Vishnu Puraana, Amsha 2, Chapter 1, Shloka 2:

Yo ayam amsho jagat srushti sambandho gaditah tvayaa |

Tatra aham shrotum icchaami bhooyo api munisattama ||

You told me everything related to creation, about *Bhagavaan's vibhooti*. I want to listen more about that.

Sri Engal Aalwaan's Commentary:

Yo ayam iti | Srushti sambandhah srushtyaa vaachakatvena sambandhah | Srushti vaachee hi prathamam amshah |

Sri Vishnu Puraana, Amsha 2, Chapter 1, Shloka 3:

Priyavrato uttaanapaadou sutou svaayambhuvasya you |

Tayoh uttaanapaadasya dhruvah putrah tvayaa uditah ||

You said that *Svaayambhuva Manu* had two children, *Priyavrata* and *Uttanapaada*.

Uttaanapaada's son Dhruva, his story was told in detail by you.

Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 4:

Priyavratasya na eva uktaa bhavataa dvija santatih |

Taam aham shrotum icchaami prasanno vaktum arhasi | |

Priyavrata's progeny was not told by you. Be pleased and do tell me about Priyavrata's santaana.

Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 5:

Sri Paraasharah -

Kardamasya aatmajaaam kanyaam upayeme priyavratam |

Saamraat kukshischa tat kanye dasa putraah tathaa apare | |

Sri Paraasharah - Priyavrata married the daughter of Kardama Prajaapati.

Priyavrata had two daughters - Samraat and Kukshi, and had ten sons.

Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 6:

Mahaa prajnyaa mahaa veeryaa vineetaah dayitaah pituh |

Priyavratam sutaah khyataah teshaam naamaani me shrinu | |

They were all very wise and very valiant, very obedient. They are very well known as Priyavrata's sons. I will tell you their names. Listen to me.

Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 7:

Agneedhrah cha agnibaahuh cha vapushmaan dyutimaan tathaa |

Medhaa medhaatithih bhavyah savanah putra eva cha | |

Agneedhra, Agnibaahu, Vapushmaan, Dyutimaan, Medhaa, Medhaatithi, Bhavya, Savana, Putra, ...

Sri Engal Aalwaan's Commentary:

Agneedhrah iti | Navamasya putra iti samjnyaa |

The name of the ninth son is Putra.

Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 8:

Jyotishmaan dashamah teshaam satya naamaa suto abhavat |

Priyavratasya putraah te prakhyataa bala veeryatah | |

... Jyotishmaan are the ten sons. Jyotishmaan is the tenth son. Jyotishmaan's name became anvartha. All these sons of Priyavrata were very famous and known for their valiance.

Sri Engal Aalwaan's Commentary:

Jyotishmaan iti | Dashamo jyotishmaan, satya naamaa yathartham naamaa, jyotishmattvaat |

Jyotishmaan had brahma tejas, shining forth with knowledge and aatma gunaas. He was true to his name.

[Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 9:](#)

Medhaagnirbaahu putraah tu trayo yoga paraayinaah |

Jaatismaraa mahaabhaagaa na raajyaaya mano dadhuh ||

Three of his sons - Medhaa, Agnibaahu, Putra, were always engaged in meditation. They remembered their previous births, they were *jaatismaraas*, they were great people, never interested in ruling the kingdom.

[Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 10:](#)

Nirmamaah sarva kaalam tu samasta artheshu vai mune |

Chakruh kriyaam yathaa nyaayam aphalaakaankshino hi te ||

They had no *mamakaara*, not attached to anything all the time. Like *karma yoga*, without expecting any fruits, they were engaged in all *karmaas*, as ordained.

[Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 11:](#)

Priyavrato dadou teshaam saptaanaam munisattama |

Sapta dveepaani maitreya vibhajya sumahaatmanaam ||

Priyavrata, for the remaining seven sons, gave all his kingdom by dividing into seven parts. He gave nine islands, by dividing among them.

[Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 12:](#)

Jamboodveepam mahaabhaaga so agneedhraaya dadou pitaa |

Medhaatitheh tathaa praadaat plaksha dweepam tathaa aparam ||

For Agnidhra, he gave Jamboodveepa. For Medhaatithi, he gave Plakshadveepa.

[Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 13:](#)

Shaalmale cha vapushmantam narendram abhishiktavaan |

Jyotishmantam kushadveepe raajaanam krutavaan prabhuh ||

Vapushmaan became king of Shaalmaladveepa. In Kushadveepa, he made Jyotishmaan as the king.

[Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 14:](#)

Dyutimantam cha raajaanam krounachdveepe samaadishat |

Shaakadveepe eeshvaram cha api bhavyam chakre priyavratah ||

Dyutimaan became king of Krounachdveepa. He made Bhavya as king of Shaakadveepa.

[Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 15:](#)

Pushkara adhipatim chakre savanam cha api sa prabhuh |

Jamboodveepeshvaro yah tu agneedhro munisattama ||

Savana became king of Pushkara. For Jamboodveepa, Agneedhra became king.

[Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 16:](#)

*Tasya putraah babhoovuh te prajaapati samaa nava |
Naabhih kimpurushah cha eva harivarsha ilaavrutah | |*

Agneedhra, who was king of Jamboodveepa, had nine children, who were all like *Prajaapatis*. *Naabhi*, *Kimpurusha*, *Harivarsha*, *Ilaavruta*, ...

Sri Engal Aalwaan's Commentary:

Tasya iti | Prajaapati samaah bhrugu aadi nava prajaapatibhih tulyaah |

They were equivalent to *Bhrugu* and all the other *Prajaapatis* told earlier, in terms of their capabilities and knowledge.

Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 17:

*Ramyo hiranvaan shashtah cha kuruh bhadraashva eva cha |
Ketumaalah tathaa eva anyah saadhucheshto abhavat nrupah | |*

Ramya, *Hiranvaan*, *Kuru*, *Bhadraashva*, *Ketumaala*, are the nine children. *Ketumaala* was a very virtuous and wise person.

Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 18:

*Jamboodveepa vibhaagaan cha teshaam vipra nishaamaya |
Pitraa dattam himaahvam tu varsham naabheh tu dakshinam | |*

Agneedhra divided his kingdom *Jamboodveepa* among his nine children. *Himaahva* varsha was given to *Naabhi*.

Sri Engal Aalwaan's Commentary:

*Jamboodveepa iti | Himaahvam bhaaratam dakshinam himavatah himavat
hemakoota nishadhaih giribhih svasmaat svasmaat dakshinaanaam neela shveta
shrungibhih uttareshaam varshaanaam etat vyapadeshah |*

Himaahva is *Bhaarata desha*. The locations of the kingdoms is being told - some of them are to the south of the other, and some to the north of the other.

Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 19:

*Hemakootam tathaa varsham dadou kimpurushaaya sah |
Triteeyam naishadham varsham harivarshaaya dattavaan | |*

For *Kimpurusha*, he gave *Hemakoota* varsha. For *Harivarsha*, he gave *Naishadavarsha*, this is the third one.

Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 20:

*Ilaavruttaaya pradadou meruh yatra tu madhyamah |
Neelaachala aashritam varsham ramyaaya pradadou pitaa | |*

For *Ilaavruta*, he gave *Meru*, which is in the centre. For *Ramya*, he gave *Neelaachalavarsha*.

Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 21:

Shvetam yat uttaram tasmaat pitraa dattam hiranvate | |

For *Hiranvaan*, he gave *Shvetavarsha*, which is to the north of *Neelaachala*.

[Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 22:](#)

Yat uttaram shrungavato varsham tat kurave dadou |

Meroh poorvena yat varsham bhadraashvaaya pradattavaan ||

For *Kuru*, he gave *Shrungavarsha*, which is again to the north of that. He gave the *varsha* to the east of *Meru* to *Bhadraashva*.

[Sri Engal Aalwaan's Commentary:](#)

Yat iti | Gandhamaadhanavarsham meroh paschimam |

[Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 23:](#)

Gandhamaadhanavarsham tu ketumaalaaya dattavaan |

Iti etaani dadou tebhayah putrebhyah sa nareshvarah ||

For *Ketumaala*, he gave *Gandhamaadhanavarsha*. He gave all these to his sons like this.

[Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 24:](#)

Varsheshu eteshu taan putraan abhishichya sa bhoomipah |

Saalagraamam mahaa punyam maitreya tapase yayou ||

He made *Jamboodveepa* into nine divisions. He gave them to his nine sons. He went to *Saalagraama*, which is a very auspicious place, to do *tapas* there.

Earth is delimited by mountains. *Varsha* is an expanse of earth, like a kingdom, surrounded by mountains.

[Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 25:](#)

Yaani kimpurusha aadeeni varshaani ashtou mahaamune |

Teshaam svaabhaavikee siddhih sukha praayaa hi ayatanatah ||

From *Kimpurusha* the eight *varshaas*, the people living there naturally attained all kinds of *siddhis*, and were living in great joy, without any effort.

[Sri Engal Aalwaan's Commentary:](#)

Yaani iti | Siddhih bhogaanaam svaabhaavikee, na krushi aadi saadhyaa |

All their enjoyments, the things that they wanted, *dravyaas*, were naturally coming to them, without doing farming, or cultivating the land.

[Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 26:](#)

Viparyayo na teshu asti jaraa mrutyu bhayam na cha |

Dharma adharmou na teshu aastaam na uttama adhama madhyamaah ||

Grief and other things were never present there. Fear of death or old age was not present at all; the lifespan was decided; before that lifespan, there was no fear. It is not like *Vaikuntha*, where *jaraa*, *mrutyu* is not there. *Dharma* and *adharma* was not

there. *Uttama, madhyama, adhama* - this division was not there.

Sri Engal Aalwaan's Commentary:

*Viparyayo iti | Viparyayah dukha praachuryaadi | Jaraa mrutyu bhayam tat
krlruptaat aayuh avadheh praak | Na dharma adharmou varna aashrama niyama
bhaavena karma adhikaara abhaavaat |*

Whatever is the decided lifespan, before that, there was no death. *Akaala mrutyu* was not there. There was no *varna aashrama niyama* there; there was no *karma adhikaara*.

Sri Vishnu Puraana, Amsha 2, Chapter 1, Shloka 27:

*Na teshu asti yugaa avasthaa (dehaadihraasa lakshanaah) kshetreshu ashtasu
sarvadaa |*

Himaahvayam tu vai varsham naabheh aaseet mahaatmanah |

Tasya rushabho abhavat putro merudevyaa mahaadyutih | |

There was no *yuga avasthaa*. Because there was no old age, they would not get old. They will be of the same age, and then would die, probably. Various changes due to *yuga*, etc. were not there. In *Naabhi's* kingdom, *Bhaaratavarsha*, *Himaahva*, he had a son by name *Rishabha*, through his wife *Merudevi*.

Sri Engal Aalwaan's Commentary:

*Na iti | Atah poorva uktaat hetoh na yuga avasthaa | Saa hi dharma adharma
hraasa vruddhi krutaa | Dehaadi hraasa lakshana iti eka vachana paathasya |*

Sri Vishnu Puraana, Amsha 2, Chapter 1, Shloka 28:

Rushabhaat bharato jajnye jyeshtah putrashatasya sah |

Krutvaa raajyam svadharmena tathaa ishtvaa vividhaan makhaan | |

Rishabha had a son called *Bharata*, who was the eldest of hundred sons he had. *Rishabha* ruled over the kingdom in a very wise way, and performed all kinds of *yajnyaas*.

Sri Vishnu Puraana, Amsha 2, Chapter 1, Shloka 29:

Abhishichya sutam veeram bharatam pruthiveepatih |

Tapase sa mahaabhaagah pulahasya aashramam yayou | |

Then he made his son *Bharata* as the king. He went to *Pulaha Aashrama*, *Saalagraama*, for doing *tapas*.

Sri Engal Aalwaan's Commentary:

Abhishichya iti | Pulahasya aashramam saalagraamam |

Sri Vishnu Puraana, Amsha 2, Chapter 1, Shloka 30:

Vaanaprastha vidhaanena tatra api kruta nischayah |

Tapah tepe yathaa nyaayam iyaaaja cha maheepatih | |

Having gone to *Saalagraama* also, he lived the life of a *Vaanaprastha*; there also, he performed a lot of *yaagaas*, did *tapas*.

Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 31:

Tapasaa karshito atyartham krusho dhamani santatah |

Nagno (vishtam) veetaam mukhe krutvaa veeraadhvaanam tato gatah | |

Rishabha, going to *Saalagraama*, living the life of *Vaanaprastha*, did all kinds of *tapas*, *yajnyaas*, and he became very weak and very lean, due to *tapas*. He did *deha dandana*, became very thin. His veins were visible. He was without wearing any cloth. He kept a ball of stone in his mouth, and attained *mahaa prasthaana* (left the body).

Sri Engal Aalwaan's Commentary:

Tapasaa iti | (Vishtam) veetee kandukam | Sa cha atra mouna anashana

vratasthaih shilaamayah kaaryah | Veeraadhvanam mahaa prasthaanam |

Those who have taken the vow of not speaking and not eating, they keep a ball of stone in their mouth, so that they can't speak or eat anything.

Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 32:

Tatah cha bhaaratam varsham etallokeshu geeyate |

Bhaarataya yatah pitraa dattam praatishtataa vanam | |

Bharata became the king, and his kingdom is well known as *Bhaaratavarsha*.

Because *Rishabha* gave his kingdom to *Bharata*, and then went to forest to do *tapas*, this kingdom came to known as *Bhaaratavarsha*.

Sri Engal Aalwaan's Commentary:

Tata iti | Praatishtataa praatishtamaanena |

Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 33:

Sumatih bharatasya abhoot putrah parama dhaarmikah |

Krutvaa samyak dadou tasmai raajyam isthamakhah pitaa | |

Bharata had a son who was very wise, and following the path of *dharma*, called *Sumati*. After having performed all the *yajnyaas*, *Bharata* gave the kingdom to him.

Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 34:

Putra sankraamitashreeh tu bharatah sa mahepatih |

Yogaabhyaasaratah praanaan saalagraame atyajat mune | |

Having given the kingdom to his son *Sumati*, being established in *yogaabhyaasa*, he left his mortal body in *Saalagraama*.

Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 35:

Ayaajata cha vipro asou yoginaam pravare kule |

Maitreya tasya charitam kathayishyaami te punah | |

Because of his *yogaabhyaasa*, he was born again in a great family of yogis, as a *Brahmin*. O *Maitreya*, I am going to tell the story of that *Bharata*, sometime later.

[Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 36:](#)

Sumateh tejasah tasmaat indradyumno vyajaayata |

Parameshti tatah tasmaat pratihaarah tat anvayah ||

Sumati had a son called *Indradyumna*. *Indradyumna* had a son called *Parameshti*.

Parameshti had a son called *Pratihaara*.

[Sri Engal Aalwaan's Commentary:](#)

Sumateh iti | Tejasah veeryaat |

[Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 37:](#)

Pratihartaa iti vikhyaatah utpannah tasya cha aatmajah |

Bhavaah tasmaat atha udgeetah praastaavah tat suto vibhuh ||

His son was known as *Pratihartaa*. His son was *Bhava*. *Bhava's* son was *Udgeeta*.

Udgeeta's son was *Praastaavi*.

[Sri Engal Aalwaan's Commentary:](#)

Pratihartaa iti | Bhava iti kasyachit naama | Bhuvah tasmaat iti cha paathah |

[Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 38:](#)

Pruthuh tatah tato nakto naktasya api gayah sutah |

Naro gayasya tanayah tat putro abhoot viraat tatah ||

Then *Pruthu* was born as son of *Prastaava*, then *Pruthu's* son *Nakta* was born, then *Nakta's* son *Gaya* was born. *Gaya's* son was *Nara*. His son was *Viraat*.

The *vamshaavali* of *Priyavrata* was told in detail. At some point, *Gaya's* son *Nara* was born. His son was *Viraat*.

[Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 39:](#)

Tasya putro mahaaveeryo dheemaan tasmaat ajaayata |

Mahaantah tat sutah cha abhoot manasyuh tasya cha aatmajah ||

His son was *Mahaaveerya* and his son was *Dheemaan*. *Dheemaan* had a son called *Mahaanta*. His son was *Manasyu*.

Viraat's son was *Mahaaveerya*. His son was *Dheemaan*. His son was *Mahaanta*. *Mahaanta's* son was *Manasyu*.

[Sri Engal Aalwaan's Commentary:](#)

Tasya iti | Mahaanta iti kasyachit naama |

[Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 40:](#)

Tvashtaa tvashtu cha virajo rajah tasya api abhoot sutah |

Shatajit rajasah tasya jajnye putra shatam mune | |

Then *Manasyu's* son *Tvashtaa* was born, *Tvashtaa's* son *Viraja*, his son was *Raja*, his son was *Shatajit*, who had hundred sons.

Manasyu's son was *Twashtaa*. *Twashtu's* son was *Viraja*. *Viraja's* son was *Rajas*. *Rajas'* son was *Shatajit*. *Shatajit* had hundred sons.

Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 41:

Vishvagjyotipradhaanah te yerimaa vardhitaah prajaah |

Taih idam bhaaratam varsham nava bhedam alankrutam | |

Out of them, the prominent one was *Vishvagjyoti*, and so their family continued to prosper in a great way. Thus, the nine parts of the *Bhaarata Varsha* were decorated by all these children.

The prominent ones starting from *Vishvagjyoti*, all continued the progeny and that *vamsha* expanded. The nine divisions of the *Bhaarata Varsha*, was ruled over and enjoyed by the sons of *Shatajit*.

Sri Engal Aalwaan's Commentary:

Vishvagjyotipradhaana iti | Te shatajit putraah |

Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 42:

Teshaam vamsha prasootaih cha bhukteyam bhaaratee puraa |

Kruta treta aadi samjnyeya yugaakhyaa hi eka saptatih | |

This kingdom was ruled over and enjoyed by all people who were born in this *vamsha*. In *Kruta*, *Treta* and all these seventy one *yugaas*, they enjoyed.

The *Bhaarata Varsha* was ruled over and enjoyed by all the people born in that *vamsha*.

Sri Engal Aalwaan's Commentary:

Teshaam iti | Bhaaratee bharatasyeyam bhooh iti bhaaratee | Kruta treta aadi samjnyeya yugaakhyaa krutaadi vyapadeshaih yugaih aakhyeyaa chaturyugaika saptatih iyam bhaaratee bhoorbhuktaa | Eka manvantaram bhukteti arthah | Eka saptatim iti kaalaadhvanoh iti dviteeyaa praaptaa; eka saptatih iti prathamaaprayoga arshatvaat saadhuh | Yat vaa yugaikasaptatimito yah kaalah tam kaalam bhuurbhukteti yat tat shabdayoh adhyaayaahaarah | Kruta tretaadi sargena yugaakhyaaam eka saptatim iti paathe kruta aadi svabhaavena yugaih aakhyeyaaam eka saptatim kaalam bhoorbhukteti |

The land which belonged to *Bharata*, is called *Bhaaratee*. The *yugaas* which are named as *Kruta*, *Treta*, etc. - seventy one of these *chaturyugaas*, were enjoyed by them. Seventy one *chaturyugaas* form one *manvantara*. In one *kalpa*, there are fourteen *manvantaraas*. One *kalpa* is a thousand *chaturyugaas*. So, all these people ruled over for one *manvantara*. It should have been *eka saptatim*, as per grammar,

but it is *eka saptatih*, which is *aarsha*, *rishi prayoga*. The period limited by 71 *chaturyugaas*, is also the meaning. There is another *paathaantara* which is explained. They enjoyed *Bhaarata bhoomi* for 71 *chaturyugaas*, is told there.

Sri Vishnu Puraana, Amsa 2, Chapter 1, Shloka 43:

Esha svaayambhuvah sargo yena idam pooritam jagat |

Vaaraahe tu mune kalpe poorva manvantaraadhipah ||

This is *Svaayambhuva srushti*, with which all this world is filled.

This is *Vaaraaha kalpa* and *Svaayambhuva manvantara*.

Sri Engal Aalwaan's Commentary:

Esha iti | Poorva manvantaraadhipe svaayambhuve manou sati, esha eka saptati yuga avicchinnah sargah, svaayambhuvah svaayambhuvasya manoh sambandhee priyavrataadih |

In the previous *manvantara*, *Svaayambhuva Manu* was the ruler. *Priyavrata* and others were related to *Svaayambhuva*. The creation for 71 *yugaas* without any break, was told; they enjoyed the kingdom.

Related to *Svaayambhuva Manu*, *Priyavrata* and others, they enjoyed for 71 *chaturyugaas*, in the *Vaaraaha kalpa*.

This concludes the First Chapter.

|| Iti Sri Vishnu Puraane Dviteeya Amshe Prathamam Adhyaayah ||

|| Iti Sri Vishnu Puraana Vyaakhyaane Sri Vishnuchitteeye Dviteeye Amshe Prathamam Adhyaayah ||

|| *Atha Dviteeyo Adhyaayah* ||

Jamboo Dveepa

Now the Second Chapter of *Amsha* Two.

Sri Vishnu Puraana, Amsha 2, Chapter 2, Shloka 1:

Maitreya uvaacha -

Kathito bhavataa brahman sargah svaayambhuvasya me |

Shrotum icchaami aham tvattah sakalam mandalam bhuvah ||

Maitreya said - In *Svaayambhuva manvantara*, the details of the people who lived there, the *vamsha parampara*, was told by you,

O *Brahman* (Addressing *Paraashara* as *Brahmavit*). Now, I would like to listen from you the expanse of this whole world.

Sri Vishnu Puraana, Amsha 2, Chapter 2, Shloka 2:

Yaavantah saagaraah dveepaah tathaa varshaani parvataah |

Vanaani saritah puryo devaadeenaam tathaa mune ||

What was the expanse over the oceans, the islands, the countries, the lands, the mountains, the forests, the streams, the cities, of *devaas* and all others. How the universe was divided, and what were the countries, I would like to know.

Sri Engal Aalwaan's Commentary:

*Yaavantah iti | Dviraapatvaat dveepah | Varshaani kulaadryavacchinnaah
dveepa amshaah | Varsha shabda nirvachanam maatsya uktam **

*Vasantyrushantyo varsheshu prajaa yeshu chaturvidhaa | Rishirityesha ramane
varshatvam tena teshu tat || iti |*

Dveepa is explained as waters in two directions. The boundary of land, that space is called as *varsha*, which is bounded by *kula parvataas*, mountains. *Varsha* is where four kinds of people live,

Sri Vishnu Puraana, Amsha 2, Chapter 2, Shloka 3:

Yat pramaanam idam sarvam yat aadhaaram yat aatmakam |

Samsthaanam asya cha mune yathaavat vaktum arhasi ||

What is the measure of all these. What was the expanse of all these. In whom was all these established, and controlled by whom, supported by whom. Please do tell me as it is.

Sri Vishnu Puraana, Amsha 2, Chapter 2, Shloka 4:

Sri Paraasharah -

*Maitreya shrooyataam etat samkshepaat gatado sama |
Na asya varsha shatena api vaktum shakyo hi vistarah | |*

Sri Paraashara - O Maitreya, I am going to tell you very briefly. Do listen to me. Even if I explain for hundred years, I will not be able to tell the complete details of this whole universe; it is so vast.

Sri Vishnu Puraana, Amsha 2, Chapter 2, Shloka 5:

*Jamboo plakshaahvayou dveepou shaalmaleeschaaparo dvija |
Kushah krounchah tathaa shaakhah pushkarah cha eva saptamah | |*

There are seven dveepaas, Jamboo dweepa, Plaksha, Shaalmalee, Kusha, Krouncha, Shaakha and Pushkara.

Sri Engal Aalwaan's Commentary:

*Bhoomandalam vaktum aadou tat avayava dveepaat utpattim aaha jamboo
plakshaahvayou iti |*

Now, he starts to tell the various parts of bhoo mandala.

Sri Vishnu Puraana, Amsha 2, Chapter 2, Shloka 6:

*Ete dweepaah samudraih tu sapta saptabhih aavrutaah |
Lavanekshusuraasarpidadhidugdhalaiham samam | |*

All these islands, are covered, surrounded each by seven oceans. They are surrounded by oceans made of salt, sugarcane juice, wine, ghee, curd, milk, water.

Sri Engal Aalwaan's Commentary:

*Ete iti | Samam sva sva aavaraneeya dweepa tulya vistaaram yathaa tathaa ete
aavrutaah |*

Samam means that it is covered everywhere, all around.

Sri Vishnu Puraana, Amsha 2, Chapter 2, Shloka 7:

*Jamboodweepah samastaanaam eteshaam madhya samsthitah |
Tasya api meruh maitreya madhye kanaka parvatah | |*

In all these seven islands, in the centre, middle, is located the Jamboo dweepa. In the middle of that Jamboo dweepa, there is Sumeru Parvata, which is made of pure gold, gold mountain.

Sri Vishnu Puraana, Amsha 2, Chapter 2, Shloka 8:

Chaturaasheeti saahasro yojanaih asya cha unchrayah | |

The height of that Sumeru Parvata, is eighty four thousand yojanaas.

Sri Engal Aalwaan's Commentary:

*Chaturiti | Sahasram eva saahasram asheetih eva aasheetih | Yojanaih
chaturadhika asheetih sahasraani yasya sah, ucchreyah chaturaasheeti sahasrah
| Asya ucchraayah chaturadhika asheeti sahasra yojana iti arthah |*

Eight four thousand *yojanaas*, is the height of the *Meru parvata*, gold mountain.

This whole *adhyaaya* is telling about the description of the whole universe, the countries, lands, mountains, etc.

[Sri Vishnu Puraana, Amsha 2, Chapter 2, Shloka 9:](#)

Pravishtah shodashaadhastaat dvaatrimshat moordhni vistrutah |

Moole shodasha saahasro vistaarah tasya sarvashah | |

Below, it is sixteen thousand, and on the top, it is thirty two thousand *yojanaas*, in its expanse. At the base, it is sixteen thousand *yojanaas*.

[Sri Engal Aalwaan's Commentary:](#)

*Pravishtah iti | Yojanaanaam shodasha sahasraani bhuvikhaatah | * Hasto anguli vimshatyaa chaturanvitayaa chatushkaro dandah | Tat dvi sahasram krosho yojanam ekam bhavet chatushkrosham | | iti ganite * Ashtabhih avamadyaihi syaat angulam iti cha, dvaa trimshat sahasraani moordhni vyaasah, * Sarvatra hi samavrutte vyaasah trigunah smruto bhavet paridhih, iti ganitajnyaah | Moola iti moole bhoomeh upari chaturdasha yojana sahasrou adhike |*

Sixteen thousand *yojanaas* it is inside the earth. There are some measures about which *Sri Engal Aalwaan* gives explanations. Twenty inches is called one *hasta*. Four of those *hastaas* is one *danda*. There is also a measure of a *hasta* as twenty four inches; *danda* will come to eight feet. Two thousand of that is said to be one *krosha*. Four *kroshaas* become one *yojana*; so eight thousand *dandaas* is one *yojana*. These are quoted from works on mathematics. The *urad daal*, eight of them put together is called on *angula*. Thirty two thousand of these is a *vyaasa*. *Paridhi* and *vyaasa* are measures. On top of the earth, fourteen thousand *yojanaas* are said to be there.

Measure of one *yojanaa* is given differently in different works.

[Sri Vishnu Puraana, Amsha 2, Chapter 2, Shloka 10:](#)

Bhoopadmasya asya shailo asou karnikaakaara samsthitah | |

Karnikaa means a case, a *kosha*, a seed cup. Mountain is like a seed cup, or the case of a lotus.

[Sri Engal Aalwaan's Commentary:](#)

*Bhoo padmasya iti | * Yat tat hi karnikaa moolam iti sat samprakeertitam | Tat yojana sahasraanaam saptatinaam adhah smrutam | Iti vaayu ukteh | Maatsye cha meru sannivesha uktah * Vrutta aakruti pramaanah cha chaturasrah samutthitah | Vistaaraha trigunascha asya parinaahe sumandalah |*

Karnikaa is narrower at the bottom and broad at the top. It is told in *Vaayu Puraana* and *Maatsya Puraana* also like this. It is rounded, it is like this on both sides. It is like a *mandala aakaara*, the periphery is rounded. The expanse is three times.

Sri Vishnu Puraana, Amsha 2, Chapter 2, Shloka 11:

Himavaan hemakootascha nishadhascha asya dakshine |

Neelah shvetah cha shrungee cha uttare varsha parvataah ||

To the south and north of this Sumeru Parvata, Varsha parvataas are there - these are the parvataas at the boundary of various countries. Himavaan, Hemakoota, Nishadha are towards the south. Neela. Shveta, Shrungee are in the north. Immediately after Meru parvata in the south is Nishadha, after that is Hemakoota, and below that is Himavaan. On the north, Neela is immediately after Meru parvata, then is Shveta, and then Shrungi.

Sri Engal Aalwaan's Commentary:

Himavaan iti | Varsha parvataah varshaanaam vibhekadaah parvataah |

Varsha parvataas are those which divide the countries.

Sri Vishnu Puraana, Amsha 2, Chapter 2, Shloka 12:

Laksha pramaanou dvou madhyou dasa heenaah tathaa apare |

Sahasradvitayocchraayaah taavat vistaarinah cha te ||

Immediately after Meru parvata, to the centre, is Nishadha and Neela, towards south and north. They are of the measure of one lakh yojanaas. The ones immediately next to them are ten thousand less, which is ninety thousand yojanaas - these are Shveta and Hemakoota parvata. Expanse of Shrungi and Himavaan is eighty thousand yojanaas. Two thousand yojanaas is the height; the same measure is the breadth also.

Sri Engal Aalwaan's Commentary:

*Laksha pramaanou iti | Uktaanaam varshaanaam madhye merum abhitah sthitou
neela nishadhou laksha pramaanadaidhyou | Madhya iti paathe jamboo
dveepasya iti sheshah | Pare chatvaaro lakshaat dasaamshena dasa sahasrena
heenaah | Yathaa vaaraahe * Jamboo dveepa pramaanena nishadhah
parikeertitah | Tasmaat cha dasa bhaagena hemakootah praheeyate | Vimshat
bhaagena himavaan tadvat eva praheeyate | Dveepasya mandaleebhaavaat
ghraasa vrudhi prakeertite || iti | Anyatra cha * Vruttaabhaavaat samudrasya
mahee mandala bhaavatah | Aayaamaat pariheeyante chaturascha samaa
mataah || iti | Evam neelaadishu api drashtavyam |*

To the north and south of Meru Parvata, Neela and Nishadha, which are there - their expanse is one lakh yojanaas. The remaining four are ten thousand yojanaas less compared to their immediate next ones. It is told in Vaaraaha Puraana, Hemakoota is ten less compared to Nishadha; Himavaan is twenty thousand yojanaas less compared to Nishadha. As the sea is circular, and also the mandala aakaara of the earth, these expanses are less, compared to their neighbours. In the same way, it is to be taken for Neela and others.

Sri Vishnu Puraana, Amsha 2, Chapter 2, Shloka 13:

*Bhaaratam prathamam varsham tatah kimpurusham smrutam |
Harivarsham tathaa eva anyat meroh dakshinato dvija | |*

O Maitreya, on the southern side, the first country is *Bhaarata*, below the *Himavaan* parvata. Between *Himavaan* and *Hemakoota*, is the country *Kimpurusha*, and then *Harivarsha*. To the south of *Meru*, are *Harivarsha*, *Kimpurusha* and *Bhaarata Varsha*.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 14:

*Ramyakam cha uttaram varsham tasyaivaanu hiranmayam |
Uttaraah kuravah cha eva yathaa vai bhaaratam tathaa | |*

Towards the north, in a similar way, there is *Ramyaka*, *Hiranmaya* and *Kurava*.

Sri Engal Aalwaan's Commentary:

*Ramyakam iti | Yathaa vai bhaaratam tathaa dhanuraakaaram iti arthah | *
Dhanus samsthe sthite jnyeye dve varshe dakshinottare | Deerghaani tatra
chatvaari chaturashram ilaavrutam | | iti vaayu ukteh |*

Bhaarata varsha is like a bow. If we imagine how a bow is composed, they are located at the various parts of a bow.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 15:

*Nava saahasram ekaikam eteshaam dvijasattama |
Ilaavrutam cha tat madhye souvarno meruh ucchritah | |*

Each one of these countries are nine thousand *yojanaas* in their expanse. In between, there is *Ilaavruta Varsha*, and at the centre of this is standing *Meru*.

Sri Engal Aalwaan's Commentary:

*Nava saahasram iti | Ilaavrutam chatusttrimshat sahasra yojana vistaaram
bhadraashva ketu maalou praak pratyak dvaatrimshat yojanou iti artha siddham
| * Sahasram maalyavat gandhamaadanou iti vaayu ukteh |*

Thirty four thousand *yojanaas* is the expanse of *Ilaavruta*;

Bhadraashva and *Ketumaala* are on the east and west, which are thirty two thousand *yojanaas*, this is told in *Vaayu Puraana*.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 16:

*Meroh chaturdisham tat tu nava saahasra vistrutam |
Ilaavrutam mahaabhaaga chatvaarah cha atra parvataah | |*

On the four directions of *Meru parvata*, nine thousand *yojanaas* expanse is the *Ilaavruta varsha*. Four mountains are also located there.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 17:

*Vishkambhaa rachitaa meroh yojanaayutam ucchritaah |
Navaih sarobhih cha samam dikshvete kesara achalaah | |*

Ilaavruta varsha is also bounded by four mountains which are standing like a support,

buttress, which is ten thousand *yojanaas* high. It is as though supporting the *Meru Parvata*. They are also surrounded by the nine *sarovaraas*, and also the four *kesara achalaas*.

Sri Engal Aalwaan's Commentary:

Vishkambhaa iti | Merot dvaarakaah keelaa vishkambhaah |

They are supporting the *Meru parvata*.

Sri Vishnu Puraana, Amsha 2, Chapter 2, Shloka 18:

Poorvena mandaro naama dakshine gandhamaadanah |

Vipulah paschime paarshve supaarshvah cha uttare smrutah ||

The four *kesara achalaas* are *Mandara* on the eastern side, *Gandhamaadana* on the southern side, *Vipula* on the western side, *Supaarshva* on the north.

Sri Vishnu Puraana, Amsha 2, Chapter 2, Shloka 19:

Kadambah cha teshu jambooh cha pippalo vata eva cha |

Ekaadasha shataayaamaah paadapaah giri ketavah ||

There are trees also around this, which are very tall, and they look as though banners or flag posts are mounted on top of the mountain. Their height is eleven hundred *yojanaas*. They are *Kadamba vruksha*, *Jamboo vruksha*, *Pippala vruksha*, *Vata vruksha*.

Sri Vishnu Puraana, Amsha 2, Chapter 2, Shloka 20:

Mahaa gaja pramaanaani jambvaah tasyaah phalaani vai |

Patanti bhoobhrutah prushthe sheeryamaanaani sarvatah ||

These trees have fruits called *Jamboo phala*, which are very very big. They fall from the tree, and break on the ground upon impact.

Sri Engal Aalwaan's Commentary:

Jamboo dveepa iti | Mahaa gaja iti * Panchonnatih sapta gajasya dairghyam ashtou cha hastaah parinaahamaanam | Ekadvivruddhaavatha manda bhadrou sankeerna naagou niyata pramaanou || Iti vachanaat loukika gajasya dasa hasta aavarana pramaana prasiddheh, vaayunaa cha jamboo phalasya tatah adhikamaana ukteh mahaa gaja shabdo atra divya gaja vaachee | Yathaa aaha vaayuh "Aratneenaam shataani ashtou eka shasthi adhikaani tu | Phala pramaanam samkhyaatam munibhih tattva darshibhih ||" iti |

Measure of the elephant, which is called *Mahaa gaja*, ten feet is the height of that elephant, width is fourteen feet, and periphery is sixteen feet (a *hasta* is two feet). The periphery is about twenty feet. *Vaayu Puraana* also says that the *jamboo phala* is much much bigger than the common elephant. Here, it is told about the *apraakruta gaja*, which is there in the *deva loka*. Eight hundred and sixty one *aratnees*; twenty one inches is one *ratnee*, four *aratnees* are one *danda*, *aratnee* is also like a *hasta* - two feet. 861 times two feet is the measure of the *jamboo phala*. This is

what *rishis* who know the reality have told. *Jamboo phala* is a very huge fruit.

[Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 21:](#)

Rasena teshaam prakhyaataa tatra jaamboo nadeeti vai |

Sarit pravartate cha api peeyate tat nivaasibhih ||

The juice which coming out of this *jamboo* fruit, which are so huge, is forming a river called *Jamboo nadi*. Those who live around in those lands, they drink the waters of this *jamboo nadi*.

[Sri Engal Aalwaan's Commentary:](#)

Rasena iti | Sarit pravartate; pradakshinam iti sheshah | Tat uktam - Merum pradakshineekrutya jamboo moolam vishati adhah, iti |

It is as though doing *pradakshina* for *Meru*. Around that is the *Jamboo nadi* which is flowing.

[Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 22:](#)

Na svedo na cha dourgandhyam na jaraa na indriya kshayah |

Tat paanaat svaccha manasaam janaanaam tatra jaayate ||

People who drink the juice of that *jamboo* fruit, they do not sweat at all, there is no bad smell coming from them, their sense organs never become weak, their mind is very clear and pure.

[Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 23:](#)

Teeramrut tat rasam praapya sukha vaayu vishoshitaa |

Jaamboonadaakhyam bhavati suvarnam siddha bhooshanam ||

The mud which is there on the banks of that river, having absorbed the juice of this *Jamboo* river, and being dried by the winds around that, becomes gold. It is an ornament for all the *siddhaas*.

[Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 24:](#)

Bhadraashvam poorvato meroh ketumaalam cha paschime |

Varshe dve tu munishreshtha tayoh madhyam ilaavrutam ||

To the east of *Meru*, there is a land called *Bhadraashva*. In the west, there is a land called *Ketumaala*. In between these two, is the country called *Ilaavruta*.

[Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 25:](#)

Vanam chaitraratham poorve dakshine gandhamaadanam |

Vaibhraajam paschime tadvat uttare nandanam smrutam ||

In all these four directions, there are forests (or beautiful parks) - *Chaitraratha vana* is on the eastern side, *Gandhamaadana* is towards the south, *Vaibhraaja vana* is on the west, and *Nandana vana* is towards the north.

[Sri Engal Aalwaan's Commentary:](#)

*Vanam iti | Vishkambhaadri prasthesu chaitraratha adi vanaani tat bahih
saraamsi kesaraachalaa iti kramo vaayu uktah |*

In *Vaayu Puraana*, it is told that beyond *Vishkambhaadri*, the four mountains standing as buttresses or support for the *Meru Parvata*, are the *Chaitraratha* and these *vanaas*, and beyond these *vanaas* are the *sarovaraas*. Beyond these are the *kesaraachalaas*.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 26:

*Arunodam mahaabhadram asitodam samaanasam |
Samraasyetaani chatvaari deva bhogyaani sarvadaa | |*

There are also ponds on the four sides - *Arunoda*, *Mahaabhadra*, *Asitoda* and *Maanasa Sarovaraas*. They are always enjoyed by the gods, *devaas*.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 27:

*Sheetambhah cha kumundah cha kuraree maalyavaan tathaa |
Vaikanka pramukhaa meroh poorvatah kesaraachalaah | |*

The *Kesaraachalaas* are told - these are the mountains around the *Meru*. *Sheetambha*, *Kumunda*, *Kuraaree*, *Maalyavaan*, *Vaikanka* are the prominent *kesaraachalaas* towards the east of the *Meru*.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 28:

*Trikootah shishirah cha eva patango ruchakah tathaa |
Nishadaadyaa dakshinatah tasya kesara parvataah | |*

Towards the south of *Meru* are *Trikoota*, *Shishira*, *Patanga*, *Ruchaka*, *Nishada* - these *kesaraachalaas* are told.

Kesara parvataas are the places where trees with long filaments grow.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 29:

*Shikhivaasaah savaidooryah kapilo gandhamaadanah |
Jaarudhi pramukhaah tadvat paschime kesaraachalaah | |*

Shikhivaasa, *Vaidurya*, *Kapila*, *Gandhamaadana*, *Jaarudhi* are the *kesaraachalaas* towards the west of *Meru*.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 30:

*Meroh anantaraangeshu jatharaadishu avasthitaah |
Shankhakooto atha rushabho hamso naagah tathaa parah |
Kaalanjanaadyaah cha tathaa uttare kesaraachalaah | |*

On the north, the *kesaraachalaas* which are immediately next to the *Meru*, are *Jathara* and others. *Shankhakoota*, *Rushabha*, *Hamsa*, *Naaga*, *Kaalanjana* are there.

Adjoining the *Meru* is the *Ilaavruta varsha*, it forms parts of that. In all these four *Maalyavaan*, *Nishadha*, *Gandhamaadana* and *Neela* mountains. It is in the which

forms the boundary - *Jathara*, *Devakoota* and others. On the western side is formed the boundary of *Nishadha* and *Pariyaatra*. *Kesaraparvataas* are there in all these mountains. There are many other mountains - they are also called as *kesaraachalaas*.

Sri Engal Aalwaan's Commentary:

*Meroh iti | Meroh anantaraangeshu meroh anantaram varsham ilavrutam tasya angeshu avayaveshu maalyavat nishadha gandhamaadana neelaakhya varshaadrishu, tathaa ilavrutasya eva vakshyamaanayoh praak seemaabhootayoh jathara devakootayoh paschaat seemaabhootayoh nishadha pariyaatrayoh cha avasthitaah kesara parvataah, esham antasthaah anye shailaah, ete cha kesara achalatvena ganyante | Teshaam maalyavat nishadha gandhamaadanaanaam sva shabdena neelasya tu kaala anjana shabdena cha keshareshu uktatvaat * Patraani lokapadmasya maryaadaashaila baahyatah, iti vakshyamaanatvaat cha jatharaadinaam api kesaratvam yuktam | Ete sva varshaa apekshayaa varshaadrayah, patra apekshayaa maryaadaa adrayah, meru apekshayaa kesaraadrayah cha iti ayam artho gangaa chaturbheda prastaava pathishyamaana vaayu uktyaa vyakteebhavishyati | Eteshaam kesaraanaam * kesaraastu shata ucchraayaah te asheeti pruthulaayaataah, iti vaayu uktam maanam jnyeyam |*

Immediately next to *Meru* is *Ilaavruta varsha*. Inside that is *Maalyavan*, *Maalyavaan*, *Nishadha*, *Gandhamaadana*, *Neelaakhya* mountains are there. In *Ilaavruta* itself, in the eastern boundary, *Jathara*, *Devakoota*, etc. are the countries, after this boundary are *Nishada*, *Pariyaatra* and those mountains, *kesara parvataas*. Inside them are various other mountain peaks, they are all counted as *kesaraachalaas* only. *Jathara* and others are also *kesaraachalaas*, mountains which are located at the boundary of a land. These *kesaraachalaas* are also known as *Varshaadris* (mountains forming the boundary of land), these also show the limit and expanse of the land; with respect to *Meru*, they are called *kesaraachalaas*, is told in *Vaayu Puraana*. The filaments of the trees in these mountains which are hundred *yojanaas* high and eighty in circumference, are told.

Next comes a description of *Brahmapuri* which is above *Meru*, in the sky. We saw the description of the universe, the mountains which are there, the *Meru*, *Jamboo dveepa*, greatness of the *Jamboo phala*, the *vanaas* and *saras*, *kesaraachalaas* which are there. The description of geography is given wonderfully here.

Sri Vishnu Puraana, Amsha 2, Chapter 2, Shloka 31:

Chaturdasha sahasraani yojanaanaam mahaapuree | Meroh upari maitreya brahmanah prathitaa divi | |

Above the *Meru* mountain, in the sky, there is *Brahmapuri*, where a huge city of *Chaturmukha Brahma* is there, which is spread across fourteen thousand *yojanaas*.

Sri Vishnu Puraana, Amsha 2, Chapter 2, Shloka 32:

*Tasyaah samantatah cha ashtou dishaasu vidishaasu cha |
Indraadi lokapaalaanaam prakyaataah pravaaraah purah ||*

All around that *Brahmapuri*, in all the directions, and in between directions, the cities of Indra and devataas are located, in all eight directions.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 33:

*Vishnu paada vinishkraantaa plaavayitvaa indumandalam |
Samantaah brahmanah puryaam gangaa patati vai divah ||*

River *Gangaa*, which starts from the Lotus feet of Lord *Sri Mahaa Vishnu*, after flowing through the *Chandra Mandala*, from the *antariksha*, *Gangaa* falls flowing all around the *Brahmapuri*.

Sri Engal Aalwaan's Commentary:

*Vishnu paada vinishkraanta iti | Divah - aakaashaat | Jyotishchaka bhraamaka
pravaaha anilena chaturdhaa vibhaktaa brahmapuryaa bahih chaturdikshu
merushrungeshu patati | Tathaa aaha vaayuh * Vibhajyamaana salilaa taijasena
anilena saa | Meroh antara kooteshu nipapaata chaturshu api || iti |*

Divah means from the skies. Around the *Brahmapuri*, in all four directions, it falls on the *parvata*, driven by the winds. In *Vaayu Puraana*, it is given that it is being divided by the *Taijasa* winds. Around *Meru*, it falls into four streams.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 34:

*Saa tatra patitaa dikshu chaturdhaa pratipadyate |
Seetaa cha alakanandaa cha chakshurbhadraa cha vai kramaat ||*

When *Gangaa* falls, it gets divided into four streams. They are called *Seethaa*, *Alakanandaa*, *Chakshu* and *Bhadraa*.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 35:

*Poorvena shailaat shailam tu seetaa yaati antarikshagaa |
Tatah cha poorva varshena bhadraashvena eti saa arnavam ||*

These four streams, where all they fall, and where they merge, is told. On the Eastern direction, flowing through the skies from mountain to mountain, one stream of *Ganga* called *Seethaa*, reaches *Bhadraashva*, a city located on the Eastern side, and then merge into the ocean.

Sri Engal Aalwaan's Commentary:

*Poorvena iti | Shailaat shailam iti atra kramo ukto vaayuh * Sheetaambu
shikhara bhrashthaa kumunje varaparvate | Nipapaata mahaabhaagaa tasmaat
api kuraryagam | Tasmaat maalyavatam shailam, iti upakramya * evam shaila
sahasraani daarayantee mahaanadee | Nipapaata tadaa seetaa jathare siddhi
sevite || Tasmaat upagataa shailam devakootam taranginee || ityaadi |*

In *Vaayu Puraana*, it is told as to which are the mountains it flows through. Having fallen from the *Sheetaambu* mountain, it falls on *Kumunja*, from there, it goes

to *Kurari*, then to *Maalyavaan* mountain, this huge river, breaking through thousands of mountains, it finally falls on *Jathara* mountain, where all the *siddhaas* are living. Then it reaches *Devakoota* mountain. The order in which it flows is told in the *Vaayu Puraana*, as quoted here.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 36:

*Tathaa eva alakanandaa api dakshinena etya bhaaratam |
Prayaati saagaram bhootvaa sapta bhedaa mahaa mune ||*

In a similar way, the *Alakanandaa* river, which is one part of *Gangaa*, flows in the Southern direction, reaches *Bhaarata*, divides into seven streams, and then reaches the ocean.

Sri Engal Aalwaan's Commentary:

*Tathaa eva iti | Alakanandaam cha adhikrutya * Hemakootaat tu kailaasam
devaa aavaasam tato api cha | Himavat uttamanadee nipapaata shilocchaye | |
ityaadi | * Kailaaso himavaan cha eva maryaadaa parvatou ubhou * iti vaayu
ukteh | Gandhamaadanasya himavat paadaadritvaat himavat shabdena uktih |*

Vaayu Puraana is quoted here. From there, it goes to *Kailaasa* and then to *Devaavaasa*, where *Devaas* live. *Kailaasa* and *Himavaan* are the mountains forming the boundary. *Gandhamaadana* mountain is at the end of the *Himavaan* mountain, it is told as *Himavaan* itself.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 37:

*Chakshuh cha paschima gireen ateetya sakalaamstatah |
Paschimam ketumaalaakhyam varsham gatvaa eti saagaram ||*

The third stream is called *Chakshu*, crosses through the Western mountains, flows through *Ketumaala* country, and then reaches the ocean.

Sri Engal Aalwaan's Commentary:

*Chakshuh iti | Chakshuh prakarane * Vaidooryaat kapilam shailam kapilaat
gandhamaadanam | Evam shaila sahasraani paarayantee mahaanadee | iti
antena nishadham api atra samsoochya * Paariyaatre mahaa shaile nipapaata
aashugaaminee * ityaadi uktam |*

Reaches *Vaidoorya*, *Kapila*, *Gandhamaadana* mountains. In this way, crossing through thousands of mountains, *Nishadha* also, finally goes and falls on *Paariyaatra* mountain.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 38:

*Bhadraa tathaa uttaragireen Uttaraam cha tathaa kuroon |
Ateetya Uttaram ambhodhim samabhyeti mahaa mune ||*

The fourth stream, *Bhadraa*, crosses through the Northern mountains, and then *Uttara Kuru Varsha* country, and goes and reaches the ocean.

Sri Engal Aalwaan's Commentary:

*Bhadraa iti | Bhadraam prakrutya * Trishrungam shrunga kalilam maryaadaa parvatam gataa | Trishrungatah paribhrashtaa jaarudhim parvatam gataa | ityaadi | Bhaarata varshe alakanandaa bhedaah sapta maatsya uktaah * Nalinee hlaadinee cha eva paavanee praachagaah trayah | Seetaa chakshuh cha sindhuh cha tisraah taa vai prateechyagaah | | Saptamee tu anvagaat gangaa dakshinena bhageeratham | | iti |*

Crosses over Trishruna, Jaarudhi. In Matsya Puraana, it is said that Alakanandaa divides into seven streams, in the Bhaarata varsha - Nalinee, Hlaadinee, Paavanee are the three streams which flow towards east; Seethaa, Chakshu, Sindhu are the three streams flowing towards west; the seventh one flows in the southern direction, and is Bhageeratha.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 39:

Aaneela nishadhaayaamou maalyavat gandhamaadanou | Tayoh madhyagato meruh karnikaakaara samsthitah | |

Maalyavaan and Gandhamaadana mountains, are spread from Neela parvata to Nishadha parvata. In between Meru is looking like a kosha, seed cup.

Sri Engal Aalwaan's Commentary:

*Aneela iti | Poorvam kesaresu uktou maalayavat gandhamaadanou bhadraashva ketumaala varsha parvatou dakshina uttarou chatushtrimshat sahasraayaamou | Atra vaayuh * Chatushtrimshat sahasraani gandhamaadana parvatah | Udak dakshinatah cha eva aaneelanishadhaa yatah | Chatushtrimshat sahasraani parivruddho maheetalam | Sahasram avagaadhah cha taavat eva cha vismrutah | | Poorvena maalyavaan shailah tat pramaanah prakeertitah | | iti |*

Earlier, it was told in the kesaraachalaas, Maalyavaan and Gandhamaadana, that they are spreading from south to north, for 34000 yojanaas. 34000 yojanaas is the expanse of Gandhamaadana parvata, from south to north, starting from Neela to Nishadha; its height is 34000 yojanaas, it is 1000 yojanaas inside, and its spread is also 1000 yojanaas. On the eastern side, Maalyavaan mountain is also of the same measure. This is told in Matsya Puraana.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 40:

Bhaarataah ketumaalaah cha bhadraashvaah kuravah tathaa | Patraani lokapadmasya maryaadaa shaila baahyatah | |

This shloka was quoted earlier in the commentary. There are four countries - Bhaarata, Ketumaala, Bhadraashva, Kuru. These are located beyond the bounding mountains. They are looking like petals of a lotus.

Sri Engal Aalwaan's Commentary:

Bhaaratah iti | Maryaadaa shaila baahyata iti | Maryaadaadrayo ashtou jatharaadyaah, tebhyo bahih bhadraashvaadeeni chatuh patraani | Tesu cha

maryaadaadrishu maalyavatah praachyaam jatharah, tat praachyaam devakootah, evam himavato dakshinatah kailaasaah tato gandhamaadanah, tou cha himavat samaayaamou; tathaa gandhamaadana varshaadreh paschimo nishadhah, tat bahih paariyaatrah, evam shrungina uttaratah trishrunga tato jaarudhih | Atra arthe praak darshito vaayu ukta gangaa pravaaha kramah pramaanam |

Maryaada means the boundary of an area. *Maryaadaa parvata* means the mountains forming the boundary, border, limits of a country. There are eight mountains forming the boundary - *Jathara* and others. Beyond these *maryaadaa* mountains, *Bhadraashva* and four *patraas* are located. Among those *maryaadaa* mountains, bounding mountains, to the east of *Maalyavaan* mountain, there is *Jathara*. To the east of *Jathara*, is *Devakoota*. In the same way, to the south of *Himavaan* is *Kailaasa*, then *Gandhamaadana*. *Kailaasa* and *Gandhamaadana* are spread across the same area as *Himavaan*. On the western side of *Gandhamaadana* is *Nishadha*. After that is *Paariyaatra*. There is *Trishrunga* to the north of that, and then *Jaarudhi* to its north. The mountains through which *Gangaa* passes through was told in the *Vaayu Puraana*. This is according to that.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 41:

Jatharo hemakootascha maryaadaa parvatou ubhou |

Tou dakshinottaraayaamou aneelanisadhaayatou ||

Jathara and *Hemakoota* are the two mountains at the boundary. From south to north, they are spread across, from *Neela* mountain to *Nishadha* mountain.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 42:

Gandhamaadana kailaasou poorvavat chaayatou ubhou |

Asheeti yojanaayaamou arnava antarvyavasthitou ||

Gandhamaadana and *Kailaasa* are to the east, 80 *yojanaas*, they are located inside the ocean.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 43:

Nishadhah pariyaatrah cha maryaadaa parvatou ubhou |

Meroh paschima dik bhaage yathaa poorve yathaa sthitou ||

Nishadha and *Paariyaatra* are *maryaadaa parvataas*, mountains forming the boundary, are located on the western side, just as there are mountains on the eastern side.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 44:

Trishrunga jaarudhih cha eva uttare varsha parvatou |

Poorvavat chaayatou etou arnavaantarvyavasthitou ||

Trishrunga and *Jaarudhi* are the two *parvataas* on the northern side. Just like on the eastern side, they are also spread across in the same measure, and are located inside the ocean.

[Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 45:](#)

Iti ete munivarya uktaa maryaadaa parvataah tava |

Jatharaadyaah sthitaah meroh teshaam dvou dvou chaturdisham ||

I have told you, O Maitreya, about the mountains which form the boundaries of the various countries, Jathara and others, which are there. On all the four directions of Meru, two mountains each are located.

[Sri Engal Aalwaan's Commentary:](#)

Itiyeta iti | Ete jatharaadyaa maryaadaaparvataa uktaah | Meroh chaturdisham

patra mooleshu eshaam dvou dvou sthitou tou uktou |

Jathara and other maryaadaa parvataas were told. At the bottom of the patra, two mountains each are located in the four directions. Patra means, like the petals of a lotus.

[Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 46:](#)

Meroh chaturdisham ye tu proktaah kesara parvataah |

Sheetaadyaah cha mune teshaam ateeva hi manoramaah |

Shailaanaama antare dronyah siddha chaarana sevitaah ||

On all the four sides of Meru, the kesara parvataas were told. Sheeta and others, the kesara parvataas which were told, they are all very beautiful places. In these Sheeta and other mountains, there are very beautiful ponds which are there, in between mountains, where siddhaas and charanaas live.

[Sri Engal Aalwaan's Commentary:](#)

*Meroh iti | Drounyah pushkarinyah * Shree saras taamraparnam cha kesaram*

ramanee tathaa ityaadyaah | Avaapta ashtaguna aishvaryaah siddhaah;

chaaranaah deva gaayakaah |

Droni means pushkarini. Siddhaas are those who have ashta aishwarya -

Animaa mahimaa chaiva garima laghimaa tathaa |

Praaptih praakaamyam eeshatvam vashitvam cha ashta siddhayah ||

They attain various siddhis through yoga. They can become very minute, very big, etc. Those who have attained them are called siddhaas. Chaaranaas are singers among gods.

The pushkarinis are told - Shree saras, Tamraparna, Kesara, Ramanee, etc.

Here siddhaas and chaaranaas live.

[Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 47:](#)

Suramyaani tathaa taas kaanaanaani puraani cha |

Lakshmee vishnu agni sooryaa aadi devaanaam munisattama |

Taasu aayatana varyaani jushtaani vara kinnaraih ||

There, very beautiful cities and forests are there, where sacred temples are built

for Lakshmi, Vishnu, Agni, Surya, and the other devataas. They are all worshipped there by kinnaraas.

Sri Engal Aalwaan's Commentary:

*Suramyaani iti | Kaananaani * Shreevanam kimshuka vanam nalam cha panasam tathaa ityaadeeni puraani * Himachitram bhoota vanam brahma paarshvam sunaabhakam ityaadeeni |*

Shreevana, Kimshukavana, Nala, Panasa are the forests. Cities are Himachitram, Bhootavana, Brahmapaarshva, Sunaabhaka, etc.

Sri Vishnu Puraana, Amsha 2, Chapter 2, Shloka 48:

*Gandharva yaksha rakshaamsi tathaa daiteya daanavaah |
Kreedanti taasU ramyaasu shailadroneeshu aharnisham | |*

In these beautiful ponds which are there in between mountains, Gandharvaas, Yakshaas, Rakshas, Daityaas and Daanavaas, live and sport there day and night.

Sri Vishnu Puraana, Amsha 2, Chapter 2, Shloka 49:

*Bhoumaa hi ete smrutaah svargaa dharminaam aalayaa mune |
Na eteshu paapa karmaano yaanti janma shataih api | |*

These are known to be the svarga of the earth, heavens of the earth. Where all the people who follow the path of dharma, live there. Those who have committed sins, cannot live here even after hundreds of births; they do not get to be born in such places.

Sri Vishnu Puraana, Amsha 2, Chapter 2, Shloka 50:

*Bhadraashve bhagavaan vishnuh aaste hayashiraa dvija |
Varaahah ketumaale tu bhaarate koorma roopa dhruk | |*

In Bhadraashva varsha, Bhagavaan Mahaa Vishnu is present in the form of Hayagreeva. In Ketumaala varsha, He is present in the form of Varaaha, and in Bhaarata, He is present in the form of Koorma.

Sri Vishnu Puraana, Amsha 2, Chapter 2, Shloka 51:

*Matsya roopah cha govindah kurushu aaste sanaatanah |
Vishva roopena sarvatra sarvah sarveshvaro harih | |*

And Sanaatana Govinda is present in the form of Matsya, in Kuru varsha. Though He is present in these forms in the four varshaas, He is present everywhere, and everything is Him only; everywhere He is present in the form of Vishvaroopaa. The entire world, Vishva, itself is His form.

Sri Vishnu Puraana, Amsha 2, Chapter 2, Shloka 52:

Sarvasya aadhaarabhootou asou maitreya aaste akhila aatmakah | |

Everything is Bhagavat aatmaka. He is controller of everything and supporter of everything.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 53:

Yaani kimpurusha aadeeni varshaani ashtou mahaamune |

Na teshu shoko na aayaaso na udvegah kshut bhaya aadikam ||

Kimpurusha and the eight countries told earlier, O great sage *Maitreya*, people who live there do not have grief, do not get tired, they don't get stressed or agitated, don't get anxiety, don't have any hunger, no fear.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 54:

Svasthaah prajaah niraatankaah sarva dukha vivarjitaah |

Dasha dvaadasha varshaanaam sahasraani sthira aayushah ||

Without any fear or anxiety, they live there very happily, having got rid of all the grief and sorrow. They live for ten or twelve thousand years.

Sri Engal Aalwaan's Commentary:

Svasthaah iti | Dasha dvaadasha iti aniyama uktih laingaadi uktam sthaana visheshaat chaturdasha sahasra paryantam aayuh sthitim lakshayati |

It can be anything - ten or twelve - in the *Lainga Puraana*, it is told that it is actually up to fourteen thousand years.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 55:

Na teshu varshate devo bhoumaani ambhaamsi teshu vai |

Kruta treta aadikaa na eva teshu sthaaneshu kalpanaa ||

At that place, gods do not provide rains, there is no rains there; water in the earth is always there. In these places, these eight countries, there is no distinction of *Kruta yuga*, *Treta yuga*, and others.

Distinctions of *Kruta*, *Treta* come when *dharmaas* are being implemented. When all the time the people are like this - without grief, anxiety, fear, etc., and they live for fourteen thousand years, there is no division of *Kruta*, *Treta*, etc.

Sri Vishnu Puraana, Amsa 2, Chapter 2, Shloka 56:

Sarveshu eteshu varsheshu sapta sapta kulaachalaah |

Nadyah cha shatashah tebhayah prasootaa yaa dvijottama ||

In all these countries, *Kimpurusha* and others, seven *kulaachalaas* are there, there are hundreds of rivers.

This is the greatness of *Kimpurusha* and other countries.

This concludes the Chapter Two.

|| Iti Sri Vishnu Puraane Dviteeye Amshe Dviteeyo Adhyaayah ||

*|| Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Dviteeye Amshe
Dviteeyo Adhyaayah ||*

|| *Atha Triteeyo Adhyaayah* ||

Bhaarata Varsha

Now, the Chapter Three.

Sri Vishnu Puraana, Amsa 2, Chapter 3, Shloka 1:

Sri Paraasharah -

Uttaram yat samudrasya himaadreh cha eva dakshinam |

Varsham tat bhaaratam naama bhaaratee yatra santatih ||

Sri Paraasharah - To the north of the ocean, and to the south of the *Himavaan* parvata, the place, *varsha* is called *Bhaarata varsha*. All are *Bhaarateeyaas*.

Sri Engal Aalwaan's Commentary:

Uttaram iti | Samudrasya puraatanasya na tu sagara suta khaatasya |

Bhaaratee bharatasya raajnyah sambandhinee |

Samudra is existing for a long time; it is not the one formed by the digging by *Sagara's* sons. *Bhaaratee* means related to King *Bharata*.

Sri Vishnu Puraana, Amsa 2, Chapter 3, Shloka 2:

Nava yojana saahasro vistaaro asya mahaamune |

Karma bhoomih iyam svargam apavargam cha gacchataam ||

Nine thousand *yojanaas* is the expanse of this *Bhaarata varsha*. Those who want to attain *svarga* (heavens), and *apavarga* (liberation, *moksha*), this *Bhaarata varsha* is the place where they can perform the suitable *karmaas*, and attain those fruits. This is the *karma bhoomi*.

Sri Engal Aalwaan's Commentary:

Nava yojana iti | Vistaarah dakshina uttaratah; aayaamah tu hjimavat paarshve himavataa samah, dakshinato dakshinatah kinchit kinchit nyoona |

9000 *yojanaas* is the spread from south to north. At the bottom of the *Himavaan* mountain, the breadth is the same as *Himavaan* mountain. As you go down towards south, it gets lesser and lesser; so it is tapering down.

Sri Vishnu Puraana, Amsa 2, Chapter 3, Shloka 3:

Mahendro malayah sahyah shuktimaan ruksha parvatah |

Vindhyah cha paariyaatrah cha sapta atra kula parvataah ||

The *sapta kula parvataas* which are told are *Mahendra*, *Malaya*, *Sahyaadri*, *Shuktimaan*, *Ruksha*, *Vindhya*, *Paariyaatra*.

Sri Vishnu Puraana, Amsha 2, Chapter 3, Shloka 4:

*Atah sampraapyate svargo muktim asmaat prayaanti cha |
Tiryaktvam narakam cha api yaanti atah purushaa mune ||*

From the *Bhaarata varsha*, people attain heavens, they also get liberated, attain *mukti*. They also attain lower births like animals, they also got to hell. People attain these various fruits from here.

Sri Engal Aalwaan's Commentary:

*Ata iti | Ato muktim prayaanti cha iti vachanam asmin bhaarata varshe mukti
syaat iti etaavat vaktum; na tu anyatra nisheddhum; karma bhoomeh anyatra
api brahma vidyaa saadhyasya mokshasya upapatteh | Sootra kaarena *
Taduparyapi ityaadinaa sootrena devaadeenaam api brahma vidyaa
adhikaarasya uktatvaat |*

In this *Bhaarata varsha*, people can perform suitable *karmaas* and attain liberation. It is said that they can attain *moksha* from *Bhaarata varsha*. Does not mean that anyone who has to attain *moksha* has to be born here, and then only attain *moksha*. It does not negate people attaining *moksha* in other places, but this is told to highlight the greatness of *Bhaarata varsha*. Even in other places which are not said to be *karma bhoomi*, in order to attain *moksha*, one has to practice *Brahma vidyaa*; this *Brahma vidyaa* can be practiced even in other places. Even *devataas* are eligible for adopting *Brahma vidyaa*, and can attain *moksha*; this is established clearly in the *Brahma Sutraas*, as told by *Sootra kaara Baadaraayana*. People in other *lokaas* can also attain *moksha*, it is told; because they have a desire to attain, they have the capability to do *Brahma vidyaa*, so it is possible for them also; they also have *adhikaara* for *Brahma vidyaa*.

Sri Vishnu Puraana, Amsha 2, Chapter 3, Shloka 5:

*Itah svargah cha mokshah cha madhyam cha antah cha gamyate |
Na khalu anyatra martyaanaam karma bhoomou vidheeyate ||*

First it is told heaven and liberation, then it is told that *madhyam* (*antariksha*, various *lokaas*) and *anta* (*naraka*) are the places they can attain. Is it not well known that in other places, for humans, *karma* is not ordained.

Sri Engal Aalwaan's Commentary:

*Uktam artham upapaadayati ita ityaadinaa | Madhyam antariksha aadi | Antah
narakah | Poorvam phalavachanam, atra tat aadhaara loka vachanam iti
apunarukti | Na khalu ityaadi | Khalu shabdah (hetou) prasiddha parah |
Anyatra bhoomou kimpurusha aadi varsha ashtake pushkara dveepe cha karma
na vidyate | Arthaat na nishpadyate cha | Plaksha aadi dveepa panchake tu
aapavargika itara karma na vidheeyate; aapavargika karmaanaam tatra api
anushthaana ukteh; * Yathoktakarmakartrutvaat svaadhikaara kshayaaya te |
Yajantah kshapayanti ugram adhikaaram phala pradam || iti
vakshyamaanatvaat | * Daanaani cha atra deeyante para loka artham aadaraat*

*** iti ukteh bharata vishayatvaat cha |**

What was told in the earlier *shloka* is justified here. *Svarga* and *moksha* are the fruits directly told. *Madhyam* means those worlds in the middle, *antariksha*. *Anta* is the world which are below, *naraka* and other places. What was told earlier that there is no *Kruta*, *Tretaa yugaas* in *Kimpurusha* and the eight countries, and *Pushkara dveepa* also, *karma* is not ordained. *Karma* is not negated also. One can follow *karma* if required, but it is not ordained like in *Bhaarata varsha*. In *Plaksha* and five islands, *karmaas* required for attaining fruits other than *moksha* are not ordained. In *Plaksha* and five *dveepaas*, the *karmaas* which are required for attaining *moksha*, are being performed there. It is going to be told later, when performing *karmaas* which are as told, according to the *punya* done earlier, they are given positions like *Vasishta* and others, they are called *aadhikaarika purushas*. It is asked about why *Vasishta* did not do *deha avasaana prapatti*, and attain *moksha*; they are *aadhikaarika purushaas*, they have performed much *punya*, and have been put in that position by *Paramaatman* in order to perform certain things, and also guide the people of the world. In order to spend the *adhikaara*, to exhaust it so that they can attain *moksha*, and also performing the *yaagaas*, etc., they get rid of all the remaining *karmaas* there. In *Plaksha* and other *dveepaas*, they also do *daana*, is also told.

Apavarga means *moksha*. *Dharma*, *artha*, *kaama* is one, and *apavarga* is the other.

Sri Vishnu Puraana, Amsha 2, Chapter 3, Shloka 6:

Bhaaratasya asya varshasya nava bhedaan nishaamaya |

Indradveepah kasheruh cha taamraparno gabhastimaan ||

In the *Bhaarata varsha*, there are nine divisions. *Indradveepa*, *Kasheru*, *Taamraparna*, *Gabhastimaan*, ...

Sri Engal Aalwaan's Commentary:

Bhaaratasya ityaadi | Samudra velaam aarabhya himavat antam indradveepa aadyaa madhye madhye sagara suta khaata antaritaah sahasra yojana vistaaraah bhaarata varsha antara dveepaah nava; tena saagara samvrutatvam navaanaam, na tu ekasyaiva asya navamasya bhaarataakhyasya; * Bhaaratasya asya varshasya nava bhedaan nibodhata | Saagara antaritaa jnyeyaa te tvagamyaah parasparam || iti vaayu ukteh ||

Starting from the banks of the ocean, till the *Himavaan* mountain, various *dveepaas* are located, based on the digging of the earth by the sons of *Sagara* in order to find the horse of the *yaaga*, these islands were formed when they dug like that, they are of thousands of *yojanaas* in expanse; there are nine islands in the *Bhaarata varsha*, all these nine are surrounded by ocean, not just the ninth one called *Bhaarata*. In the *Vaayu Puraana*, it is mentioned that all of them are surrounded by ocean.

Sri Vishnu Puraana, Amsa 2, Chapter 3, Shloka 7:

*Naaga dveepah tathaa soumyo gaandharva tu atha vaarunah |
Ayam tu navamah teshaam dveepah saagara samvrutah | |*

... Naagadveepa, Soumya, Gaandharva, Vaaruna, ninth one is called Dveepa itself - this is actually the Bharata khanda, which is surrounded by oceans.

In sankalpa, we say Bhaarata varshe, Bharata khande; this Bharata khanda is told as Dveepah.

Sri Engal Aalwaan's Commentary:

*Naaga dveepah iti | Ayam tu dveepo bhaarataakhyah | Tat uktam vaaraahe *
Indrah kasheruh taamra varno gabhastimaan naagah soumyo gaandharvo
vaaruno bhaaratah cha, iti | Saagara samvrutaa iti vaa paathah |*

Dveepa stands for Bharata khanda. In the Varaaha Puraana, it is clearly mentioned that Indra, Kasheru, Taamraparna, Gabhastimaan, Naaga, Soumya, Gandharva, Vaaruna and Bhaarata, are the nine parts of Bhaarata varsha.

Sri Vishnu Puraana, Amsa 2, Chapter 3, Shloka 8:

*Yojanaanaam sahasram tu dveepo ayam dakshina uttaraat |
Poorve kiraataa yasya ante paschime yavanaah sthitaah | |*

From south to north, 1000 yojanaas is the expanse of this dveepa, Bharata khanda. In the eastern direction, Kiraataas are there, and in the west, Yavanaas are there.

Sri Vishnu Puraana, Amsa 2, Chapter 3, Shloka 9:

*Brahmanaah kshatriyaah vaishyaah madhye shoodraah cha bhaagashah |
Ijya aayudha vanijya aadyaih vartayanto vyavasthitaah | |*

In the middle, Braahmanaas, Kshatriyaas, Vaishyaas and Shoodraas are there. They are engaged in their daily living, for which they do yaagaas (for Braahmanaas), with weapons (for Kshatriyaas), business (for Vaishyaas), and others.

Sri Vishnu Puraana, Amsa 2, Chapter 3, Shloka 10:

*Shatadru chandrabhaaga aadyaah himavat paada nirgataah |
Veda smruti mukha aadyaah cha paariyaatra udbhavaa mune | |*

The various rivers flowing from the mountains are told here. Shatadru, Chandrabhaaga, rivers start out flowing from the base of Himavaan. From the Paariyaatraa mountain, Veda, Smruti, rivers start.

Sri Vishnu Puraana, Amsa 2, Chapter 3, Shloka 11:

*Narmadaa surasaadyaah cha nadyo vindyaadri nirgataah |
Taapee payoshnee nirvindhyaah pramukhaa rukshasambhavaah | |*

From Vindyaadri, Narmadaa, Surasaadyaa, are born. From the Rukshaa mountain, Taapee, Payoshnee, Nirvindhya, rivers start.

Sri Vishnu Puraana, Amsha 2, Chapter 3, Shloka 12:

*Godaavaree bheemarathee krushnavenee aadikaah tathaa |
Sahya paada udbhavaah nadyaah smrutaah paapa bhayaapahaah | |*

Godaavaree, Bheemarathee, Krushnavenee, rivers are starting from Sahyaadri. These rivers purify, and people who take bath in them get rid of fear of sins.

Sri Vishnu Puraana, Amsha 2, Chapter 3, Shloka 13:

*Krutamaalaa taamraparnee pramukhaa malaya udbhavaah |
Trisaamaa charshikulyaadyaa mahendra prabhavaah smrutaah | |*

From the Malaya mountain, Krutamaalaa, Taamraparnee rivers are flowing out.
From Mahendra parvata, Trisaamaa, Charshikulyaa rivers flow.

Sri Vishnu Puraana, Amsha 2, Chapter 3, Shloka 14:

*Rushikulyaah (Aaryakulyaah) kumaaraadyaah shuktimat paada sambhavaah |
Aasaam nadi upanadyah cha santi anyaaah cha sahasrashah | |*

From Shuktimaan, Rushikulyaa and Kumaara rivers start. For these rivers, there are thousands and thousands of smaller rivers.

Sri Vishnu Puraana, Amsha 2, Chapter 3, Shloka 15:

*Taasu ime kuru paanchaalaa madhya desha aadayo janaah |
Poorva desha aadikaah cha eva kaama roopa nivaasinah | |*

People who are living in the middle parts Kuru Paanchaala, the people living in the eastern side, people living in the Kaama roopa, ...

Sri Engal Aalwaan's Commentary:

Taasu iti | Kaama roopo deshah |

Sri Vishnu Puraana, Amsha 2, Chapter 3, Shloka 16:

*Pundraah kalingaa magadhaah dakshinaatyaah cha sarvashah |
Tathaa aparaantaah souraashtraah shooraabheeraah cha barbaraah | |*

... Pundraas, Kalingaas, Magadhaas, Dakshinaatyaas, Aparantaas, Souraashtraas, Shooraas, Aabheeraas, Barbaraas, ...

Sri Vishnu Puraana, Amsha 2, Chapter 3, Shloka 17:

*Kaarooshaah maalavaah cha eva paariyaatra nivaasinah |
Souveeraah saindhavaah hoonaah saalvaa kosalaavaasinah | |*

... Kaalooshaas, Maalavaas, those who live in Paariyaatraa, Souveeraas, Sandhavaas, Hoonaas, Saalvaas, people living in Kosala, ...

Sri Vishnu Puraana, Amsha 2, Chapter 3, Shloka 18:

*Maadraaraamaah tathaa ambaashthaah paaraseekaadayah tathaa |
Aasaam pibanti salilam vasanti saritaam sadaa |
Sameepato mahaabhaaga hrushta pushta jana aakulaah | |*

... *Maadraaraamaas, Ambashtaas, Paaraseekaas*, all these people, live near the rivers, and also consume the waters of these rivers, are well fed and nurtured, and are healthy and happy.

Sri Vishnu Puraana, Amsa 2, Chapter 3, Shloka 19:

*Chatvaari bhaarate varshe yuga anyatra mahaa mune |
Krutam tretaa dvaaparah cha kalih cha anyatra na kaschit | |*

In the *Bhaarata varsha*, these four *yugaas* are found - *Kruta*, *Tretaa*, *Dvaapara* and *Kali*; these are not seen in other places.

Sri Engal Aalwaan's Commentary:

Chatvaari iti | Chatvaari yugaani | Dharma paada vyavasthaa yuga vyavasthaa |

In *Kruta yuga*, dharma stands on all four legs. In *Tretaa yuga*, on three legs; *Dvaapara yuga* on two legs; and *Kali yuga* on one leg.

Sri Vishnu Puraana, Amsa 2, Chapter 3, Shloka 20:

*Tapah tapyanti munayo juhvate cha atra yajvanah |
Daanaani cha atra deeyante para lokaartham aadaraat | |*

The sages are engaged in *tapas*, those who perform the *yaagaas* are performing the *yaagaas*, people give *daanaas*, in order to get *paraloka*, *svarga*, *apavarga*.

The *munis* are engaged in *tapas*, those who perform the *yaagaas* are performing the *yaagaas*. In order to get *sadgati*, people give *daanaas*.

The greatness of *Bhaarata varsha* is going to be told next.

Sri Vishnu Puraana, Amsa 2, Chapter 3, Shloka 21:

*Purushaih yajnya purusho jamboodveepe sadaa ijjate |
Yajnyaih yajnyamayo vishnuh anyadveepeshu cha anyathaa | |*

All the time, in *Jamboo Dveepa*, the *purushaas* worship *Yajnya Purusha*, *Bhagavaan*. All the people worship *Vishnu* as *Yajnya Purusha* Himself, performing various *yajnyaas*. In other *dveepaas*, He is worshipped in different forms.

Veda says '*Yajnya vai vishnuh*'.

Sri Engal Aalwaan's Commentary:

*Purushaih ityaadi | Yajnya purushah vishnuh atra yajnya roopa ijjate |
Anyathaa soma vaayu aadi roopah |*

In other places, *Vishnus* worshipped as *Soma*, *Vaayu*, etc.

Sri Vishnu Puraana, Amsa 2, Chapter 3, Shloka 22:

*Atra api bhaaratam shreshtham jamboo dveepe mahaa mune |
Yato hi karmabhooh eshaa hi ato anyaa bhoga bhoomayah | |*

Even among all the places in this *Jamboo Dveepa*, *Bhaarata Varsha* is the most preferred and excellent one, because this is said to be *karma bhoomi*, whereas other places are said to be *bhoga bhoomis*, places of enjoyment.

Sri Vishnu Puraana, Amsa 2, Chapter 3, Shloka 23:

*Atra janma sahasraanaam sahasraih api sattama |
Kadaachit labhate jantuh maanushyam punya sanchayaat | |*

Why is it praised so much? Because thousands of thousands of births, accumulating a lot of *punya*, one gets to be born as a human in this *Bhaarata Varsha*. It is so difficult to be born as a human in *Bhaarata Varsha*.

Sri Vishnu Puraana, Amsa 2, Chapter 3, Shloka 24:

*Gaayanti devaah kila geetakaani dhanyaah tu te bhaarata te bhoomi bhaage |
Svarga apavarga aaspada maarga bhoote bhavanti bhooyah purushaah suratvaat | |*

This is the reason why the gods sing the praises of this land. Even gods, *devaas* sing praises of this land. Gods, *devaas* are talking among themselves that they have all attained *svarga*, due to some *punya karma* done; once this *punya* ends, they have to come back to this world, but nobody knows where who will be born. They say that whoever is born at the end of a term in *svarga* as *devataas*, after that term comes to an end, if they are born as humans in *Bhaarata varsha*, they are *dhanyaah*.

Sri Engal Aalwaan's Commentary:

*Gaayanti iti | Ye devaah suratvaat suratvaat anantaram tatra bhaarate
bhooyah purushaah manushyaah syu te dhanyaah |*

Once they enjoy the *svarga loka* as *devaas* because of their *punya*, after their term is over, they come back here, since this is *karma bhoomi*, they can perform *yajnyaas* and *yaagaas*, and they attain either *svarga* or *apavarga* from here. Even from *svarga*, they can attain *apavarga*, but because it is *bhoga bhoomi*, they will not get that kind of a desire to attain *moksha*. Here, it is easy, to perform *yaagas*, the means to attain *svarga* or *apavarga*. So, whoever is born in *Bhaarata Varsha* as humans are *dhanyaah*.

Sri Vishnu Puraana, Amsa 2, Chapter 3, Shloka 25:

*Karmaani asankalpita tat phalaani sanyasya vishnou paramaatma bhoote |
Avaapya taam karma maheem anante tasmin layam ye tu amalaah prayaanti | |*

Performing *karmaas* without any desire in fruits thereof, performing *karmaas* as *svayam prayojana*, *svasmai svayam eva kaarayati*, with *saatvika tyaaga*, giving up the desire for fruits, and offering it as worship at the Lotus Feet of *Vishnu*, *Paramaatman*, they go at the end of their term here, they go and attain *Vishnu* Himself, being purified completely, having got rid of all the *karma bandhaas*.

Sri Engal Aalwaan's Commentary:

Etat samarthayati karmaani iti | Atra api te dhanyaah iti anushangah |

This *shloka* justifies that they are *dhanyaah*.

Sri Vishnu Puraana, Amsa 2, Chapter 3, Shloka 26:

***Jaaneema na etat kva vayam vileene svargaprade karmani deha bandham |
Praasyaama dhanyaah khalu te manushyaah ye bhaarate na indriya vipra
heenaah | |***

Various *karmaas* have been performed because of which we attain some *punya*, and because of this, we have come to *svarga* and are enjoying there. When this ends, we have to go back, but we don't know where we have to go, nobody knows which is the next *janma*, where we are going to be born, and as what. Those who are born in *Bhaarata Varsha*, as humans, they have the sense organs which are capable of performing *karma yoga*, *dhyaana yoga*, capable of meditating on *Vishnu*, they are the ones who are blessed. They praise the people who are born in this *Bhaarata Varsha*, that they are verily blessed.

Sri Engal Aalwaan's Commentary:

***Jaaneema iti | Na indriya vipra heenaah karma dhyaana aadi yugya patu
karanaah |***

Sri Vishnu Puraana, Amsa 2, Chapter 3, Shloka 27:

***Navavarsham tu maitreya jamboo dweepam idam mayaa |
Laksha yojana vistaaram sankshepaat kathitam tava | |***

This *Jamboo Dweepa*, which is having an expanse of one lakh *yojanaas*, and consisting of nine continents, or regions, O *Maitreya*, I told you very briefly.

Sri Vishnu Puraana, Amsa 2, Chapter 3, Shloka 28:

***Jamboo dweepam samaavrutya laksha yojana vistarah |
Maitreya valayaakaarah sthitah kshaarodadhih bahih | |***

Surrounding the *Jamboo Dweepa*, for an expanse of one lakh *yojanaas*, O *Maitreya*, there is an ocean of salt water, all around like a ring, outside the *Jamboo Dweepa*, surrounding all around.

This concludes the Third Chapter of the Second *Amsa*.

| | Iti Sri Vishnu Puraane Dviteeye Amshe Triteeyo Adhyaayah | |

***| | Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Dviteeye Amshe
Triteeyo Adhyaayah | |***

|| *Atha Chaturtho Adhyaayah* ||

Dveepaas surrounding Jamboo Dveepa and Pushkara Dveepa

Now, the Fourth Chapter. *Sri Paraasharar* continues.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 1:

Sri Paraasharah -

Kshaarodena yathaa dveepo jamboo samjyo abhiveshtitah |

Samveshtya kshaaram udadhim plakshadveepah tathaa sthitah ||

Now, *Paraasharar* starts to explain to *Maitreya* about all the other *dveepaas* which are there around *Jamboo Dveepa*. Just like the island which is called *Jamboo Dveepa* is surrounded by the salt ocean, surrounding the salty ocean all around is the *Plaksha Dveepa*.

Sri Engal Aalwaan's Commentary:

Kshaarodena iti | Tathaa sthitah valayaakaaratvena sthitah |

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 2:

Jamboo dveepasya vistaarah shata saahasra sammitah |

Sa eva dviguno brahman plaksha dveepa udaahrutah ||

A hundred thousand *yojanaas* is the expanse of *Jamboo Dveepa*. Twice that is the expanse of *Plaksha Dveepa*.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 3:

Sapta medhaatitheh putraah plaksha dveepeshvarasya vai |

Jyeshthah shaantahayo naama shishirah tat anantarah ||

Medhatithi is the lord of the *Plaksha Dveepa* and he has seven children. The eldest is *Shaantahaya*, and the next is *Shishira*.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 4:

Sukhodayah tathaa aanandah shivah kshemaka eva cha |

Dhruvah cha saptamah teshaam plaksha dveepeshvaraa hi te ||

Next are *Sukhodaya*, *Aananda*, *Shiva*, *Kshemaka*. The seventh is *Dhruva*, and they are all kings of *Plaksha Dveepa*.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 5:

Poorvam shaantahayam varsham shishiram cha sukham tathaa |

Aanandam cha shivam cha eva kshemakam dhruvam eva cha ||

The names of the countries are the same as the sons - *Shantahaya*, *Shishira*, *Aananda*,

Shiva, Kshemaka, Dhruva.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 6:

**Maryaadaakaarakaah teshaam tathaa anye varsha parvataah |
Sapta eva teshaam naamaani shrunushva munisattama ||**

The names of the mountains forming the boundaries of these countries, they are also seven. O Maitreyar, listen to the names of those varsha parvataas. There are other varsha parvataas also.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 7:

**Gomedah cha eva chandrah cha naarado dundubhih tathaa |
Somakah sumanaah cha eva vaibhraajah cha eva saptamah ||**

Gomedha, Chandra, Naarada, Dundubhi, Somaka, Sumanaa, Vaibhraaja - are the seven varsha parvataas.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 8:

**Varshaachaleshu ramyeshu varshetveteshu cha anaghaah |
Vasanti deva gandharva sahitaah satatam prajaah ||**

In these varshaachalaas, mountains forming the border, which are very pleasant and beautiful places, people who are very pure, live along with devaas, gandharvaas, etc.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 9:

**Teshu punyaa janapadaah chiraah cha mriyate janah |
Naadhayo vyaadhayo vaapi sarva kaala sukham hi tat ||**

People who are there don't get any diseases of the body or the mind. There are very virtuous people who are always engaged in good deeds. They live for a long time. Always they are having sukha only.

Sri Engal Aalwaan's Commentary:

Teshu iti | Chiraat pancha sahasra abdha ante | Tat plaksha dveepam |

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 10:

**Teshaam nadyah tu sapta eva varshaanaam cha samudragaah |
Naamatah taah pravakshyaami shrutaah paapam haranti yaah ||**

There are seven rivers there, and they go and reach the ocean. I will tell you the names of those rivers. By mere listening to the names of the rivers itself, you will get lot of good, one gets rid of all the sins.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 11:

**Anutaptaah shikhee cha eva vipaashaa tridivaa aaklamaa |
Amrutaa sukrutaa cha eva saptaitaah tatra nimnagaah ||**

Anutaptaa, Shikhee, Vipashaa, Tridivaa, Aklamaa, Amrutaa, Sukrutaa are the seven rivers.

Sri Engal Aalwaan's Commentary:

Anutapta iti | Tridivaaklam iti paathah | Aklamaa tat aakhyaa panchamee nadee |

The name of the fifth river is *Aklamaa*.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 12:

*Ete shailaah tathaa nadyah pradhaanaah kathitaah tava |
Kshudra shailaah tathaa nadyah tatra santi sahasrashah |
Taah pibanti sadaa hrushtaa nadeerjanapadaah tu te ||*

I told you the prominent mountains and rivers which are there in that *Plaksha Dveepa*. There are thousands of other smaller rivers and mountains. The people who live there, drink the waters of those rivers, being very happy and living a peaceful life.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 13:

*Apasarpinee na teshaam vai na cha eva utsarpinee dvija |
Na tu eva asti yuga avasthaa teshu sthaaneshu saptasu ||*

There is no deterioration or gradual improvement in the state of the people; they are always happy and peaceful. There is no division of *yugaas*, there is always good dharma present there.

Sri Engal Aalwaan's Commentary:

*Apasarpinee iti | Apasarpinee dvaapara aadi kalyantam prajaanaam avaroha kramaat hraasa avasthaa | Utsarpinee kruta aadi treta antam aaroaha kramaat vruddhi avasthaa, * utsarpinee yugaardham paschaat apasarpinee yugaardham cha iti aaryabhata ukteh | Yugaavasthaa dharma paada vyavasthaa | Teshu plaksha dveepasya varsheshu |*

The state of the people does on deteriorating, starting with *Dvaapara* by the end of *Kali yuga*. Starting with *Kruta*, till the end of *Treta yuga*, there is a gradual increase in the state of the people. These are all not there here. *Aaryabhata* has told that *Utsarpinee* is one half of the *yuga*, and *Apasarpinee* is the other half of the *yuga*, this is of the *chaturyugaas*. In the countries of this *Plaksha Dveepa*, it is like this.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 14:

*Tretaayugasamah kaalah sarva daiva mahaa mate |
Plaksha dveepa aadishu brahman shaaka dveepa antikeshu vai ||*

All the time, it is as though it is in *Treta Yuga*. Whatever *dharmaas* are there in *Treta Yuga*, it is present at all times. Starting with *Plaksha Dveepa* till *Shaaka Dveepa*, this is true.

Sri Engal Aalwaan's Commentary:

Treta iti | Yugaadi krutyam tripaat dharmatvam satyaadimatvam cha

treতাasaamyam |

For *Treta yuga*, *dharma* stands in three legs. In *Kruta yuga*, it stands on all four legs. In *Dvaapara yuga*, it stands on two legs, and in *Kali yuga*, it stands on one leg.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 15:

Pancha varsha sahasraani janaah jeevanti anaamayaah |

Dharmaah pancha tathaa eteshu varna aashrama vibhaagashah ||

People live for five thousand years without any difficulty or diseases. There is a clear distinction of the *varna aashrama dharmaas*. All the five *dharmaas* are well established - *ahimsaa*, *satya*, *asteya*, *brahmacharya*, *aparigraha*.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 16:

Varnaah cha tatra chatvaarah taan nibodha vadaami te ||

There are four *varnaas*, and I am going to tell you about that.

Sri Engal Aalwaan's Commentary:

Varnaah tu iti | Tatra plaksha dveepe |

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 17:

Aaryakaah kuraraah cha eva vidishyaa bhaavinascha te |

Vipra kshatriya vaishyaah te shoodraah cha munisattama ||

Braahmanaas, *kshatriyaas*, *vaishyaas*, *shoodraas* are there. There is a class called *Aaryakaas* who are *Brahmins*, a class called *Kuraraas* who are *Kshatriyaas*; there are *Vidishyaas* who are *Vaishyaas*, and then *Bhaavinaas*.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 18:

Jamboo vruksha pramaanah tu tat madhye sumaahaan taruh |

Plakshah tat naama samjyo ayam plaksha dveepo dvijottama ||

There is one huge tree in the middle of this *Plaksha Dveepa*, which is of the same size as *Jamboo Vruksha* which was told earlier. The name of that tree is *Plaksha*; that *dveepa* also has got that name because of that huge tree.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 19:

Ijyate tatra bhagavaan taih varnaih aaryakaadibhih |

Somaroopee jagat srashtaa sarvah sarveshvaro harih ||

In that *Plaksha Dveepa*, *Bhagavaan Vishnu* is being worshipped by *Aaryaka* and all the people who are there, *Aaryaka* and others, through *yaagaas*. They worship *Vishnu* in the form of *Soma*, *Vishnu* who is none other than the creator of this world, who is everything, and who is Supreme Lord of all.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 20:

Plaksha dveepa pramaanena plaksha dveepah samaavrutah |

Tathaa eva ikshurasodena pariveshaanukaarinaa ||

Surrounding the *Plaksha Dveepa* and having the same measure as *Plaksha Dveepa*, is an ocean of sugarcane juice.

[Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 21:](#)

*Iti evam tava maitreya plaksha dveepa udaahrutah |
Samkshepena mayaa bhooyah shaalmalam me nishaamaya ||*

Thus, I have given you the description of *Plaksha Dveepa*. Now, I am going to tell you about the *Shaalmala Dveepa*.

[Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 22:](#)

*Shaalmalasya eeshvaro veero vapushmaan tat sutaan shrunu |
Tesdaam tu naama samjyanyaani sapta varshaani taani vai ||*

The king of *Shaalmala* is a valiant king called *Vapushmaan*. I am going to tell you about his sons who are seven. the countries also have the same name as the sons.

[Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 23:](#)

*Shveto atha haritah cha eva jeemooto rohita tathaa |
Vaidyuto maanasah cha eva suprabhah cha mahaamune ||*

Shveta, Harita, Jeemoota, Rohita, Vaidyuta, Maanasa, Suprabha are the seven sons.

[Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 24:](#)

*Shaalmalena samudro asou dveepena ikshu rasa udakah |
Vistaara dvigunenaatha sarvatah samvrutah sthitah ||*

This ocean of sugarcane juice is surrounded by *Shaalmala Dveepa*, and the expanse of *Shaalmala Dveepa* is twice that of the ocean, and it is present all around.

[Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 25:](#)

*Tatra api parvataah sapta vijnyeyaa ratna yonayah |
Varshaabhi vyanjakaa ye tu tathaa sapta cha nimnagaah ||*

There also, there are seven mountains, which are the source of gems, and they divide the countries. There are also seven rivers in the same way.

[Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 26:](#)

*Kumudah cha unnatah cha eva triteeyah cha balaahakah |
Drono yatra mahoushadhyah sa chaturtho maheedharah ||*

Kumuda, Unnata, and the third one is *Balaahaka*. Fourth one is *Drona*, where there are some great medicines.

[Sri Engal Aalwaan's Commentary:](#)

*Kumudah cha iti | Mahoushadhyah mruta sanjeevana aadyaah | Ayam
dronaadrihanumataa aaneetaah |*

Mruta sanjeevina and other herbal plants are there. *Dronaadri* was brought by *Hanumaan*.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 27:

***Kankah tu panchamah shashto mahishah saptamah tathaa |
Kakudmaan parvata varah sarit naamaani me shrunu | |***

Fifth one is *Kanka*. Sixth is *Mahisha*. The seventh one is the sacred mountain called *Kakudmaan*. Now, I am going to tell you the names of the rivers. Listen to me.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 28:

***Yonih toyaa vitrushnaa cha chandraa muktaa vimochanee |
Nivruttih saptamee taasaam smrutaah taah paapa shaantidaah | |***

If one remembers these rivers, all the sins get destroyed. They are called *Yoni*, *Toyaa*, *Vitrushnaa*, *Chandraa*, *Muktaa*, *Vimochanee*, *Nivrutti*. These are sacred and holy rivers.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 29:

***Shvetam cha haritam cha eva vaidyutam maanasam tathaa |
Jeemootam rohitam cha eva suprabham cha atishobhanam |
Sapta etaani tu varshaani chaaturvarnyaayutaani vai | |***

There are also seven countries, *Shveta*, *Harita*, *Vaidyuta*, *Maanasa*, *Jeemoota*, *Rohita*, and *Suprabha* which is very pleasant. Here, the four *varnaas* are well established.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 30:

***Shaalmale ye tu varnaah cha vasanti ete mahaamune |
Kapilaah cha arunaah peetaah krushnaah cha eva pruthak pruthak | |***

There live the people of four *varnaas* - *Kapilaas*, *Arunaas*, *Peetaas* and *Krushnaas*. These are the names of people who belong to the four classes of *Braahmanaas*, *Kshatriyaas*, *Vaishyaas*, *Shoodraas*.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 31:

***Braahmanaah kshatriyaah vaishyaah shoodraah cha eva yajanti tam |
Bhagavantam samah tasya vishnumaatmaanam avyayam |
Vaayubhootam makhah shreshthaih yajvano yajnya samsthitim | |***

These four classes do *upaasanaa* of *Bhagavaan*, through *yaagaas*, and *Bhagavaan* who is the inner controller of everything, immutable - they worship in the form of *Vaayu*; they worship in the form of *yaagaas*.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 32:

***Devaanaam atra saannidhyam ateeva sumanohare |
Shaalmaleeh sumahaan vruksho naamnaa nirvruti kaarakah | |***

Here, in this most beautiful place, *dveepa*, *Shaalmalee*, all the *devaas* are present all the time. There is a huge tree called *Shaalmalee*, all the time it gives a lot of happiness.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 33:

***Esha dveepah samudrena surodena samaavrutah |
Vistaaraat shaalmalasya eva samena tu samantatah | |***

This *Shaalmala dveepa* is surrounded by ocean of wine. The expanse of that ocean is equal to that of the *Shaalmala Dveepa*, and it is present all around.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 34:

***Surodah parivrutah kusha dveepena sarvatah |
Shaalmalasya tu vistaaraat dvigunena samantatah | |***

This ocean of wine is surrounded by *Kusha Dveepa*. Expanse of *Kusha Dveepa* is twice that of *Shaalmala Dveepa*.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 35:

Jyotishmatah kusha dveepe sapta putraan shrunushva taan | |

The king of *Kusha Dveepa* is *Jyotishmaan*, who has seven sons. I will tell you their names.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 36:

***Udbhido venumaan cha eva vairatho lambano dhrutih |
Prabhaakaro atha kapilah tat naamaa varsha paddhatih | |***

They are *Udbhida*, *Venumaan*, *Vairatha*, *Lambana*, *Dhruti*, *Prabhaakara*, *Kapila*. All the countries are named after them only.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 37:

***Tasmin vasanti manujaah saha daiteya daanavaih |
Tathaa eva deva gandharva yaksha kimpurusha aadayah | |***

There, humans live along with *Daiteyaas* and *Daanavaas*. *Devaas*, *Gandharvaas*, *Yakshaas*, *Kimpurushaas*, all of them live there.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 38:

***Varnaah tatra api chatvaaro nija anushtaana tat paraah |
Daminah shushminah snehaah mandehaah cha mahaa mune | |***

There also the four *varnaas* are present, and they are all the time established in performing their *nitya naimittika karmaas*. They are called *Damina*, *Shushmina*, *Sneha*, *Mandehaa*.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 39:

Braahmanaah kshatriyaah vaishyaah shoodraah cha anukrama uditaah | |

They are the classes of *Braahmana*, *Kshatriya*, *Vaishya*, *Shoodra*.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 40:

Yathaa ukta karma kartrutvaat sva ashikaara kshayaaya te |

*Tatra eva tvam kusha dveepe brahma roopam janaardanam |
Yajantah kshapayanti ugram adhikaaram phala pradam | |*

Here, all the four classes of people are engaged in ordained daily and occasional duties. They have to dispense the *Praarabdha karma* by experiencing it; so they perform the *karmaas* by performing their *varna aashrama dharmaas*, and exhaust this *praarabdha karma*, and then attain *moksha*. They worship *Mahaa Vishnu Janaardana*, who is in the form of *Brahma*. They exhaust all the *karmaas* which give fruits, by performing their duties.

Sri Engal Aalwaan's Commentary:

Yathaa ukta iti | Yathaa uktam karma nityam naimittikam cha | Sva adhikaara kshayaaya cha svasya aatma jnyaanena karmani adhikaaram vihita kainkaryam nivartayitum | Adhikaaram praak janmajam karma |

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 41:

*Vidrumo hemashailah cha hyutimaan pushapavaan tathaa |
Kusheshayo harih cha eva saptamo mandaraachalah | |*

In this *Kusha Dveepa*, there are seven *varshaachalaas*, mountains which are forming borders of the countries; they are called *Vidruma*, *Hemashaila*, *Hyutimaa*, *Pushapavaan*, *Kusheshaya*, *Hari*, *Mandaraachala*.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 42:

*Varshaachalaah tu sapta ete tatra dveepe mahaa mune |
Nadyah cha sapta taasaam tu shrunu naamaani anukramaat | |*

There are also seven rivers, I am going to tell your their names in order.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 43:

*Dhootapaapaa shivaa cha eva pavitraa sammatih tathaa |
Vidyudambhaa mahee cha anyaa sarva paapa haraah tu imaah | |*

Through these rivers, one can get rid of all their sins, these are very holy rivers. They are *Dhootapaapaa*, *Shivaa*, *Pavitraa*, *Sammata*, *Vidyut*, *Ambhaa*, *Mahee*.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 44:

*Anyaa sahasrashah tatra kshudra nadyah tathaa achalaah |
Kusha dveepe kushastambah samjyayaa tasya tat smrutam | |*

There are other thousands of smaller rivers and mountains there. There is a *Kusha Stambha*, a tuft of *Kusha*, *Darbhaa* grass. Because of that only, the *dveepa* has got that name.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 45:

*Tat pramaanena sa dveepo ghrutodena samaavrutah |
Ghrutodah cha samudro vai krouncha dveepena samvrutah | |*

This *Kusha Dveepa* is surrounded by ocean of ghee, which is also having same expanse

as that of *Kusha Dveepa*. This ocean of ghee is surrounded by *Krouncha Dveepa*.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 46:

*Krouncha dveepo mahaabhaaga shrooyataam cha aparo mahaan |
Kusha dveepasya vistaaraat dviguno yasya vistarah ||*

I am going to describe this great *Krouncha Dveepa* to you. Each *dveepa* is twice the size of the one which it is surrounding. *Krouncha Dveepa* is twice that of *Kusha Dveepa*.

Sri Engal Aalwaan's Commentary:

*Krouncha dveepa iti | Krouncha dveepe girih krounchah tasya naamnaa sa
uchyate * iti maatsye |*

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 47:

*Krouncha dveepe dyutimatah putraah tasya mahaatmanah |
Tat naamaani cha varshaani teshaam chakre maheepatih ||*

Dyutimaan's seven sons are there in *Krouncha Dveepa*. They are named the same as the countries.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 48:

*Kushalo mallagah cha ushnah peevaro atha andhakaarakah |
Munih cha dundubhih cha eva sapta ete tat sutaa mune ||*

The seven sons are *Kushala*, *Mallaga*, *Ushna*, *Peevara*, *Andhakaaraka*, *Muni*, *Dundubhi*.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 49:

*Tatra api deva gandharva sevitaah sumanoharaah |
Varshaachalaa mahaa buddhe teshaam naamaani me shrunu ||*

There are also many *varshaachalaas* which are very pleasant, where *devaas* and *gandharvaas* live. I am going to tell you their names.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 50:

*Krounchah cha vaamanah cha eva triteeyah cha andhakaarakah |
Chaturtho ratna shailah cha svaahinee haya sannibhah ||*

They are called *Krouncha*, *Vaamana*, third is *Andhakaaraka*, fourth is *Svaahinee* where gems are found and is of the form of a horse.

Sri Engal Aalwaan's Commentary:

Krouncha cha iti | Svaahinee haya sannibhah badabaamukhaabah |

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 51:

*Divaavrut panchamah cha atra tathaa anyah pundareekavaan |
Dundubhih cha mahaa shailo dvigunaah te paraspam |*

Dveepaa dveepeshu ye shailaa yathaa dveepeshu te tathaa ||

Fifth one is *Divaavrut*, next one is *Pundareekavaan*, *Dundubhi* is another big mountain. Each one is twice the size of the other, in order.

Sri Engal Aalwaan's Commentary:

Divaavrut iti | Dviguna ityaadi | Ye dveepaah dveepeshu sthitaah ye cha shailaah te paraspam uttarottaram dvigunaah poorvapoorvadveepebhyah uttarottara dveepaah dviguna vistaaraah, evam poorva poorva dveepa shailebhyah uttarottara dveepa shailaah dviguna vistaaraah | Yathaa dveepeshu tathaa iti | Dveepeshu yathaa yaavat maanam tathaa taavat maanaah te shailaah iti arthah | (Adya ayam arthah) Etat uktam bhavati - laksha samkhyam iti jamboo dveepe sthitaah shailaah dvi sahasra vistaaraah ubhayato abdhi sprushah, dvi lakshaadimite plakshaadou chatuh sahasra aadi vistaaraah abhito abdhisprusha iti |

All the *dveepaas*, and the mountains which are present in the *dveepaas* - the earlier mountains which were told - the later ones are twice the size of the earlier ones. Each one is twice of the previous one. Similarly for the mountains also. Those mountains which are present in the later *dveepa* are twice the size of those present in the earlier *dveepa*. One lakh *yojanaas* is the expanse of *Jamboo Dveepa*; the mountains which are there are two thousand *yojanaas*, and on either side, they are touching the ocean. Two lakh *yojanaas* is the expanse of *Plaksha Dveepa*, four thousand *yojanaas* is the expanse of the mountains, all around they are touching the ocean.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 52:

Varsheshu eteshu ramyeshu tathaa shaila vareshu cha |

Nivasanti niraatankaah saha deva ganaih prajaah ||

In all these sacred and pleasant places and mountains, people live along with the groups of *devaas*, without any fear.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 53:

Pushkaraah pushkalaah dhanyaah tishyaakhyaah cha mahaa mune |

Braahmanaah kshatriyaah vaishyaah shoodraah cha anukrama uditaah ||

Pushkaraas, Pushkalaas, Dhanyaas and Tishyaas are the names of the people who are *Braahmanaas, Kshatriyaas, Vaishyaas and Shoodraas*, in order.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 54:

Nadeeh maitreya te tatra yaah pibanti shrunushva taah |

Sapta pradhaanaah shatashah tathaa anyaaah kshudra nimnagaah ||

I will tell you about the rivers which are there, whose waters are drunk by these people. There are seven important ones, and there are hundreds of smaller ones.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 55:

*Gowree kumudvatee cha eva sandhyaa raatrih manojavaa |
Kshaantih cha pundareekaa cha sapta etaa varsha nimnagaah | |*

Gowree, Kumudvatee, Sandhyaa, Raatree, Manojavaa, Kshaanti, Pundraeekaa are the rivers.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 56:

*Tatra api vishnuh bhagavaan pushkaraadyaih janaardanaah |
Yaagaih rudra svaroopah cha ijjate yajnya sannidhou | |*

Here, Mahaavishnu is worshipped in the form of Rudra by these people Pushkaraas, Pushkalaas, Dhanyaas and Tishyaas. They worship Him through yaagaas.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 57:

*Krouncha dweepah samudrena dadhimandodakena cha |
Aavrutah sarvatah krouncha dweepa tulyena maanatah | |*

Krouncha Dweepa is surrounded by Dadhimandodaka, the essence of curd. The ocean is made of essence of curd. This is of the same expanse as Krouncha Dweepa.

Sri Engal Aalwaan's Commentary:

Krouncha dweepa iti | Dadhimandodaka dadhno mandah saarah, sa eva udakam yasya tena |

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 58:

*Dadhimandodakah cha api shaakadveepena samvrutah |
Krouncha dweepasya vistaaraat dvigunena mahaa mune | |*

This ocean of Dadhimanda is surrounded by Shaaka Dweepa. Its expanse is twice as that of Krouncha Dweepa.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 59:

*Shaaka dweepeshvarasya api bhavyasya sumahaatmanah |
Sapta eva tanayaah teshaam dadou varshaani sapta sah | |*

Shaaka Dweepa's king is Bhavya, very respected and excellent person, he had seven sons, and he gave the names of the countries also the same name.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 60:

*Jaladah cha kumaarah cha sukumaaro mareechakah |
Kusumaadah cha moudaakih saptamah cha mahaadrumah | |*

They are Jalada, Kumaara, Sukumaara, Mareechaka, Kusumaada, Moudaaki, seventh is Mahaadruma.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 61:

*Tat sanjnyaani eva tatra api sapta varshaani anukramaat |
Tatra api parvataah sapta varsha viccheda kaarinah | |*

The countries are having the same name. Here also, seven mountains are there, which

separate these seven countries.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 62:

*Poorvah tatra udayagirih jalaadhaarah tathaa aparah |
Tathaa raivatakah shyaamah tathaa eva aastagirih dvija |
Aambikeyah tathaa ramyah kesaree parvatottamah | |*

In the east, first, it is Udayagiri, after that is Jalaadhaara. Then Raivataka, Shyaama, Astagiri, Aambikeya, Kesari. The seventh one Kesari is very pleasant and excellent.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 63:

*Shaakah tatra mahaa vrukshah siddha gandharva sevitah |
Yatpatravaata samsparshaat aahlaado jaayate parah | |*

There is a huge tree called Shaaka tree, which is used by the Siddhaas, Gandharvaas, etc. Taking in the fragrance of the leaves of this tree, causes a lot of pleasant feeling and joy to people who are living around that.

Sri Engal Aalwaan's Commentary:

*Shaaka iti | Khara mrudu sparsha ubhaya paarshva parno vruksha visheshah
shaakhah |*

It has leaves which are rough on one side, and soft on the other.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 64:

*Tatra punyaah janapadaah chaaturvarnya samanvitaah |
Nadyah cha atra mahaa punyaah sarva paapa bhayaapahaah | |*

There are people who are very virtuous, the four varnaas are established there, very holy and sacred; they can get rid of all their sins, and fear of sins will never touch one who lives near the waters.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 65:

*Sukumaaree kumaaree cha nalinee dhenukaa cha yaa |
Ikshu cha venuka cha eva gabhastih saptamee tathaa | |*

The names of those rivers are Sukumaaree, Kumaaree, Nalinee, Dhenukaa, Ikshu, Venukaa, Gabhasti.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 66:

*Anyaaah cha shatashah tatra kshudra nadyo mahaa mune |
Maheedharaah tathaa santi shatasho atha sahasrashah | |*

There are other thousands of smaller rivers, and mountains.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 67:

*Taam pibanti mudaa yuktaa jalaadaadishu ye sthitaah |
Varsheshu te janapadaah svargaat abhyetya medineem | |*

Those who live there very happily, drinking the waters of these rivers, coming from

the heavens to this earth, after exhausting the *punyaas* in *svarga*, they drink the waters.

Coming from the heavens to the earth, they use the waters of these rivers, and it is a very sacred place.

[Sri Engal Aalwaan's Commentary:](#)

Taah pibanti iti | Svarga prada karma kshaye tat sheshaat bhuvam abhyetya jaladaadi varsheshu ye sthitaah jaataah, jaanapadaa janaah te taah nadeeh pibanti |

Those who, after exhausting the *karmaas* of the *svarga*, after enjoying the stay in *svarga*, they come back and live there, in countries called *Jalada* and others, they consume the waters of these rivers.

Those who, after exhausting the *karmaas* of the *svarga*, after enjoying the stay in *svarga*, they come back and live there, in countries called *Jalada* and others, they consume the waters of these rivers.

The greatness of people living in *Shaaka Dveepa* is further continued.

We are seeing the descriptions of the *Plaksha Dveepa* and other *dveepaas* are told by *Sri Paraasharar*, after telling about *Jamboo Dveepa*. Now, *Paraasharar* is telling about *Shaaka Dveepa*, where there are seven great rivers which are very holy and sacred, and one gets rid of all fear and sins by taking a dip in these rivers or by drinking those waters. There are also hundreds of smaller rivers, and hundreds and thousands of smaller mountains,

[Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 68:](#)

*Dharma haanah na teshu asti na sangharshah parasparam |
Maryaadaavyutkramo na api teshu desheshu saptashu ||*

There is no decline in the *dharma* there; all the time, the people follow *dharma*. They don't fight against each other. Nobody goes beyond their limits, in all these seven countries.

[Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 69:](#)

*Vangaah cha maagadhaah cha eva maanasaa mandagaah tathaa |
Vangaa braahmana bhooyishthaa maagadhaah kshatriyaah tathaa |
Vaishyaah tu maanasaah teshaam shoodraah teshaam tu mandagaah ||*

There, *Vangaas*, *Maagadhaas*, *Maanasaas*, *Mandagaas* live there. *Vangaas* are predominantly *Braahmanaas*. *Maagadhaas* are *Kshatriyaas*. *Maanasaas* are *Vaishyaas*. *Mandagaas* are *Shoodraas*.

[Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 70:](#)

*Shaakadveepe tu taih vishnuh sooryaroopa dharo mune |
Yathaa uktaih ijyate samyak karmabhih niyataatmabhih | |*

Vishnu is worshipped in *Shaaka Dveepa*, in the form of *Soorya*. All the people worship Vishnu in the form of *Soorya*, with proper *karmaas*, as told in the *Shaastraas*, and as per their *varna aashrama dharmaas*.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 71:
*Shaaka dveepah tu maitreya ksheerodena samaavrutah |
Shaaka dveepa pramaanena valayena eva veshtitah | |*

Shaaka dveepa is surrounded by milky ocean. Its expanse is as much as that of the *Shaaka Dveepa* itself.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 72:
*Ksheerabdhiih sarvato brahman pushkaraakheyana veshtitah |
Dveepena shaaka dveepaatta dvigunena samantatah | |*

This milky ocean is surrounded by *Pushkara Dveepa* and it is twice the size of *Shaaka Dveepa*.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 73:
*Pushkare savanasya api mahaapeeto abhavat sutah |
Dhaatakih cha tayoh tatra dve varshe naama chinhite |
Mahaapeetam tathaa eva anyat dhaatakeekhanda samhitam | |*

Pushkara Dveepa was ruled over by *Savana* and he had two sons, *Mahaapeeta* and *Dhaataki*. The countries were also named after them. One is called *Mahaapeeta* and the second one is called *Dhaataki Khanda*.

Sri Engal Aalwaan's Commentary:
Pushkara iti | Dhaatakee khandam iti cha tasya eva raajnyo naama |
The king's name is also *Dhaataki*.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 74:
*Ekah cha atra mahaabhaaga prakhyaato varsha parvatah |
Maanasottara samjnyo vai madhyato valayaakrutih | |*

There is only one mountain in that *Pushkara Dveepa*, it is the *Varsha Parvata*, the mountain which forms the boundary of the country. *Maanasottara* is the name of that mountain. It is circular and it is in the centre.

Sri Engal Aalwaan's Commentary:
*Ekah cha iti | Pushkare maanasottara adreh valayaakaratra uktayaa
plakshaadishu varshaadraya stiryagrekhakaaraa amito abdhi sprusho varsha
vibhedina iti gamyate |*

In *Pushkara Dveepa*, *Maanasottara* mountain is said to be circular. In *Plaksha* and other places, mountains forming the boundary are horizontally located, they are

touching the ocean all around, and they also separate out the countries.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 75:

Yojanaanaam sahasraani oordhvam panchaashat ucchritah |

Taavat eva cha visteernah sarvatah parimandalah ||

The height of the mountain is fifty thousand *yojanaas*, and the expanse is also the same. It is all around.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 76:

Pushkara dveepa valayam madhyena vibhajan iva |

Sthito asou tena vicchinnam jaatam tat varshakadvayam ||

It is as though dividing the *Pushkara Dveepa* into two in the centre, forming the boundary. Because of this, there are two parts - both of which are circular.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 77:

Valayaakaaram ekaikam tayoh varsham tathaa girih ||

Each one is circular only - the countries and the mountains.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 78:

Dasha varsha sahasraani tatra jeevanti maanavaah |

Niraamayaa vishokaah cha raaga dvesha aadi varjitaah ||

People who live there in the *Pushkara Dveepa*, live for ten thousand years. Without any diseases, or grief, they don't have desire and hatred.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 79:

Adhamo uttamou na teshu aastaam na vadhya vadhakou dvija |

Na eershya asooyaa bhayam dvesho rosho lobhaadiko na cha ||

There is no distinction as inferior or superior. There is no killer or killed. They don't have jealousy, finding of faults in others, fear, hatred, rage, miserliness.

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 80:

Mahaapeetam bahivarsham dhaatakeekhandamantatah |

Maanasottara shailasya deva daitya aadi sevitam ||

Outside of the *Maanasottara* mountain is the *Mahaapeeta* country, and inside is the *Dhaataki Khanda*. All the *devaas* and *daityaas* come and live there.

Sri Engal Aalwaan's Commentary:

Mahaapeetam iti | Antatah maanasottara adreh anta iti arthah | Dhaatakee samjnyam antata iti cha paathah |

Sri Vishnu Puraana, Amsha 2, Chapter 4, Shloka 81:

Satya anrute na tatra aastaam dveepe pushkara samjnite |

Na tatra nadyah shailaa vaa dveepe varsha dvaya anvite ||

There is no *satya* or *anruta* in the *dveepa* called by name *Pushkara*. In this *Pushkara Dveepa*, there are no other small rivers, or no other small mountains.

[Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 82:](#)

Tulyaveshaah tu manujaa devaih tatra eka roopinah ||

People who live there look exactly like gods.

[Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 83:](#)

Varna aashram aachaara heenam dharma aacharana varjitam |

Trayee vaartaa danda neetih shushrooshaa rahitam cha yat ||

There is no *varna aashrama aachaara*. *Dharma aacharana* is not there.

Three *vedaas* are not there. *Vaanijya*, *Raaja Neeti*, service - are not existing here.

This means that everyone knows their *varna aashrama dharmaas*, and there is no need to enforce.

[Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 84:](#)

Varsha dvayam tu maitreya bhoumah svargo ayam uttamah |

Sarvartu sukhadah kaalo jaraa roga aadi varjitah |

Dhaatakee khandha samjnye atha mahaa peete cha vai mune ||

These two countries - *Mahaapeeta* and *Dhaataki Khanda*, O *Maitreya*, is an excellent heaven on earth. It is pleasant in all the seasons; there is no old age or disease.

[Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 85:](#)

Nyagrodhah pushkara dveepe brahmanah sthaanam uttamam |

Tasmin nivasati brahmaa poojyamaanah suraa asuraih ||

In this *Pushkara Dveepa*, there is a place called *Nyagrodha*, and it is the place of *Chaturmukha Brahma*, being worshipped by gods and demons.

[Sri Engal Aalwaan's Commentary:](#)

Nyagrodhah iti | Asya nyagrodhasya pushkara iti naama | Tena dveepo api

*pushkara iti smaryate | * Nyagrodhah pushkara dveepe puskarah tena sa*

*smrutah * iti maatsya ukteh | Pushkarah pushkala iti arthah |*

This *Nyagrodha* itself is called *Pushkara*. Because of that, this *dveepa* is also known as *Pushkara*. In *Matsya Puraana*, it is told that there is a place called *Nyagrodha* in *Pushkara Dveepa*, and that is why it is called *Pushkara* itself. It has abundance.

[Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 86:](#)

Svaadoodakena udadadhinaa pushkarah pariveshtitah |

Samena pushkarasya eva vistaaraat mandalaakruteh ||

Pushkara Dveepa is surrounded all around by the ocean of sweet water. The size of that ocean is as much as that of *Pushkara*. It is all around.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 87:

**Evam dveepaah samudraih cha sapta saptabhih aavrutaah |
Dveepah cha eva samudrah cha samaanou dvigunou parou | |**

All the *dveepaas* and *samudraas* which were told, *Jamboo*, *Plaksha*, *Shaalmala*, *Kusha*, *Krouncha*, *Shaaka*, *Puskhara*, are surrounded by seven oceans; and the *dveepa* and *samudra* - each pair has the same expanse, and the immediate next one is twice that of the previous one.

Sri Engal Aalwaan's Commentary:

Evam iti | Dveepah cha eva samudrah cha jamboo dveepa kshaarodou samaanou, tat dvigunou plaksha dveepe ikshurasodou | Evam anantara dveepa abdhayoh poorvapoorva dveepadvaigunyam anyonya saamyam cha oohyam |

Jamboo Dveepa and the ocean of salt water, are of the same size. *Plaksha Dveepa* and the sugarcane juice ocean, are twice that of *Jamboo Dveepa*. A *dveepa* and its *samudra* are of the same size, but double the size of the one before that.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 88:

**Payaamsi sarvadaa sarva samudreshu samaani vai |
Nyoonaa atiriktataa tessaam kadaachit na eva jaayate | |**

In all these oceans, the quantity of water is always same. It does not increase or reduce in quantity at any point of time.

Sri Engal Aalwaan's Commentary:

Payaamsi iti | Payaamsi samaani avruddhi shoshaani | Chandrasya tu vruddhou pournimaayaam udaye cha tessaam utkshobha maatram na tu vruddhih | Evam chandra hraase taavat kshubhitasya hraasah na tat moola ambu kshayah |

It does not increase or does not get dried up. When the moon is in ascendance, and also when the *Pournami* comes, the ocean is seen to increase, because there is a lot of turbulence; here there is only turbulence, and it does not increase in quantity. In the *Krishna Paksha*, when the moon is on the decreasing phase, the turbulence reduces and there is no reduction in the quantity of water.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 89:

**Sthaaleeshtam agni samyogaat udreki salilam yathaa |
Tathaa induvruddhou salilam ambodhou munisattama | |**

In a vessel, a water that is heated expands; in the same way, when the moon is in ascendance in the *Shukla Paksha*, waters in the ocean also seem to increase.

Sri Engal Aalwaan's Commentary:

Sthaaleestham iti | Yathaa parimitam jalam kvaathe udrichyate tat eva shaitye hrasati samee bhavati |

When it is heated, it expands, and it comes down when cooled.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 90:

*Anyoonaa na atiriktaa cha varshanti aapo hasanti cha |
Udayaasta mayeshvindoh pakshayoh shukla krushnayoh | |*

Though it is seen to increase and decrease, the quantity of water does not change.

Sri Engal Aalwaan's Commentary:

*Anyoonaa na atiriktaa iti | Tathaa shukle krushne vaa chandrasya udaye apaam
sapaada ekavimshati hastamitaa vrudhhih | Astamaye taavaan eva hraasah |*

The extent of increase in the waters is told - *hasta* is a measure which is 24 inches, this is 21.25 *hastaas*.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 91:

*Dasha uttaraani pancha eva hi angulaanaam shataani vai |
Apaam vrudhikhshayou drushtou saamudreenaam mahaa mune | |*

The increase or decrease that is seen is 510 inches.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 92:

*Bhojanam pushkara dveepe tatra svayam upasthitam |
Shat rasam bhunjate vipra prajaah sarvaah sadaa eva hi | |*

In this *Pushkara Dveepa*, food is present by itself, it is automatically available to people. They enjoy the six kinds of delicacies, all the time.

Sri Engal Aalwaan's Commentary:

*Bhojanam iti | Shat rasam bhakshya bhojya lehya choshya peya khaadya
aatmanaa shat vidham rasyam, madhura aamla lavana tikta katu kashaayaakhya
rasavat dravyam vaa |*

Different kinds of food are those which are eaten, drunk, licked, etc. or with different tastes, sweet, hot, etc.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 93:

*Svaadoodakasya parito drushyate loka samsthitih |
Dvigunaa kaanchanee bhoomih sarva jantu vivarjitaa | |*

Surrounding this sweet water ocean, there is this land of gold, which is twice that of *Pushkara Dveepa*. Nobody lives there.

Sri Engal Aalwaan's Commentary:

*Svaadoodakasya iti | Lokasya jana nivaasa bhootasya sapta dveepa
aatmakasya, samsthitih maryaadaa bhoota svarna bhoomih | Aloka samsthitih
iti padacchede loka samsthaana rahitaa darpana aakaaraa | Saa cha lokaan
meroh amitah sthitaat sapta laksha pancha koti mitaat dvigunaa sa chaturdasha
laksha dasha kotih |*

In the seven *dveepaas* which were told, people live there, and at the end of these seven islands, is *Svarna Bhoomi*, the land made of gold. There is a *paathaantara*, *aloka samsthitih*, which says that there is no division of land, and nobody live there. From *Meru parvata*, including all the seven islands and oceans, the measure is five crores and seven lakhs; this is twice the size of that, which is ten crores and fourteen lakhs, gold land.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 94:

*Lokaalokah tatah shailo yojanaa aayuta vistrutah |
Uchraayena api taavanti sahasraani achalo hi sah ||*

After that, there is a mountain called *Lokaaloka*, which is ten thousand *yojanaas* in size. The height of this is also ten thousand *yojanaas*.

Sri Engal Aalwaan's Commentary:

*Lokaaloka iti | Tato loka alokaadrih | Evam samhatya meroh ekato loka
alokaantam kotyo dvaadasha lakshaani sapta shashtih, panchaashat sahasraani
cha | * Etena hi aloka parimaanam vyaakhyaatam iti bhaagavata uktayaa
kinchit oona sardha dvaadasha kotiaadikam alokaakhyam |*

After the gold land, there is *Lokaaloka* mountain. From one part of the *Meru* mountain till the *Lokaaloka* mountain, it is 12 crores, 67 lakhs, 50 thousand *yojanaas*. In *Bhaagavata*, the measure of *Aloka* is also told - as a little less than 12.5 crores.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 95:

*Tatah tamah samaavrutya tam shailam sarvatah sthitam |
Tamah cha anda kataahena samantaat pariveshtitam |*

Surrounding this *Lokaaloka* mountain is *tamas*, completely filled with darkness. This *tamo loka* is surrounded all around by *Andakataaha*, the cosmic shell.

Sri Engal Aalwaan's Commentary:

*Tata iti | Tatra eva tamomartodou cha taamasa bhoota aavaasa bhootou |
Sagartodaat tamasah parastaat paritah prati disham anda kataahaat arvaak
mahaapurusha nivaasa bhoote vaikuntha lokah, tatah kataaha iti jnyeyam |
Bhaagavate harivamshe cha braahmana putra aanayana prastaave bhagavat
sthaanasya tathaa upavarnitatvaat |*

In the *Taamasa loka* told, there is a huge pit of water all around. With the pit and *Tamo loka* included, all around, outside of the *Andakataaha*, there is *Vaikuntha Loka* where *Vishnu* lives. After that is the *Kataaha*, is what is told.

In *Bhaagavatha* and *Harivamsha*, there is a story where *Krishna* goes and brings the son (who had already died) of a *Braahmana*, He is said to have gone to *Paramapada*, *Vishnu Loka* and brought him back; this is the *Vishnu Loka*.

It is said that those who go to *Paramapada* do not come back. But there is also

another view that those who go through *Archiraadi Maarga* only, they do not come back. If they go in some other *maarga*, they may come back.

Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 96:

*Panchaashat koti vistaaraa seyam urvee mahaa mune |
Sahaiva anda kataahena sadveepa abdhi maheedharaa | |*

Thus, the expanse of this whole earth is 50 crores *yojanaas*. Including the *Andakataaha*, the *Dveepaas* and mountains.

Sri Engal Aalwaan's Commentary:

*Panchaashat iti | Evam meroh ekatah kataaha antam panchavimshati kotikam
bhoo vistaara ardhm, anyathah cha tathaa, ittham samhatya panchaashat koti
bhoo vistaarah | Evam oordhva adhah kataaha avadhih cha anda ucchraayah
panchaashat kotih, * Soorya anda golayoh madhye kotyah syuh pancha vimshatih
* iti shuka ukteh | Yat vaa, ekata eva loka maanaat sasaardha
trilakshaadyardha dvi koti aatmakaat vaigunyam kaancha bhoomeh sa sapta
laksha pancha koti aatmakam krutvaa shishtam sapta dasa koti adikam tamah
kataaha aadi maanatvena yojyam | Puraana kaarasya hi vairaagya utpaadane
bhagavat maahaatmya jnyaapane cha taatparyaat na loka samkhyaa ganiteshu
ati aadarah | Tato yathaa kathanchit api panchaashat koti vistaaratvam bhuvu
jnyeyam | Anye tu vistaara shabdam vyaasa ardhaparam krutvaa meroh abhitah
panchaashat kotitvam varnayanto bhoomeh shata koti vistaaratvam praahuh |
Tathaa cha vaaraahe * Bhoomandalam tu shata koti vistaaram sa anda
kataaham iti | Ayam eva pakshah skaande shiva rahasye vistarena uktah |
Shaiva tantra antare cha * Koti dvayam tri panchaashat lakshaani cha tatah
param | Panchaashat cha sahasraani sapta dveepaah sa saagaraah | | Tato
hiraamayee bhoomih dasa kotyo varaanane | | Devaanaam kreedanaarthaaya
loka alokah tatah param | | Parvato valayaakaaro yojanaayuta vistrutah | |
Tasmaat baahyam tamo ghoram dushprekshyam jeeva varjitam | |
Panchatrimshat smrutaa kotyo lakshaani ekona vimshatih | | Chatvaarimshat
sahasraani yojanaanaam varaanane | Sapta saagara maanah tu gartodah tat
anantaram | Koti yojana maanah tu kataahah sa vyavasthitah | | iti | Asmin tu
pakshe * Soorya anda golayoh madhye kotyah syuh pancha vimshatih iti
bhaagavata shlokastha soorya shabdah tat prakaashya deshaparo yojyah | *
Ravi chandramasoryaavat mayookhiah avabhaasyate | | Sa samudra sarit
shailaa taavatee pruthivee smrutaa | | iti vakshyamaanatvaat | * Prakaashya
pruthiveemaanam pancha vimshati kotikam, tat prakaashakam eva sooryam
kalpayitvaa, tatah param yaavat anda kataaham pancha vimshati iti eva arthah
| Yat vaa anda kataaha antah panchaashat kotih pruthivee, bahih cha
aavaranaabhootaa taavatee iti, evam shata kotitvam varaaha puraana
anusaaraat yojyam | Yat vaa shaastreeya angula siddhaih yojanaih panchaashat
kotya eva loukika angula siddha yojanaih shata kotyah syuh | Yat vaa kalpa
bhedena dvayoh api pakshayoh avirodhah kalpyah |*

From one side of *Meru* mountain up to the shell, 25 crores is half of the expanse of the *bhoomi*, 25 crores on one side and 25 crores on the other side, totalling 50 crore *yojanaas*. On the top and below also, it is the same thing, 50 crores.

As *Suka* says, between *Soorya anda* and *gola*, it is 25 crores. Compared to the expanse of the *lokaas*, this is 2.5 crores and 3.5 lakhs, double that will be the measure of *Kaanchana bhoomi*, the land of gold, which is 5 crore and 7 lakhs. The remaining 17 crores should be taken as the measure of the *Tama kataaha*. Why *Paraasharar* is telling about these numbers, and the expanses of these islands and oceans is in order to generate *vairaagya*, and the greatness of *Bhagavaan*, who is the Creator of this whole world. If it is such a big expanse, where people are getting created, going through the cycle of births and deaths, how difficult it is to escape from this; one has to get *vairaagya*, various worlds told, various pleasures enjoyed, good things, again, people are in this *prakruti mandala* only, again and again. One should get *vairaagya* understanding all these things, to escape from *samsaara*. This is the purpose of telling these measures. And also to remind us of the greatness of the *Bhagavaan*. He is not very much interested in these numbers and calculations. In whatever way you want to know about the 50 crores, know it. Some people say that half the diameter is 50 crores, and they it has an expanse of 100 crores. This is told in *Varaaha Puraana* also. *Bhoo mandala* is 100 crores. This is told in *Shiva Rahasya*, *Skanda Puraana*. 35 crores, 19 lakhs, 40 thousand *yojanaas*. It is said that there is a huge pit filled with water. 1 crore *yojanaas* is the *kataaha*. Between *Soorya Anda* and *Kataaha*, there is 25 crore *yojanaas*. In *Bhaagavata*, there is also mention of *Soorya*. This is to be understood as the distance lighted by the rays of the Sun. *Shaastreeya angula* is 24 inches, here it is 12 inches; this way, 50 crores becomes 100 crores. Or, we can say that it is 50 crores in one kalpa, and 100 crores in another kalpa.

We should not look at it that it is correct in one *Puraana* and incorrect in another. It can be difference in *kalpaas*. It can be different in *loukika maana* and *shaastreeya maana*.

[Sri Vishnu Puraana, Amsa 2, Chapter 4, Shloka 97:](#)

[Seyam dhaatree vidhaatree cha sarva bhoota gunaadhikaa |](#)
[Aadhaara bhootaa sarvesham maitreya jagataam iti | |](#)

This earth is support of everyone and is made of five *gunaas*; this is where everyone lives.

[Sri Engal Aalwaan's Commentary:](#)

[Seyam iti | Dhaatree oshadhidvaaraa poshakaree | Vidhaatree kartree | Guna adhikaa pancha gunatvaat |](#)

Earth nurtures the beings through the trees and herbs. Or as the doer.

This concludes Chapter Four of Amsa Two.

| | *Iti Sti Vishnu Puraane Dviteeya Amshe Chaturtho Adhyaayah* | |

| | *Iti Sri Vishnu Puraane Vishnu Chitteeye Dviteeye Amshe Chaturtho Adhyaayah*
| |

|| *Atha Panchamo Adhyaayah* ||

Nether Worlds, Greatness of Ananta

Now, the Fifth Chapter.

Sri Vishnu Puraana, Amsha 2, Chapter 5, Shloka 1:

Sri Paraasharah -

Vistaara esha kathitah pruthivyaa bhavato mayaa |

Saptatih tu sahasraani dvija ucchraayo api kathyate ||

Sri Paraasharah - I have told you, O Maitreya, the expanse of this whole earth. 70 thousand is the height, it is told.

Sri Engal Aalwaan's Commentary:

Vistaara iti | Saptati sahasra ucchraayatvam sapta bhoomika praasaada nyaayena |

It is like a huge building with 7 storeys.

Sri Vishnu Puraana, Amsha 2, Chapter 5, Shloka 2:

Dasha saahasram ekaikam paataalam munisattama |

Atalam vitalam cha eva nitalam cha gabhastimat |

Mahaakhyam sutalam chaagryam paataalam cha api saptamam ||

Each one is 10 thousand, and the *Paataala*. The *Paataala lokaas* are told - *Atala*, *Vitala*, *Nitala*, *Gabhastimat*, *Mahaatala*, *Sutala*, *Paataala*.

Sri Engal Aalwaan's Commentary:

*Dasha saahasram iti | Dasha sahasrena bhoomi tat vivaramaana vibhaagah shiva rahasya uktah * Tat antara putaah sapta naagaah sura samaashrayaah |*

Yojanaanaam cha aayutaani sapta tattva artha chintakaih | Sahasra yojanaani eshaam dalaani antara nemayah | Pratyekasho antaraani eshaam sahasraani

navaadhvanaam || iti | Adhvanaam yojanaanaam iti arthah | Atra vishesho

*vaayu uktah * Pruthivyaam udakam saa cha pruthivyaam upari sthitaah |*

Aakaashancha aparamadhyah punah bhoomih punah jalam || iti | Mahaakhyam mahaa talam | Tat cha vaalukaamayam |

In *Shiva Rahasya*, it is told - There are seven worlds where the *Naagaas* and gods are all living. 10 thousand *yojanaas* each, totally 70 thousand *yojanaas*. 1

thousand *yojanaas* is the expanse of each layer. 9 thousand *yojanaas* is the gap

between them. *Vaayu Puraana* also talks about this. There is *Aakaasha*, *Bhoomi*, *Jala*, like this, it continues.

Sri Vishnu Puraana, Amsa 2, Chapter 5, Shloka 3:

*Shukla krushna arunaah peetaah sharkaraah shaila kaanchanaah |
Bhoomayo yatra maitreya vara praasada manditaah | |*

The seven worlds - *Atala, Vitala, Nitala, Gabhastimat, Mahaatala, Sutala* and *Paataala*, in these, white, black, red, yellow, made of sand, stone, gold - the earth is made of these things. Each one is one story, like a building.

Sri Vishnu Puraana, Amsa 2, Chapter 5, Shloka 4:

*Teshu daanava daiteya jaatayah shatashah tathaa |
Nivasanti mahaanaaga jaatayah cha mahaamune | |*

In these worlds, *daanavaas*, *daiteyaas*, there are hundreds like this. And also those belonging to the class of serpents.

Sri Vishnu Puraana, Amsa 2, Chapter 5, Shloka 5:

*Svarlokaat api ramyaani paataalaani iti naaradah |
Praaha svargasadaam madhye paataala abhyaagato divi | |*

Naarada has said that they are more beautiful than even heavens. *Naarada* went to *Paataala loka* and saw all the beautiful things there and went to *svarga loka* and told them that *Paataala loka* is more beautiful than heavens.

Sri Vishnu Puraana, Amsa 2, Chapter 5, Shloka 6:

*Aahlaadakaarinah shubhraah manayo yatra suprabhaah |
Naaga aabharana bhooshaasu paataalam kena tat samam | |*

They are very pleasant, they bring great joy, clean, and have lot of bright gems. We can see the gems worn as ornaments by the serpents. What can equal this *Paataala*?

Sri Engal Aalwaan's Commentary:

*Aahlaadakaarinah iti | Naaga aabharana iti | Aabhriyata iti aabharanam,
naagaih bhriyamaanah tu bhooshaasu | Yat va bhooshaah choodaadi
alamkaaraah nityaah phanaa mani prabhrutayo vaa | Naaga aabharana
bhooshaasu iti cha paathah |*

That which is worn is an ornament. On the hood, it is said to be a gem, *mani*, which is very bright and shining, with a lot of lustre, and they are all decorated with these. *Paataala loka* is extremely beautiful. There is no other world equal to this.

Sri Vishnu Puraana, Amsa 2, Chapter 5, Shloka 7:

*Daitya daanava kanyaabhih itah cha itah cha shobhite |
Paataale kasya na preetih vimuktasya api jaayate | |*

All the damsels of *daityaas* and *daanavaas*, are all roaming around there. The whole world is joyful and beautiful to see. Who will not like this?

Sri Engal Aalwaan's Commentary:

Daitya daanava kanyaabhih iti | Vimuktasya - vishaya raaga vimuktasya |

Those who have controlled their sense will also get attracted by the beautiful things in this *Paataala loka*.

Sri Vishnu Puraana, Amsa 2, Chapter 5, Shloka 8:

***Diva arka rashmayo yatra prabhaam tanvanti na aatapam |
Shashirashmih na sheetaaya nishi dyotaaya kevalam | |***

The Sun's rays do not cause any heat, but bring only brightness. There is no suffering because of the light of the Sun. In the same way, the rays of the moon do not cause chillness or cold, but they brighten up the whole place.

Sri Engal Aalwaan's Commentary:

Diva ityaadi | Rashmi pravesha vachanaat dvaara sadbhaavo anumeyah |

Because it is told that sunlight is coming all over, we can infer that there is entrance to the light.

Sri Vishnu Puraana, Amsa 2, Chapter 5, Shloka 9:

***Bhakshya bhojya mahaa paanam uditaih api bhogibhih |
Yatra na jnyaayate kaalo gato api danuja aadibhih | |***

All the various delicacies and food items and varieties of drinks are available. The serpents who are there are enjoying this, and don't realize how time passes there.

Sri Vishnu Puraana, Amsa 2, Chapter 5, Shloka 10:

***Vanaani nadyo ramyaani saraamsi kamalaakaraah |
Pumskokilaa abhilaapaah cha manojnyaani ambaraani cha | |***

There are wonderful parks and rivers, forests and streams, filled with lotuses. The male cuckoos are all the time making pleasant sounds. Nice dresses are available.

Sri Vishnu Puraana, Amsa 2, Chapter 5, Shloka 11:

***Bhooshanaani ati shubhraani gandhaadhyam cha anulepanam |
Veena venu mrudangaanaam svanaih aapooritaani cha | |***

Pure and good dresses are available, and all kinds of fragrances and pastes which are fragrant. Air is filled with the sounds of *Veena*, *Venu*, *Mrudanga* and these instruments.

Sri Vishnu Puraana, Amsa 2, Chapter 5, Shloka 12:

***Etaani anyaani cha udaara bhaagya bhogyaani daanavaih |
Daitya uragaih cha bhujiyante paataala antara gocharaih | |***

All these and also many more, those endowed with the *bhaagyaas* enjoy there, the *daanavaas*, *daityaas*, serpents. They enjoy all these available in the *Paataala loka*.

Those who live there are *daityaas*, *uragaas* and *daanavaas*. The demons and serpents who live there are enjoying all those things.

The greatness of *Paataala loka* is told. There is also description of *Ananta* who is bearing the whole earth.

We are studying the 5th *Adhyaaya*, we were studying the description of the lower worlds - *Atala*, *Vitala*, *Nitala*, *Gabhastimat*, *Mahaatala*, *Sutala* and *Paataala*. These are the seven worlds, and these are also *bhoga bhoomis*. Those who live there enjoy all kinds of pleasures and enjoyment, and it is much better than heaven; this is what *Naarada* was telling, after having seen these *lokaas*. Those endowed with that kind of *punya* to be in those *lokaas*, enjoy different kinds of food, music.

Sri Vishnu Puraana, Amsa 2, Chapter 5, Shloka 13:

*Paataalaanaam adhah cha aaste vishnoh yaa taamasee tanuh |
Sheshaakhyaa yat gunaan vaktum na shaktaa daitya daanavaah | |*

Below the *Paataala* is *Ananta*, the great serpent. Now, *Paraasharar* is going to tell about the greatness of that *Ananta*. All the *daityaas* and *daanavaas* who are there are unable to describe the excellent qualities of that *Shesha Naaga*, which is said to be the *taamasee tanu* of Vishnu below the *Paataala*.

Sri Engal Aalwaan's Commentary:

*Paataalaanaam iti | * Tasya moola deshe trimshat yojana sahasra antara aaste
yaa vai kalaa bhagavatah taamasee samaakhyataa anante * iti bhaagavat uktih
| Taamasee samhaara hetubhoota tamo adhishtaatre | Ata eva asya vadanaat
kaala agni rudra nishkramanam uttaratra uchyate |*

This is said to be thirty thousand *yojanaas*, it is called *Taamasee*, the form of *Bhagavaan Vishnu*, and is called *Ananta*, as told in *Bhaagavata*. *Taamasee* means it is the cause of *samhaara*, dissolution, and it is *tamas* which is the cause of *samhaara*; the *adhishtaatre devataa* of that is called *Taamasee*. Later on, it will be told that from the mouth of *Ananta*, the *Kaala Agni* called *Rudra* comes out and does the *samhaara*, the fire which comes during dissolution.

Sri Vishnu Puraana, Amsa 2, Chapter 5, Shloka 14:

*Yo anantah pathyate siddhaih devo devarshi poojitah |
Yah sahasra shiraa vyaktah svastikaamala bhooshanah | |*

He is called *Ananta*, and is being worshipped by all *Devarshis*, and is is God Himself. He has thousand hoods. There is one sign on the hood called *Svastika*.

Sri Engal Aalwaan's Commentary:

Yo iti | Svastikam phanastha rekhaa chinha visheshah |

Svastika is a special sign which is present on the hood of *Ananta*.

Sri Vishnu Puraana, Amsa 2, Chapter 5, Shloka 15:

Phanaa mani sahasrena yah sa vidyotayan dishah |

Sarvaan karoti nirveeryaan hitaaya jagato asuraan | |

He brightens up all the directions, everywhere, all around, with the thousands of gems present on the hoods. The radiance, brilliance of the gems is so much that for the good of the world, it makes all the demons lose their valour, makes them very weak.

Sri Vishnu Puraana, Amsha 2, Chapter 5, Shloka 16:

Madaaghoonita netro asou yah sadaa eva eka kundalah |

Kireetee sragdharo bhaati saagnih shveta ivaachalah | |

His eyes are always as though intoxicated, He is having ear ornaments, wears a crown, and also wears a wonderful garland. He shines as though it is a white mountain with a fire on top of it.

Sri Vishnu Puraana, Amsha 2, Chapter 5, Shloka 17:

Neela vaasaa madodriktah shveta haara upashobhitah |

Saabhra gangaa pravaaho asou kailaasa adrih iva aparah | |

He is wearing a dark blue cloth. He is always excited with intoxication, He is shining with the white garland. He looks like another *Kailaasa Shikhara*, which is with all clouds and flux of *Gangaa* river flowing out. His ornaments, garland and cloth look as though there is another huge *Kailaasa* mountain itself, with clouds and *Gangaa* river flowing out.

Sri Vishnu Puraana, Amsha 2, Chapter 5, Shloka 18:

Laangala aasakta hastaagro vibhran musalam uttamam |

Upaasyate svayam kaantyaaya yo vaarunyaaya cha moortayaa | |

He is holding the plough, pestle, in His hands, and *Shobhaa Devi*, *Vaaruni Devi* do *upaasana* of Him.

Sri Vishnu Puraana, Amsha 2, Chapter 5, Shloka 19:

Kalpaante yasya vaktrebhyo vishaanala shikha ujvalah |

Sankarshana aatmako rudro nishkramya atti jagat trayam | |

At the end of the *kalpa*, from His mouth, the flames of the poisonous fire come out, this is nothing but *Rudra*, who is said to be having *Sankarshana* as His *aatman*, and eats up the three worlds.

Sri Engal Aalwaan's Commentary:

Kalpaante iti | Sankarshana aatmakah sankarshana adhishtithah |

Sankarshana is the form of Vishnu, who is responsible for dissolution.

Sri Vishnu Puraana, Amsha 2, Chapter 5, Shloka 20:

Sa bibhrat shekhareebhootam ashesham kshiti mandalam |

Aaste paataala moolasthah shesho ashesha sura architah | |

Bearing on His head, the entire world, *Shesha* sits at the bottom of *Paataala*, and is

being worshipped by all the gods.

Sri Vishnu Puraana, Amsha 2, Chapter 5, Shloka 21:

*Tasya veeryam prabhaavah cha svaroopam roopam eva cha |
Na hi varnayitum shakyam jnyaatum vaa tridashaih api | |*

His valour, zeal, power, real nature, His form, gods cannot even know it, what to talk about describing it? It is so great.

Sri Engal Aalwaan's Commentary:

Tasya iti | Veeryam utsaahah, prabhaavah shaktih, svaroopam tattvam, roopam aakaarah |

Sri Vishnu Puraana, Amsha 2, Chapter 5, Shloka 22:

*Yasya eshaa sakalaa pruthivee phanaa mani shikha arunaa |
Aaste kusuma maalaa iva kah tat veeryam vadishyati | |*

This entire world, with the gems of His hood, looks reddish. It looks as though it is like a garland of flowers. Who can even talk about His greatness.

Sri Vishnu Puraana, Amsha 2, Chapter 5, Shloka 23:

*Yadaa vijhrumbate ananto madaaghoornita lochanah |
Tadaa chalati bhooah eshaa sa adri toyaa sa kaananaa | |*

When He wakes up with excitement, *Ananta* with all His eyes as though intoxicated, the whole world with all the oceans and forests moves, shakes up.

Sri Vishnu Puraana, Amsha 2, Chapter 5, Shloka 24:

*Gandharva apsarasah siddhaah kinnara uraga chaaranaah |
Na antam gunaanaam gacchanti tena ananto ayam avyayah | |*

Gandharvaas, Apsaraas, Siddhaas, Kinnaraas, Chaaranaas, serpents, are not able to know His qualities completely; that is why He is called *Ananta*; there is no end to the greatness of His qualities, unchanging always.

Sri Vishnu Puraana, Amsha 2, Chapter 5, Shloka 25:

*Yasya naaga vadhoo hastaih gaalitam hari chandanam |
Muhuh shvaasa anilaapaastam yaati dikshodavaasataam | |*

The *Naaga* women with their hands, smear sandal paste on His body. Being carried by His breath, it spreads over, and everything gets fragrant with sandal particles everywhere.

Sri Engal Aalwaan's Commentary:

Yasya iti | Gaalitam vastra shodhitam | Lambhitam harichandanam iti paathe lambhitam samaalamba nikrutam, anga raageekrutam iti arthah | Diksha udavaasataam dishaam kshodavaasataam, adhivaasa choornatvam | Dikshu udavaasataam iti paathe dikshu jala aadhivaasana choornatvam iti |

Particles of the sandal spread all over in all directions, being carried by His breath.

Sri Vishnu Puraana, Amsa 2, Chapter 5, Shloka 26:

Yam aaraadhya puraana arpih gargo jyoteemshi tattvatah |

Jnyaatavaan sakalam cha eva nimitta pathitam phalam ||

Garga Rishi worshipped this Ananta, and mastered all the Jyotisha and Nimitta vidyaas, astrology, predicting the good and bad things which are going to happen by using the movements and positions of the planets, comets, etc. This is the greatness of Ananta.

Sri Engal Aalwaan's Commentary:

*Yam iti | Nimitte graha chaara utvaata shakuna aadou shubha ashubha
soochake, pathitam | Nimitta phalitam iti cha paathah |*

Sri Vishnu Puraana, Amsa 2, Chapter 5, Shloka 27:

Tena iyam naaga varyena shirasaa vidhrutaa mahee |

Bibharti maalaam lokaanaam sat eva asura maanushaam ||

This entire world, is born on the head by this excellent serpent, Ananta. He bears this chain of worlds having devaas, asuraas, manushyaas. He supports all the worlds on His head.

This concludes the Fifth Chapter.

|| Iti Sri Vishnu Puraane Dviteeye Amshe Panchamo Adhyaayah ||

*|| Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Dviteeye Amshe
Panchamo Adhyaayah ||*

|| *Atha Shashto Adhyaayah* ||

Narakaas and Praayaschitta, Greatness of Harinaama Samsmarana

Now the Sixth Chapter. This describes the different kinds of hell.

Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 1:

Tatah cha narakaa vipra bhuvo adhah salisaya cha |

Paapino yeshu (pachyante) paatyante taan shrunushva mahaa mune ||

Below the worlds and also below the waters, there are *narakaas*. All the sinners are thrown there. They are cooked there, they undergo all kinds of suffering. I am going to tell you about that.

Sri Engal Aalwaan's Commentary:

Uktaa punya bhoga bhoomih | Atha paapa bhoga bhoomih uchyate tatah cha iti |
Salilasya - tamogarta udakasya adhah |

Those who enjoy the good deeds - that was told. Now the sinners, who experience all sufferings, will be told. Below the *tamo loka*, and the waters.

In three *shlokaas*, all the *narakaas* are told here.

Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 2:

Rouravah sookaro rodhah taalo vishasanah tathaa |

Mahaajvaalah taptakumbho lavano atha vilohitah ||

Rourava, Sookara, Rodha, Taala, Vishasana, Mahaajvaala, Taptakumbha, Lavana, Vilohita, ...

Sri Engal Aalwaan's Commentary:

*Rourava iti | Rourava sookarou ruru varaaha kruta peedaatmakou | Nikhaatavat yatra rudhyate sa rodhah | Taala drumaat paatanam tat parna kaandena cha cchedanam yatra sa taalah | Kara patraadinaa teekshna shastrena yatra cchedanam sa vishasanah | * Muktah tato anya vanhithah shete sampraapya nirvruttim iti ukto mahaajvaalah | Yatra taila kumbheshu pachyante sa taptakumbhah | Cchitvaa cchitvaa sapta kshaara utkshepanam yatra sa lavanah | Lohitasya rudhirasya shoshanam yatra sa vilohitah |*

In *Rourava*, *Sookara*, they are tortured by these kind of animals, *Ruru*, one type of a savage animal or antelope and pig. In *Rodha*, they suffer that kind of pain as though digging happens. In *Taala*, they are thrown from the *Taala* tree, and are beaten and cut from all the leaves and sticks made of the tree. *Vishasana* is the one where a kind

of fig tree, sharp arrows and weapons are made from that, and they are cut with that. In *Mahaajvaala*, he is thrown into fire, and thrown from one fire to another fire. In *Taptakumbha*, they are put into vessels containing hot boiling oil. In *Lavana*, they are cut into pieces and thrown into boiling hot salt. In *Vilohita*, blood is all dried up.

These are the descriptions of the *narakaas*. They are told so that one does not do these sins.

Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 3:

Rudhiraambho vaitaranih krimishah krimibhojanah |

Asipatravanam krushno laalaabhakshah cha daarunah ||

... Rudhiraamba, Vaitarani, Krimisha, Krimibhojana, Asipatravana, Krushna, ...

Sri Engal Aalwaan's Commentary:

Rudhiraamba iti | Tapta rudhiramaya udaka desho rudhiraambhah |

Rudhiramayee dustaraa nadee vaitarunee | Yatra krimishu shayyate sah

krimishah | Yatra krimayo bhujyante sah krimibhojanah |

Kaarshnyaayasashankuh nirantram yatra sanchaaryate sah krushnah | Ati

sheetaatmaa daarunah |

In *Rudhiraamba*, hot blood is there everywhere. A river of blood which is impossible to cross over, is called *Vaitarini*. In *Krimisha*, they are thrown into a place where the insects are all there. Where all the insects come and eat these people, that is called *Krimibhojana*. *Krushna* is a place where they are continuously pierced with iron nails. *Daaruna* is extremely chilling.

Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 4:

Tathaa pooyavahah paapo vanhijvaalo hi adhahshiraah |

Sandamshah (krushna) kaalasootrah cha tamah cha aveechih eva cha ||

Sri Engal Aalwaan's Commentary:

Tathaa iti | Sandamshaih yatra jihva utpaatanam sah sandamshah, yathaa

*uktam * Utpatyante tathaa jihvaah sandamshaih bhrusha daarunaih |*

Aakroshakaanaam dushtaanaam sadaivaabaddha bhaashinaam | Shastra

dhaaraam sadaiva etaam mrunaala prastaram narah | Manyate narakaih

shastraih vikshato dvijasattama | Himakhandam cha yacchanno nivaatam

manyate narah | Vimukto narakaat sheetaat aprakaasham tamah tamah | Krimi

keeta jalookaadi teekshna damshtraagra vikshataah | Bhraamyante cha

andhataamisre vruthaa maamsa ashino hi ye || Kaala sootrena bhidyante chakra

aaroodhaah tu maanavaah | Paada angulisthena sadaa hi aapaada tala

mastakam | Ekeebhoota shareerah cha vivechyo aticharena cha || iti |

In *Sandamsha*, their tongues are pulled out with tongs. It has quoted here from different *Puraanaas*, where different kinds of *narakaas* are explained. *Mrunaala prastara* is a bed of nails. In *Shastra dhaaraa*, they are always pierced with weapons,

arrows. In *Himakhandā*, there is no water, and they are all covered with ice. In another hell, they are in darkness, and they are bitten by insects, leeches, they roam around in the darkness eating meat, etc.

Who are the sinners who go into these *narakaas* is also going to be told in detail.

Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 5:

***Shvabhojano atha apratishthah cha aprachih cha tathaa parah |
Iti evam aadayaah cha anye narakaa bhrusha daarunaah | |***

One who eats dogs, *Apratishtha*, *Aprachi* are the *narakaas*. Like this, there are many more hells which are terrible.

Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 6:

***Yamasya vishaye ghoraah shastra agni bhayadaayinah |
Patanti yeshu purushaah paapa karma rataah tu ye | |***

They get threatened with fire, weapons, these are extremely scary places. They get into the control of *Yama*, and fall into these *narakaas* - those who are always involved in performing unrighteous deeds, sinning all the time.

Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 7:

***Kootasaakshee tathaa asamyak pakshapaatena yo vadet |
Yah cha anyat anrutam vaktim sa nara yaati rouravam | |***

Those who attain *Rourava* are told.

Sri Engal Aalwaan's Commentary:

Kootasaakshee iti | Saakshyam jaanan api avadan anyathaa vaa vadan yah sah kootasaakshee | Tathaa yo dharma adhikrutah san asamyak ayathartham vadati, saakshi vaadaat anyat narmaadi vyatiriktam anrutam |

One who knows the truth but does not tell it, or he tells it differently, which is wrong witness, is called *Kootasaakshee*. He is one who is in power, and knows the dharma, even then, he does not tell the right thing, and tells wrong. He tells another lie - all those people go to *Rourava naraka*.

Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 8:

***Bhroonahaa purahantaa cha goghnah cha munisattama |
Yaanti te narakam rodham yah cha ucchvaasa nirodhakah | |***

One who removes the fetus, one who kills the people in towns, or he destroys cities, one who kills cows, one who stops the breath of someone and kills them, they go to a *naraka* called *Rodha*.

Sri Engal Aalwaan's Commentary:

Bhroonahaa iti | Bhroono garbhah, sootra pravachanaadhyayee vaa, yathaa aaha bodhaayanah * Upaaneeta maatra vrata chaaree vedaanaam kinchit

adheetya braahmanah, ekaam shaakhaam adheetya shrotriyah, angaadhyaayyanoochaanah, kalpaadhyayee rushikalpah, sootra pravachana adhyayee bhroonah, chaturveda rushih, ata oordhvam devah iti |

One meaning for *bhroona* is that he kills the fetus. Another meaning is that he kills one who is extremely knowledgeable, who has studied all the *Vedaas*, the *Kalpasootraas*, etc. *Sri Engal Aalwaan* quotes *Bodhayana*, one who has just undergone *upanayana*, is called *vratachaari*. One who, having undergone *upanayana*, studies a little bit of *Vedaas*, becomes a *Braahmana*. One who studies an entire *shaakha* of *Veda*, is called *shrotriya*. One who also studies all the *Angaas* along with the *Vedaas*, is *Saanga Veda Shaakhyaadhyayee*, is called *Anoochaana*. One who also studies *Kalpasootraas*, is equivalent to a *Rishi*. One who studies *Kalpasootraas*, and is also able to teach it, is called *Bhroona*. One who studies all four *Vedaas* is actually a *rishi*. Beyond that, he becomes *deva*.

Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 9:

Suraapo brahmahaa hartaa suvarnasya cha sookare |

Prayaati narake yah cha taih samsargam upaiti vai | |

Those who attain *Sookara naraka* are told. One who drinks, one who kills *brahmins*, one who steals gold from a *Brahmin*, one who steals sixteen measures of *urad daal*, one who mixes with such people, one who performs *yaagaas* on behalf of them, one who spends one year with a *patita*, if he makes him perform *yaaga*, teaches *Veda* to him, also goes to *Sookara*.

Sri Engal Aalwaan's Commentary:

*Suraapa iti | Suvarnasya vipra sambandhino hema maatrasya, shodasha bhaashamaanasya vaa hemnah | Samsargam abdam saha shayya ashana aadinaa, sakrut yaajana aadinaa vaa, * Samvatsarena patati patitena samaacharan | Yaajana adhyaapana aadi oonaat sadyah patati tat samah | | iti smruteh |*

Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 10:

Raajanya vaishya hantaa cha tathaa eva guru talpagah |

Tapta kunde svasrugaamee hanti raaja bhataan cha yah | |

Those who are present in the *yaaga*, *kshatriyaas* and *vaishyaas*, one who kills them, one who has a relation with *gurupatni*, one who has relation with sister, one who kills the assistants of a king who have not come for fighting, they all go to a *naraka* called *Taptakunda*.

If they are killed in war, that is fine, but killing in a non-war situation leads to hell.

Sri Engal Aalwaan's Commentary:

*Raajanya iti | Raajanya vaishyou yaagasthou * Svanagatou hi kshatriya vaishyou * ityaadi smruteh | Raajabhataan ayuddhasthaan |*

Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 11:

**Saadhvee vikriyakrut bandha paalah kesari vikrayee |
Tapta lohe patanti ete yah cha bhaktam parityajet | |**

Those who go to a *naraka* called *Taptaloha* are told here. One who sells his wife, the officer who is in charge of jail, one who sells horses, one who does not protect one who has surrendered to him, will go to *Taptaloha*.

Sri Engal Aalwaan's Commentary:

**Saadhvee vikriyakrut iti | Saadhvee bhaaryaa | Bandhapaalah kaaragruha
adhikaaree | Kesaree ashvah * Tapta lohe ashva vanik tathaa bandhana
rakshitaa | Bhaaryaa vikriya kartaa cha yah cha bhaktam parityajet * iti vaayuh
| * Brahmahaa muchyate yena na tena haya vikrayee * iti smruteh | Bhaktam
sharanaagatam |**

Vaayu Puraana also gives are very similar thing. Selling horses is said to be a very bad thing.

Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 12:

**Snushaam sutaam cha api gatvaa mahaa jvaale nipaatyate |
Avamantaa guroonaam yo yah cha aakroshtaa naraadhamah | |**

One who has relationship with daughter-in-law, or daughter, goes to *Mahaajvaala*. One who dishonours the gurus, also goes to the *naraka*.

Sri Engal Aalwaan's Commentary:

**Snushaam iti | Avamantaa aleeka nirbandha kartaa | Aakroshtaa guroonaam
vipraanaam cha adhiksheptaa shaptaa vaa |**

One who accuses him of falsehood or cheating, or makes him do bad things, to a guru.

Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 13:

**Veda dooshayitaa yah cha veda vikrayikah cha yah |
Aagamyagaamee yah cha syaat te yaanti lavanam dvija | |**

One who does *dooshana* of *Veda*, finds fault in that, one who sells *Veda* for money, teaching *Veda* for money, one who has relationship with someone who he is not supposed to have, go to *Lavana*.

Sri Engal Aalwaan's Commentary:

**Veda iti | Veda dooshayitaa vedanindako vismartaa cha | Agamyaaah maatula
anyantyaja ityaadyaah |**

One who, having studied *Vedaas*, forgets it, is also called *Veda Dooshayitaa*. One who has relations with with one where relations are not permitted.

Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 14:

Choro vilohe patati maryaadaa dooshakah tathaa | |

A thief goes to a *naraka* called *Viloha*. One who does not follow the *dharmaas* as prescribed in the *Shaastraas*, as the elders follow.

[Sri Engal Aalwaan's Commentary:](#)

Chora iti | Sadaachaara aadi siddha samaya dharmaa maryaadaah |

Whatever the elders have performed, not doing according to that. Whatever elders follow, according to *Shaastraas*, is called *maryaadaa*. One who transcends, ridicules, finds fault in *maryaadaa* goes to *naraka*.

[Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 15:](#)

Deva dvija pitru dveshtaa ratna dooshayitaa cha yah |

Sa yaati krimi bhakshe vai krimishe cha durishtakrut ||

One who hates gods, *brahmin*, father, one who misuses gems, he goes to a *naraka* called *Krimibhaksha*. One who performs a *yaaga* in a wrong way, with faults, or he does *abhichaara*, for the wrong purposes, goes to a *naraka* called *Krimisha*.

[Sri Engal Aalwaan's Commentary:](#)

Deva dvija iti | Durishtam vikalo yaagah, abhichaaro vaa |

[Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 16:](#)

Pitru deva athitih tyaktvaa paryashnaati naraadhamah |

Laalabhakshe cha yati ugre sharakartaa cha vedhake ||

One who eats before father, gods, *athiti*, goes to a *naraka* called *Laalaabhaksha*. One who prepares arrows goes to a *naraka* called *Vedaka*.

[Sri Engal Aalwaan's Commentary:](#)

Pitru deva atitheen iti | Pitraadeen varjayitvaa aadaavashane paryashanam |

Leaving out father, elders and others, and eating.

[Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 17:](#)

Karoti karnino yah cha yah cha khadga aadh krut narah |

Prayaanti ete vishasane narake bhrusha daarune ||

One who makes this specific variety of arrow called *Karni*, swords, etc. for the wrong purpose, go to a *naraka* called *Vishasana*, which is extremely terrible.

[Sri Engal Aalwaan's Commentary:](#)

Karoti iti | Karninah sharavisheshaah |

[Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 18:](#)

Asat pratigruheetaa tu narake yaati adhomukhe |

Ayaajya yaachakah cha eva tathaa nakshatra soochakah ||

One who receives *asat*, goes to a *naraka* called *Adhomukha*. One who performs *yaagas* on behalf of those who have broken the *vrataas*, or those who are

not permitted as per the *shaastraas*, one who practices astrology without even studying properly.

Sri Engal Aalwaan's Commentary:

*Asat pratigruheetaa iti | Asat krushna ajina meshaadi, asatah mlecchaadikaat vaa | Ayaajyaah shoodraadyaah, patita vraatyaa vaa | * Aviditvaa eva yah shaastram daivajnyatvam prapadyate | Sa pankti dooshakah paapo jnyeyo nakshatra soochakah | Nakshatra jeevee vaa |*

Deer skin, sheep, etc. is called *asat*. Or he receives gifts from *mlecchaas*, and others.

Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 19:

Vegee pooyavahe cha eko yaati mishta annabhuk narah | |

One who is overly adventurous, one who eats all the delicious food leaving out the others, he cheats his own close relatives and eats, goes to *Pooyavaha*.

Sri Engal Aalwaan's Commentary:

Vegee iti | Vegee saahasikah | Mishta annabhuk eka eva svaadubhuk |

Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 20:

Laakshaa maamsa rasaanaam cha tilaanaam lavanasya cha |

Vikretaa braahmano yaati tam eva narakam dvija | |

A *brahmin* who sells wax, meat, milk, honey, sesame, salt, for a living, also goes to a *naraka* called *Pooyavaha*.

Sri Engal Aalwaan's Commentary:

Laaksha iti | Laakshaa jatu | Rasaah ksheeram adhva aadyaah |

Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 21:

Maarjaara kukkuta cchaaga shva vaaraaha vihangamaan |

Poshayan narakam yaati tam eva dvijasattama | |

One who has cat, chicken, sheep, dog, pig, birds, one who keeps all these things, goes to the same *naraka*.

Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 22:

Rangopajeevee kaivartah kundaashee garadah tathaa |

Soochee maahipakah cha eva parvakaaree cha yo dvijah | |

One who is doing acting, fighting, with which they make a living. One who is a fisherman. One who is born of a illicit relationship for a woman, is called a *kunda*; one who eats such a persons food, one who eats food made of a wet pot, pot which is not yet burnt. One who gives poison. One who lives on wife's unrighteous earnings, one who performs *parva karmaas* for others on non-parva days, out of greed to earn money. One who consumes meat, unites with woman on *parva* days.

Sri Engal Aalwaan's Commentary:

*Rangopajeevee iti | Rangopajeevee nata malla aadi vruttih | Kaivartah dheeara vruttih | Jeevati bhartari jaarajah kundah, tat annabhojee kundaashee, ashruta mrut bhaanda bhojee vaa | Garadah vishadah | Soochee raajagaamee paishunah | * Mahishee iti uchyate bhaaryaa bhogena upaarjitam dhanam | Upajeevati yah tasyaah sa vai maahishakah smrutah | | iti lulaayee jeevo vaa | Lobhaadinaa aparvasu parva kriyaa aadi kartaa parvakaaree, parvasu taila stree maamsaadi bhoga kaaree vaa |*

Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 23:

Agaaradaahee mitraghnah shaakunih graamayaajakah | Rudhira andhe patanti ete soma vikrayigah cha ye | |

All these go to a *naraka* called *Rudhiraandha*. One who puts fire to houses. One who kills a friend. One who performs *yaaga* for the *graama*. One who sells *somarasa* which is not to be sold.

Sri Engal Aalwaan's Commentary:

Agaaradaahee iti | Shaakunih pakshyaadi jeevah, nimitta shakunaa jeevo vaa |

Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 24:

Makhahaa graama hantaa cha yaati vaitaraneem narah |

One who destroys the *yaagaas*. One who destroys a village. They all go to *Vaitaraneem naraka*.

Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 25:

Retah paata aadikartaaro maryaadaa bhedinohi ye | Te krushnam yaanti ashouchaah cha kuhakaa jeevinah cha ye | |

One who loses semen in the wrong way, one who trespasses lands and villages, they go to a *naraka* called *Krushna*, and those who don't have the cleanliness as prescribed in the *shastraas*, those who live by cheating people through *indrajaala*, etc., go to the *Krushna naraka*.

Sri Engal Aalwaan's Commentary:

Retah paata aadi iti | Maryaadaa bhedinah graamaadi seema ullanghinah | Kuhakam shaathyam indrajaala aadi vaa |

Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 26:

Asipatravanam yaati vanacchedee vruthaa eva yah | Ourabhrakaa mrugavyaadaa vanhijvaale patanti vai | |

One who unnecessarily destroys forests, goes to a *naraka* called *Asipatravana*. One who lives on sheep, etc., hunters, go to *Vanhijvaala*.

Sri Engal Aalwaan's Commentary:

Asipatra vanam iti | Ourabhrakah meshaa jeevee |

Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 27:

Yaanti ete dvija tatra eva ye cha apaakeshu vanhidaah | |

One who cooks food in a *yaaga*, where the *Agni* is there, one who cooks food where the pot is being burnt - these are called *Apaakaas*. They go to the same *naraka Vanhijvaala*.

Sri Engal Aalwaan's Commentary:

Yaanti iti | Apaako daahya mrut pindoshtaka aadi garbha indhana chayah |

Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 28:

Vrataanaam lopako yah cha sva aashramaat vichyutah cha yah |

Sandamshe yaatanaa madhye patatah tou ubhou api | |

One who has fallen from his *aashrama*, one who has not performed the *vrataas* and gives up half way through, they fall into a *naraka* called *Sandamsha*, and undergo all kinds of sufferings.

Those who do not perform the *vrataas* properly, those who have fallen down from their *aashrama*, they go to the *naraka* called *Sandamsha*.

It is told *Anaashrami na tishthet tu*. This is also discussed in the *Brahma Sutraas* and *Dharma shastraas*.

Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 29:

Divaa svapne cha skandante ye naraah brahmachaarinah |

Putraih adhyaapitaa ye cha te patanti shva bhojane | |

One who views demons during daytime, or in the dreams, the *Brahmachaaaris*; those who are being taught the *Vedaas* by their children, they go to a *naraka* called *Shvabhajana*.

Brahmachaaaris who release semen during the daytime and in sleep due to dreams, those who are learning *Vedaas* from their children, they go to a *naraka* called *Shvabhajana*.

Sri Engal Aalwaan's Commentary:

Divaa iti | Skandhante shukram avikiranti | Cha shabdaat putraih adhyaapitaah cha pachyante, kramena iti sheshah | Paatakinah tat tat ukta narakam poovam bhuktvaa tat sheshena sarva narakaan paryaayena bhunjata iti arthah |

For a *brahmachaari*, following *brahmacharya vrataa* is not supposed to release semen during the day or in sleep, due to dreams. All the *narakaas* are told, and the sinners who go to these *narakaas* are told. They go to those *narakaas*, and still if there is

some *paapa* left over, they will go to the next stage. They will go to different *narakaas* one after another, depending on the *paapa karmaas* done, if they have done multiple kinds of sins.

[Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 30:](#)

Ete cha anye cha narakaah shatasho atha sahasrashah |

Yeshu dushkruta karmaanah pachyante yaatanaagataah ||

Not only these, there are hundreds and thousands of such *narakaas*. They are just cooked there and undergo all kinds of sufferings.

Not only these, there are so many other kinds of *narakaas*, hundreds and thousands of them. They are cooked, they suffer terribly in all these *narakaas*, those who have sinned a lot.

All these *narakaas* are described to say that one should not even perform these sins, and one should actually chant the name of *Hari*, which is going to be told later, the greatness of *Hari Naama Sankeertana*.

All these *narakaas* are told so that people are scared, and they don't commit these sins.

[Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 31:](#)

Yathaa eva paapaani etaani tathaa anyaan sahasrashah |

Bhujyante yaani purushaih narakaantara gocharaih ||

All the bad deeds told here, there are thousands like this. They also go to various other *narakaas* which are there, and undergo all kinds of sufferings.

What one should do, *Hari Naama Smarane* is told. How it is so difficult to get liberated from *samsaara* is also told.

Not only these sins which are told here, there are many other kinds of sins, thousands of them. They do experience the fruits of all those sins in so many *narakaas*.

The sufferings in the hundreds and thousands of *narakaas* are told, for the different kinds of sins. If they have done many sins, they go one after the other to many hells. This is told to make one not commit sins, and follow the *shastraas*.

There are so many *narakaas* where those who have done different kinds of sins, go and suffer. All these terrible things are explained by *Sri Paraashara*.

[Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 32:](#)

Varna aashrama viruddham cha karma kurvanti ye naraah |

Karmanaa manasaa vaachaa nirayeshu patanti te ||

Those who perform acts which are against what is prescribed in the *shastra* for their

station in life, *varna* and *aashrama*, whether in the mind, or through speech, or by acts, (*trikarana* - *kaaya*, *vaachaa*, *manasaa*) they fall into hell and suffer.

For every *varna* and *aashrama*, the duties, *nitya naimittika karmaas* are told; only these prescribed duties are supposed to be done. The *nishiddha karmaas*, what ought not to be done are also told. For a *gruhasta*, the *sannyasa dharmaas* are not to be done. For a *sannyasi*, *gruhasta dharmaas* are not prescribed. One has to follow as per one's own station in life. Those who go against that, and perform the *karmaas* barred for that station in life, they fall into hell and suffer.

[Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 33:](#)

[Adhasshirobhih drushyante narakaih divi devataah |](#)

[Devaah cha adhomukhaan sarvaan aghah pashyanti naarakaan | |](#)

Those who are suffering in *naraka*, see the gods in heaven, they bow down the heads in shame because they have done sins and are suffering like this.

[Sri Engal Aalwaan's Commentary:](#)

[Naarakinaam sukhino devaan drushtvaa klesho adhikah syaat iti aaha](#)
[adhasshirobhih iti | Devaah cha iti | Naarakaan pashyataam devaanaam api](#)
[punya kshaye paapaat narake patishyaama iti nityam saashankatvaat svarge na](#)
[ati sukham syaat | * Svarge api paata bheetasya iti hi vakshyati |](#)

Those who are suffering in hell, when they see the gods who are enjoying the pleasures in the heavens, then it increases their suffering, and they bow their head. The *devaas*, gods in the heaven, are also not very happy; they bend their head down and see those who are suffering in the *naraka*, and they also get scared. Those who are in *svarga*, are all the time having fear of when this stay will end; they are experiencing the fruits of some *punya karma*, and when it is over, they will fall down back; either they may go to *bhooloka*, or to *naraka*, nobody knows. They will go to the place where their next *karma* is waiting to give fruit, which they have to experience. When the *punya* ends, they may also fall into the *naraka*; they are having this doubt all the time. They are not really able to enjoy the stay in heaven.

[Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 34:](#)

[Sthaavaraah krimiyo abjaah cha pakshinah pashavo naraah |](#)

[Dhaarmikaah tridashaah tadvat mokshinah cha yathaakramam | |](#)

Nine kinds of beings are told here - *sthaavaraas* (immovables), insects, those beings born in water, birds, animals, humans, *dhaarmikaas*, *devaas*, *mumukshus*.

[Sri Engal Aalwaan's Commentary:](#)

[Evam paapinoh anubhoota naanaavidha narakaah tat sheshena taamasa aadi](#)
[guna sankara taaratamyena navadhaa bhinnaani sthaavara aadi janmaani](#)
[yaavaat moksham kramena aarohanti iti aaha sthaavaraah ityaadi shloka](#)
[dvayena | Sthaavaraa iti | Abjaah yaadaamsi | Dhaarmikaah manushyeshu eva](#)

kechit | Mokshinah brahmalokasthaah |

This is told in the next two *shlokaas*. All the sinners who have experienced all kinds of hell, with the remaining *karmaas*, with admixture of the *gunaas sattva, rajas, tamas*, with the differences in the *sattva, rajas, tamas gunaas* - nine kinds of births are told, the immovables and others; till they get liberated, they will keep on going from one or other of these births, depending on the *karma* that is left over. If they have done a lot of sin, they may get a *sthaavara janma*. Or they may get to be born as insect, water being, bird, etc. This cycle goes on repeating till *moksha*. Among humans itself, those who are following the *shastraas* and *dharma* are *dhaarmikaas*.

Mokshinah means those who are in Brahma Loka.

Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 35:

Sahasrabhaaga prathamaaah dviteeya anukramaah tathaa |

Sarve hi ete mahaabhaaga yaavat mukti samaashrayaah | |

One in thousand only will go in this order one after the other.

Sri Engal Aalwaan's Commentary:

Sahasra iti | Sahasra bhaaga prathamaaah iti | Praathamyaam utara utara

apekshayaa | Sahsratama bhaaga bhootaah sahasra bhaagaah | Ta eva

prathamaaah uttarottara apekshayaa, dviteeyatvam uttaratvam | Poorve poorve

sarva ete sthaavaraadyaah sahasratama bhaagaah santah uttarottaram

dviteeya anukramaah syuh, sthaavara aadi poorva poorva jaateeyaat dviteeyam

uttarottaram janmaan utkraamanti | Etat uktam bhavati poorva poorva

janmasu sthiteshu jantushu katichit eva uttarottaram janma vindanti iti |

Tathaa aaha vaayuh * Yah sahasratamo bhaagah sthaavaraanaam bhavet iha |

Paarthivaah krimayah taavat samstedaat sambhavanti te |

Samstedajaanaanaam bhaagena saahasrena hi sammitaah | Oudakaah jantavah

**** Iti upakramya * Yah sahasratamo bhaago bhavet tu dvipadaam iha |***

Dhaarmikaah te bhuvi jnyeyaa punarbhaagena dhaarmikaah | | Saahasrena eva

bhaagena dhaarmikebhyo divam gataah | Yah sahasratamo bhaago

dhaarmikaanaam bhavet divi | | Sammitaah teha bhaagena mokshinah taavat

eva hi | Evam sudurlabhaah shaantaa dhaarmikaah svargavaasinah | | iti | Ayam

cha kramah praayikah * Tiryak yonigatah kaschit muchyate naarakee parah |

Anugraha prakaarasya kramo ayam na vivakshitah | | it ivaayu ukteh | *

Vyutkramena api maanushyam praapyate punya gouravaat | Vichtiraa gatayah

pumsaam karmanaam gurulaaghavaih | | iti aaditya puraana ukteh cha | Idam

cha sthaavara aadi shloka dvayam moksha dourlabhya pratipaadana param na

tu jeeveyattakrama param, svarga narakaadisthaanaam jeevaanam aanantyaat

| Yaavat mukti samaashrayaa iti | Muktaah tu dviteeya anukramaa na bhavanti

iti arthah |

Praathamya means each succeeding thing, as told in these nine

types. *Sahasrabhaaga* means that one in thousand only will go. Among

the *sthaavaraas*, one in thousand may go to the next *janma*, and so on. It is so

difficult, and not everyone will proceed in forward births, where they can evolve and go to higher births, and finally attain *moksha*. One in thousand of the *sthaavaraas* may go and become a *krimi*, and one in thousand *krimis* may go to the next one, and so on. Beings in the earlier *janmaas*, will go to the succeeding ones, in that order. The meaning is that among those beings born in the preceding *janmaas*, only a very rare one will get the next *janma*. Only a very rare one will get better and better births. This is also told in *Vaayu Puraana*, one in thousand among the *sthaavaraas*, they become insects born of sweat. Out of those beings born in sweat, one in thousand only will become an aquatic being. In the two legged ones, one in thousand will be a *dhaarmika*. One in thousand among the *dhaarmikaas* may go to heaven, or the *Brahma Loka*. One in thousand among those in heaven will want to attain *moksha*. It is so difficult to get a *dhaarmika* who has attained *samatva*, even in the *dyu loka*. This shows how difficult it is to get a good *janma*, better and better *janmaas*. *Manushya janma* is high, and among them the *dhaarmikaas*, and then they become *mumukshus*, etc. *Vaayu Puraana* has also told that the four legged animals, only a very rare one will get out of that *janma*. But nobody knows who will get what *janma* next. One who has done a lot of *punya*, good deeds, may be will get *manushya janma*. Those with not very good *karmaas*, medium *karmaas*, what birth one gets, what fruits they get is very difficult to say, as there is so much variety, as told in *Aaditya Puraana*. The message that *Sri Paraasharar* is giving in these two *shlokaas* is how difficult it is for one to attain *moksha*, getting liberated from this *samsaara bandha*, and not to tell how many *jeevaas* are there in each *krama*, the measure or expanse of the *jeevaas*. It does not tell the number or count of the *jeevaas* in these different kinds of beings, because those who are in *svarga* and in *naraka* are innumerable. There are innumerable number of beings in heaven, and suffering in hell. All the beings are going in that order till they attain *moksha*. Once they get liberated, there is no further birth for them.

[Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 36:](#)

[Yaavanto jantavah svarge taavanto narakoukasah |](#)

[Paapakrut yaati narakam prayaschitta paraanmukhah | |](#)

As many beings are there in *svarga*, the same number of beings are there in *naraka* also; both are innumerable. One who has sinned goes to *naraka*, if he has turned away from performing *prayaschitta*.

If some sin is committed, then we have to do *prayaschitta*, to get rid of that sin. One who does not want to do the *prayaschitta*, or is against that, will go to *naraka*.

[Sri Engal Aalwaan's Commentary:](#)

[Kruta aadi kaale tat dharma aadhikye api svargivat narakino api anantaa iti aaha yaavanta iti |](#)

Even in *Kruta yuga* and such *yugaas* also, though there is *dharma* in full measure, and is well followed, just as in heaven, there were beings in *naraka* who were suffering;

there are innumerable being suffering there also.

Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 37:

*Paapaanaam anuroopaani praayaschittaani yat yathaa |
Tathaa tat eva samsmrutya proktaani paramarshibhih | |*

There are various sins, and depending on the nature of the sin, *praayaschitta* also will be different. The *praayaschitta* is according to the sin. This is told as per the *Shrutis*, the *Vedaas*. The same thing is following that only, in the *Smrutis* also, by the great *Rishis* (*Paraasharar*, *Sukar*, *Vyaasar*).

Sri Engal Aalwaan's Commentary:

Paapaanaam madhye yasya yat yathaa praayaschittam shrutou uktam tasya tat tathaa anusmrutya praayaschittaani uktaani iti aaha paapaanaam iti |

Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 38:

*Paape gurooni guruni svalpaani alpe cha tadvidhah |
Praayaschittaani maitreya jaguh svaayambhuvaadayah | |*

O *Maitreyar*, *Svaayambhuva* and other *Manus*, they have told the various *praayaschittaas*, for different kinds of *paapaas*, for very big sins, for little lesser sins, for small sins, very small sins. Those who know which sin is bigger, which is smaller - *Svaayambhuva Manu* and others have told the proper *praayaschittaas*.

Sri Engal Aalwaan's Commentary:

Paapa iti | Gurooni praayaschittaani saakshaat kartuh praanaantikaadeeni, guruni paape matipoorvakam atyantam aavrutte; svalpaani rahasya praayaschitta aadeeni; alpe sakrut ajnyaana kruta aprakaasha anumatimaatraa aadike | Tatra hi ajnyaana krute brahma hatyaadi mahaa paatake dvaadasha vaarshikam; jnyaanakrute tat dvigunam, aavruttau tat dvigunam, atyanta aavruttau tat dvigunam iti saakshaat kartuh | Anugrahaakasya etat paada oonam, prayojakasya ardham, anumantuh saardha paadah, protsaahakaadeenaam cha tato avaram ityaadi kramah | Tatra cha mahaapaatakaanaam ajnyaana krutaanaam dvaadasha vaarshikam kartuh shodhakam samvyavahaaryatva karam cha; matyaa krutaanaam tu smruti uktam praana antikam vyayahaaryatvakaram narakaharam cha; dvaadasha vaarshikam tu dvigunam api kaama krutaanaam paatakaanaam kartuh vyavahaaryatvakaram na tu naraka haram | Evam aadi paapasya praayaschittasya cha guru laghutvaadi taratamyavidah tatvidah |

Very big *praayaschittaas* for very big sins, have to be done for the entire life. The next category of *paapa* which are of lesser degree, knowingly repeated again and again, are the next category of sins. The next category told as *svalpaani* here are those for which, the *praayaschittaas* can be done privately. The small *paapaas*, which one has done only once, out of ignorance, not knowingly, not telling someone, knowingly not told, or knowingly allowing someone to do some sin - these kind of sins.

If one does *Brahma hatya*, not knowingly, one has to do *praayaschitta* for 12 years; knowingly if one does *Brahma hatya*, it is twice that, 24 years; if it is repeated, knowingly, it is twice that, 48 years; if one has repeated again and again, it is twice that, 96 years. For one who encourages another to do, or knowingly helps one to do, one who has not directly done, it is one quarter less *praayaschitta*, compared to what is told for the actual doer. One who has had some benefit out of that, for him, it is half the *praayaschitta*. For one who permits, it is three-fourths less *praayaschitta*. For those who simply encourage, it is still less. Depending on the involvement, whether one is the actual doer, one who helped in some way, one who takes some benefit out of that, one who simply permits him to do, one who motivates - like this, there are different kinds of sins, *praayaschittaas* told. Those who have done *mahaa paatakaas* out of ignorance, 12 years *praayaschitta* is told, that will cleanse the person. Those who have done knowingly, as told in the *Smrutis*, they can do all the *vyavahaaraas*, and they will not go to hell, if they do the *praayaschitta*. Even if it is twice the 12 years, for those who have done knowingly, for a doer, he will have to go and experience *naraka*. Those who know these kind of differences, the different kinds of involvement in various kinds of *paapaas*, whether it is knowingly done, or unknowingly done, whether it is repeated once, repeated many times, those who have encouraged them, those who have taken benefit out of them, etc., and the different kinds of *praayaschittaas* for the different kinds of sins, they are told as *tadvidah*.

Paraasharar is telling that *Svaayambhuva Manu* and others who have told about the various sins and *praayaschittaas*, one has to follow that to get rid of the sins done.

This is a *shloka* which we tell many times every day; is a very wonderful and important *shloka*.

[Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 39:](#)

[*Praayaschittaani asheshaani tapah karmaatmakaani vai |*](#)

[*Yaani teshaam asheshaanaam krushna anusmaranam param | |*](#)

The greatness of *Bhagavannaamasmarana* is told here. *Praayaschittaas* of the nature of *upavaasa*, *yajnya*, *daana*, for all the kinds of sins, all put together, that which is superior to all these *Krishna anusmarana*.

[Sri Engal Aalwaan's Commentary:](#)

[*Atha manvaadibhih uktaanaam praayaschittaanaam tat tat paapa maatra nirvatakatvaat, * Yah sakrut paatakam kuryaat kuryaat enah tato aparam iti shruti uktaayaah punah tat paapa pravrutteh anivarakattvaat cha taani upekshya sarveshaam amhasaam maheeyasaam alpeeyasaam cha desha kaalaadi avisheshena atyanta ucchedakatvaat ata eva punah paapa pravrutteh nivaarakatvaat moksha aadi phala pradatvaat cha tebhyo aheshebhya militebhyah param prakrushtam prayaschitta vishesham sarva upanishat shruti smruti puraana sammatam aaha praayaschittaani iti | Tapah upavaasaadi karma yajnya daana aadi | Anusmaranam anuhooheenaarthe, svasya sheshatva*](#)

*anusandhaana poorvakam smaranam | Yathaa uktam * Aatma daasyam hareh
svaamyam svabhaavam cha sadaa smara iti | Param * Kshetrajnyasya eeshvara
jnyaanaat vishuddhih paramaa mataa, tat yathaa isheekaa toolam agnou protam
pradooyeta ityaadi | Idam anusmaranam keertanasya api upalakshanam |
Anantaram * Kva japo vaasudeva iti keertanasya prashamsanaat |*

This is a very great quality of *Bhagavannaamasmarana*, and is explained wonderfully here. Whatever *Svaayambhuva Manu* and others have told - various kinds of *praayaschittaas* for the different degrees of sins that people have done, for the direct doer, for one who encourages, knowingly, unknowingly, repeatedly, etc. - whatever *praayaschittaas* are told - they will make one get rid of only that particular sin. Like this, there may be hundreds of thousands of sins; if one starts to do *praayaschittaas*, any number of births will not be sufficient. One will be able to get rid of only that particular sin by performing that *praayaschitta*. *Sri Engal Aalwaan* quotes *Shruti* - one who sins once, will do another sin; so a sinner has a tendency to do sin more and more; he will be sinning again and again. One will do a sin; he will do *praayaschitta*; he will do one more sin and one more *praayaschitta*. All the *praayaschittaas*, whether it is for big sins, or for mild sins, also in different *deshaas*, different *kaalaas*, one which destroys all the sins, irrespective of which place it is done, which time it is done, whether big sin or small sin, and that which will also prevent one from sinning again, from involving more and more in sin, and which will also give one *saakshaat moksha* itself, that which is superior to all the *praayaschittaas* combined together, that great *praayaschitta*, that which is very clearly told and accepted by all the *Upanishads*, *Shrutis*, *Smrutis*, *Puraanaas* is *Krishnaanusmarana*. *Tapa* means *upavaasa* and others, *karma* is *yajnya*, *daana*, etc. Meaning of *anusmarana* is uniquely explained here by *Sri Engal Aalwaan*. *Anu* in *anusmarana* is in *Heenaartha* means that I am a very lowly being. *Anusmarana* means that I am a very lowly being, I am a *daasa abhoota*, one who has to do *kainkarya* to the master according to his wish at any point of time, one who is a slave, this kind of *anusandhaana* is the meaning of *anu* here. *Smarana* of *Krishna* is to be done with *sheshatva anusandhaana*, that I am *shesha bhoota* to *Bhagavaan*, *daasa bhoota* to *Bhagavaan*, one has to remember the *Bhagavannaama Krishna*. If you do not want to suffer, you have to always remember your *daasya*, your subservience to the Master, who is *Bhagavaan Krishna*, *Vaasudeva*, *Vishnu*, *Hari*. *Hari* is the *svaami* and I am the *daasa*. You have to always remember your *svabhaava*, and also *Bhagavaan's svabhaava* and *svaroopa*. We are the *chetanaas* who are *shesha bhootaas*, *daasa bhootaas* to *Bhagavaan*. All the *aatmaas* are *daasa bhootaas* to *Paramaatman*. *Kshetrajnya* is a *jeevaatman*, one which has a *kshetra*, a body. That which cleanses a *kshetrajnya* of all his sins is the knowledge of nature and relationship with *Eeshvara*, the nature of *Eeshvara*, the nature of one's own self; this is the ultimate purity for him. How can one *Krishna anusmarana* be superior to all the *praayaschittaas* - it is superior to all *praayaschittaas* told for whatever sin one has done at any place and any time, it will prevent one from sinning again, and it also leads to *moksha*, it is told as param; it

is told that in the Upanishads, one spark of fire is enough to burn a huge mass of cotton completely without any residue, just like this, one *anusmarana* of *Krishna* can burn all the sins, so it is superior to all the *praayaschittaas*. This *anusmarana* is also an indication of *keertana*, *smarana*, and others told in *navavidha bhakti*. It will come later about *japa*, *keertana*.

Desha, *kaala*, etc. also decide the degree of sin. For example, if one does sin in *punya kshetra*, the effect is much more, and more *praayaschitta* has to be done.

Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 40:

Krute paape anutaapo vai yasya pumsah prajaayate |

Praayaschittam tu tasya ekam hari samsmaranam param ||

For one who sins, repentance follows a sin. For one who repents for a sin, what is the *praayaschitta*? The superior *praayaschitta* is *Hari samsmarana* once only.

For all the sins done, the most powerful and one *praayascitta*, which can cleanse one of all sins, is *Krishna anusmaranam*. The explanation for *anusmaranam* is *sheshatva anusandhaana poorvaka smaranam*, that I am utterly subservient to *Bhagavaan Krishna*. We have to think of our utter subservience to *Bhagavaan*, and utter the sacred name of *Bhagavaan Krishna*. For a person who repents and wants to get rid of the sins, just once, if he tells the name of *Hari*, all the *praayascitta* required to get rid of that sin is done. So the greatness of *Hari naama sankeertana*, is being extolled in these *shlokaas*.

Sri Engal Aalwaan's Commentary:

Nanu bhagavatah smarana keertanayoh * Paapakshayah cha bhavati smarataam tam aharnisham ityaadi vachaneshu aavrutayoh paapa kshaya hetutvam gamyate * Avashena api yat naamni * Sakrut smrutoh api ityaadishu smarana keertanayoh sakrut krutayoh eva; tatra katham avirodha iti aashankya aaha krute paapa iti | Ekam sakrut krutam | Krutaanaam sarva amhasaam sakrut krutam smaranaadi, karishyamaanaanaam tu aavartyamaanam poorva amhasaam samskaara naasha dvaarena punah utpatti pratibandhatayaa praayaschittam iti avirodhah | Na cha atra anantaptaanaam aavrutti anutaptaanaam tu sakrut iti avirodho vaktavyah | Anutaptasya eva sarvatra praayaschitta adhikaaraat | Na cha idam smaranam anutaapa aadi sahakaaraat paapasya nivartakam kintu vastu saamarthyaat, timirasya eva taranih | Tasmaat atra anutaapasya na angatvam kintu adhikaari visheshanataa |

There are some doubts which may come here, which are clarified by *Sri Engal Aalwaan* here. The greatness of *smarana* and *keertana* is told. Day and night one who remembers *Bhagavaan*, for him all the *paapaas* will get destroyed. If one remembers during day, the *paapaas* get destroyed. If one remembers during night, the *paapaas* get destroyed. If one *smarana* can destroy the *paapaas*, why should one remember again and again? How can *paapa kshaya* happen again when all

the *paapaas* are destroyed? Such doubts come. Repeated remembrance destroys *paapa* - it seems it told like this. In some *Smrutis* it is told - without knowing, or simply if one is remembering, one who is not even in his proper consciousness but telling a *Bhagavat naama*; it is also told that once if one remembers only, it will destroy everything. In some places it told only once, and somewhere else, it is told that you have to repeat day and night. There seems to be some contradiction here. How can there be no contradiction? Whatever sins that are done, once if you do *smarana*, it will destroy, it is told. It will not stop at that, again one may sin, due to *praarabdha karma*; this also will be destroyed by *anusmarana*. If one does a bad deed, it creates a bad *samskaara* in him; the corresponding *vaasanaa* will come and again one will have a tendency to do more sins. This *samskaara* will be destroyed by *anusmarana*, so that he does not repeat the sin; it will prevent one from doing the sin; again doing the *smarana* will have this kind of effect. So there is no *virodha*. For those who have a repentance and for those who do not repent, is there a difference? For those who repent, is it only one *smarana*? For those who do not repent, it is again and again - is it like that? This is not the way it is. Those who repent only will do *prayaschitta*; and the *praayaschitta* is *Krishna anusmarana*. For one who repents, because of the repentance, for one who does *smarana*, repentance along with *smarana* is destroying the *paapa* - this is also not the meaning; repentance has no role there; repentance will only lead one to do *praayaschitta*; but *Bhagavat Naama* itself is so powerful, it is so very capable that it is destroying the sins; it does not need anything else to support it; it is *vastu saamarthya*, like sunlight dispels darkness. Repentance is the qualification of an *adhikaari* for doing *praayaschitta*. One who is qualified by repentance will only do *praayaschitta*; it becomes an *adhikaari visheshana*, and not an *anga* for *anusmarana*.

Some minor doubts, which may arise are being clarified, so that we are sure, and there are no doubt about the power and greatness of *naama samsmarana*, and all the *shlokaas* told here - in one *shloka*, it is told that just once remembrance is enough; another *shloka* says that we have to remember morning and evening, again and again; there seems to be some apparent contradiction; this is all clarified here, so that we clearly understand the meaning of these *shlokaas*. One who does *smarana* of *Bhagavaan* morning and night, for him all the sins will get destroyed. Repeating in the morning and night, again in the morning and night, and so on, doing *Hari naama samsmarana*. It seems to be meaning that it will destroy sins only if repeated like this. It is told at other place that without being aware, if one does *Hari samsmarana*, or just once remembering His name, is also is enough. It is told that *smarana* and *keertana* done just once is enough, for all *paapaas* to get destroyed. There is no contradiction, was explained earlier. Once if you remember and tell *Bhagavaan's* name, it will destroy all accumulated sins so far, and repeated, will prevent one from getting that *samskaara*; the tendency to commit sins again and again will not be there by repeated *samsmarana*. The advantage of repeating the name of *Bhagavaan Hari* is that even this tendency will not be there; this is the

purpose of doing *smarana* in the morning, night, morning, night, etc. So, there is no contradiction there. It is not that one who repents only has to do many times, because one who repents only will do *praayaschitta*. The eligibility or qualification for one to do *praayaschitta* is that one should repent. If one does not repent, then he will not even think of *praayaschitta*. Repentance only qualifies someone to do *praayaschitta*, and it has no role to play in destruction of the sins. It is mere *Harinaama* which has the power to destroy the sins. Power of *Harinaama* is such that it destroys the sins, and there is no *apeksha* of anything else for that. *Anutaapa* is not an *anga* to the *praayaschitta*, but it is the qualification needed for a person to do *praayaschitta*.

This is an important *shloka* and gives the greatness of *Bhagavannaamasmarana* which has got such wonderful power. There are more such *shlokaas* which come

Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 41:

***Praatah nishi tathaa sandhyaam madhyaana aadishu samsmaran |
Naaraayanam avaapnoti sadyah paapakshayam narah | |***

In the morning, night, and in the same way, during *sandhyaa kaala*, and in the afternoon, one who remembers the *smarana* of *Hari*, *Naaraayana*, *Krishna*, and he will get rid of all his sins immediately. And he will attain *Naaraayana*.

Sri Engal Aalwaan's Commentary:

***Kim cha atra kaalaadi api na apekshyam iti aaha - praatah iti | Sadya iti
vachanaat sakrut eva iti gamyate, atah sadya iti anena virodhaat praatah
aadishu na aavruttihi iti mantavyam | Nara iti cha jaati aashrama aadi
anaadarokteh desha kartru shoucha aadi anapekshaa cha lakshyate | * Chakra
aayudhasya naamaani sadaa sarvatra keertayet | Naashoucham keertane tasya,
ityaadi vachanaat |***

One can do *Harinaama samsmarana* at any time. There is no rule that only in the morning, one has to do *Harinaama samsmarana* to get rid of sins. One can do in the morning, afternoon, *sandhyaa kaala*, night. There is no restriction that only at a particular time it has to be done. It is told that sins will get destroyed immediately. Just once is enough. In the morning, if one tells the *Harinaama*, it will destroy all the sins. The greatness of this *shloka* is told by *Sri Engal Aalwaan*, where it says *narah*, any human, anyone. There is no restriction as to a particular class like *Braahmana*, *Kshatriya*, etc., *aashrama* like *brahmachari*, etc., *jaati*; there is also no restriction like place, any place, any time it can be told; it does not also say that one should take bath and do *Harinaama samsmarana*, there is no restriction in terms of the *shuddhi*, *shoucha* of the person who does *samkeertana*. In any place, any time, any state, if one does *Harinaama sankeertana*, that will destroy all the sins. This is the greatness of *Naama samkeertana*. There is a *pramaana* given by *Sri Engal Aalwaan*. *Bhagavaan*, who is having the *Sudarshana Chakra*, all the time one has to

sing the names of *Chakraayudha dhaari*, *Bhagavaan Vishnu*. There is no *ashoucha* in telling this.

Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 42:

*Vishnu samsmaranaat ksheena samasta klesha sanchayah |
Muktim prayaati svargaaptih tasya vighnaah anumeeyate | |*

By remembering the name of *Vishnu*, having got destroyed all the accumulated sins, one will go and attain *moksha*, will get liberated. For such a person, attaining heaven and its pleasures, is said to be a blocker, to attain liberation. Heaven is an obstruction.

Sri Engal Aalwaan's Commentary:

*Na kevalam idam paapasya eva naashakam kim tu samsaarasya api iti aaha
vishnu samsmaranaat iti | Tasya mukti saadhaneebhoota bhagavat
smaranavatah |*

It is not that it simply destroys the sins, it will destroy the connection with *samsaara* itself, it also gives *moksha*. One who remembers *Bhagvannaama*, which is the means to attaining *moksha*.

Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 43:

*Vaasudeve mano yasya japa homa archanaadishu |
Tasya antaraayo maitreya devendratvaadikam phalam | |*

While doing *japa*, *homa*, and these *nitya naimittika karmaas*, when one is intently meditating on *Vaasudeva*, fixing his mind on *Vaasudeva*, O *Maitreya*, for him, attaining the position of *Devendra*, and others, is also an obstruction only; it is a blocker and one will not aspire for that at all.

Sri Engal Aalwaan's Commentary:

*Nitya karmaani api bhagavat chintaa yuktaani mukti daani iti aaha vaasudeva
iti | Yathaa pranayanam nitya yaaga angam api godohanapaatrena krutam
pashu phala pradam, tathaa nityam api japa aadi karma bhagavat chittena
krutam muktyai bhavati iti yuktam |*

When *nitya*, *naimittika karmaas* are also done with *Bhagavat chintana*, meditating upon *Bhagavaan*, it can lead one to *moksha*. When one does *sandhyaavandana*, keeping *Vishnu* in mind, it will lead to *moksha* also. An example is given here. Bringing milk and curd for the *homa* in a vessel, for doing *nitya yaagaas*, in a vessel called *godohanapaatra*, is how it is prescribed in the *Vedaas*. When one brings in a *godohanapaatra*, it will bring *pashu samruddhi*, etc., and the *yaaga* will be properly done. In the same way, *nitya karmaas* and others, done with the meditation on *Bhagavaan*, it can lead one to *moksha*.

Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 44:

Kva naaka prushta gamanam punaraavrutti lakshanam |

Kva japo vaasudeva iti mukti beejam anuttamam | |

Attaining svarga and ruling over the svarga itself, like *Devendra*, after this, one has to get back to this *martya loka*. We cannot compare this with the *japa* of *Vaasudeva*. *Vaasudeva japa* is of incomparable excellence, and is a seed for *moksha* itself. Where are these heaven and other benefits which are impermanent? And where is the benefit of *Vaasudeva japa*, which is the very seed of liberation itself, an incomparable benefit?

Ksheene punye martya lokam vishanti. One who has done *yaaga* and others and accumulated *punya*, because of which one will be eligible to become *Devendra*, and then rule over the *devaas*; once that *punya* gets exhausted, one has to get back here. This is *punaraavrutti lakshana*, and not *apunaraavrutti lakshana*.

Sri Engal Aalwaan's Commentary:

Evam mukti beeja bhagavat sankeertanavato devendratva aadi padam vighna iti aaha kva naaka prushta iti | Shaashvata phala pradasya hari keertanasya svarga aadi padam nashvaratvaat ananuroopam iti arthah |

For such a person who is doing *naama sankeertana*, which is the seed for attaining *moksha*, for him, even the kingdom of heavens, *Devendratva*, ruling over all the gods, that position is actually an obstruction. *Harikeertana* will get one a permanent fruit, benefit, which is *Paramapada* itself, which is present forever and there is no *punaraavrutti* here. *Svarga* and other benefits are impermanent, and one will not seek for such benefits. They cannot be compared.

Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 45:

***Tasmaat aharnisham vishnum samsmaran purusho mune |
Na yaati narakam sadyah samksheena akhila paatakah | |***

For this reason, doing day and night *samsmarane* of *Vishnu*, O *Maitreyar*, a person will never go to hell, because it will immediately destroy one of all the sins.

Sri Engal Aalwaan's Commentary:

Yasmaat evam sakrut keertanaadi krutasya paapasya kshapanam, tasmaat aavruttha keertanaadijah samskaarah paapa hetu dussamskaara naashaka iti aaha - tasmaat iti | Idam sankeertanam shravanasya api upalakshanam | Vakshyati cha * Hanti kalushyam shrotram sa yaato harih iti | Evam shravanaadeh sakrut shruteh vreehi avaghaatavat drushta phalatva abhaavaat cha praak kruta paapa kshaya artham na aavrutti kalpanaa nyaayyaa; anaadi giri guha udarastha tamo harasya eva deepasya | Uttara paapa anudayaartham yaavat brahma aaparoksham aavrutti kaaryaa, punah tama anudayaaya deepasya eva yaavat arkodayam | Na cha evam sukare naama keertanaadou sati dushkare dvaadasha vaarshikaadou purushaanaam apravrutteh manvaadi vaakyaanaam ananushthaana lakshano baadha iti shankaneeyam | Bhagavat paraanmukhaanaam gurushu praayaschitteshu sashraddhaanaam pravrutteh |

*Kim cha idam smaranaadi ashreddhayaa krutam api praayaschittam bhavati, yathaa shishupaala aadeh | * Harirharati paapaani dusthachittaih api smrutah * ityaadi vachanaat | Smaranaat eva paapa kshaye sati api yudhishtira arjuna balabhadra aadeenaam vidushaam api teerthayaatraa aadi anushthaanam avidvat abhaktaadi loka sangrahaartham | Asmin prakarane hari vishnu naarayaana iti aneka naamnaam prayogaat teshaam paapa haratva moksha pradatva pratipaadanaat cha sarvaani api naamaani sarva purushaarthaa saadhanaani iti mantavyam, na tu vaasudeva iti ekam eva naama | Tathaa cha shri vishnu dharme * Ekasya eva samastasya brahmano dvija sattama | Naamnaam bahutvam lokaanaam upakaarakaram shrunu | Iti upakramya * Vaasudeva achyuta iti shlokena kshaamchit naamnaam moksha pradatvam abhidhaaya paschaat anyeshaam dharma kaama aadishu pruthak viniyogam uktvaa * Yadvaa abhirochate naamnaam tat sarvaartheshu keertayet | Sarvaartha siddhim aapnoti naamnaam ekaarthataa yatah | Iti sarveshaam naamnaam sarva purushaarthaa saadhakatvasya uktatvaat |*

When one does *naama sankeertana* once, it will destroy all the sins. Because of this, again and again doing *samsmarana*, the good *samskaara* generated by repeated *smarana*, destroys the bad *samskaara* which can again lead one to commit sins. The *samskaara* born by the repeated remembrance of *Bhagavat naama*, the *samskaara* generated from one is told, the others are also included. Even if one listens to *Bhagavannaama* being told, that itself will destroy one of all sins. *Hari naama*, if it reaches our ears, that itself is enough to destroy all the sins. Very wonderfully *Sri Engal Aalwaan* explains here. *Shravana*, *keertana*, *smarana*, and all these, being done just once, even though there is no *drushta phala*, immediately one may not go to *moksha*; just like the husk of the grain has to be removed by beating it with a stick only, and then it is to be used in *yaaga*, then this *yaaga* will be done properly and one will attain *svarga*, the results will not be seen immediately; for the sins which were accumulated so far, earlier, before reciting the *naama*, one should not think that he has to repeat again and again as he has not seen the results immediately, because *shastra* says that the sins will be destroyed. An example is given here - there is a cave in darkness for nobody knows for how long, from beginningless time, when one lights a lamp there, the darkness gets dispelled immediately; just like this, when one tells *Harinaama*, all the sins will get destroyed. In order to see that again and again we are not committing sins, after *Harinaama ucchaarana*, which would have destroyed accumulated sins, till one perceives the *Brahman* directly and immediately, till attaining *moksha*, one has to keep repeating the name of *Hari*. The long darkness in the cave was dispelled by lighting a lamp; if that lamp is put off, the darkness can again come in; it needs to be kept burning till the sun rises, because the lamp will not be further required. Till we get *Bhagavat saakshaatkaara*, we have to keep repeating the name of *Hari*. *Manu Dharma Shaastra*, *Manusmruti* are all *parama pramaana* for us, and are in accordance with the *Vedic* teachings only. For everything, *naama sankeertana* is the *praayaschitta*, was told, whereas in *Manusmruti*, etc., it is told that you have to

do the *praayaschitta* for twelve years, twenty four years, etc., which are very difficult to do; when there is a very easy *praayaschitta* like *naama sankeertana*; nobody will even try to do those twelve year *praayaschittaas*; so *Manu Shaastra* will become futile; the statements of *Manu* and others cannot become futile, this is a doubt. There is no contradiction here. Those who are interested in doing such *praayaschittaas*, and those who are turned away from *Bhagavaan*, and feel so bad having turned away from *Bhagavaan* that they want to do some difficult *praayaschitta* only to get rid of the sins, they have so much belief that they want to do only the twelve-year *praayaschitta*, in order to make sure that they will always be remembering *Bhagavaan* after this; for such people, it is definitely useful. *Praayaschittaas* told by *Manu* and others have to be done with *shraddhaa*. Whereas, *Bhagavat smarana*, even though one does not have belief, even if someone is telling, becomes a *praayaschitta*, just like *Shishupaala*. *Shishupaala* was ridiculing *Bhagavaan Krishna*, but he attained *moksha* after that. Even though people have sinned a lot, and do not have a pure mind, even they, when they remember the name of *Hari*, the power of the *Hari naama sankeertana*, is itself such that it destroys the sins for whoever it is. When *smarana* itself does all the *paapa kshaya*, the *Paandavaas* were very much in the company of *Krishna* all the time; He was such a close guide and friend to them; *Yudhishtira*, *Arjuna* and even *Balarama*, did *teerthayaatraa* and such things as *praayaschitta*, when *smarana* itself would have destroyed all the sins; they did it because those who are not aware of the power of *naama sankeertana*, who do not have proper devotion, for them, there has to be a way to get rid of their sins by doing *teerthayaatraa* etc.; this is to demonstrate to others who are not aware of this means, and who are not very devoted. In this *prakarana*, various names are told - *Hari*, *Vishnu*, *Naaraayana*; it is said that *Harinaama sankeertana* will destroy sins, *Naaraayana naama* will get one liberation, etc. All the names can help attain all the benefits, all the *purusharthas*, is the conclusion. Not that only *Vaasudeva naama* will help one, and not the others. There is a *prakarana* in *Vishnu Dharma*. Just like one *naama Vaasudeva*, all the *naamaas* are having the same power. There are many names, thousands of names of *Bhagavaan*, which are very helpful to the entire world. Some *Bhagavannaamaas* like *Vaasudeva*, *Achyuta*, are told to be helping one to attain *moksha*. And some other names of *Bhagavaan* are said to help attain *dharma*, *kaama*, and other *purusharthas*, are also told. In the end it is concluded, whichever name one desires, he can use that name for any purpose. All the names are concluding in only one particular person *Sriman Naaraayana*, who is *Parabrahman*; so they all have the same meaning. All the names of *Bhagavaan* will help one to attain all the *purusharthas*.

[Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 46:](#)

[Manah preetikarah svargo narakah tat viparyayah |](#)

[Naraka svarga samjnye vai paapa punye dvijottama | |](#)

One which brings lot of good feelings to one's mind is called *svarga*, and *naraka* is the

opposite, where one feels grief. *Naraka* and *svarga* represent *paapa* and *punya*.

Sri Engal Aalwaan's Commentary:

*Atha svargaadeh antaraayatvam upapaadayitum nirupaadhika sukha roopa
bhagavat vyatiriktasya sarvasya vastunah sukha aatmakatvam
dukhaatmakatvam cha karmakrutam na svaabhaavikam; atah asthiram aniyatam
cha iti aaha - manah preetikara iti aadinaa | Sukha dukha saadhane svarga
narake; tena punya paapayoh eva sukha dukha saadhanatvaat ta eva
upachaaraat svarga naraka shabda vaachye |*

These *shlokaas* have come to show that *svarga* and others, which are impermanent, are actually obstructions to attaining *moksha*. *Bhagavaan* is utmost bliss, which is *nirupaadhika*. Everything other than Him, whatever one experiences *sukha* and *dukha*, are all *oupaadhika*, are all due to the *upaadhi* of *karma*, and is not *svaabhaavika*. Because it is *oupaadhika*, they are not permanent, and it not established that one is always *sukha*, and one is always *dukha*; they can be sometimes *sukhaatmaka*, sometimes *dukhaatmaka*, it is not definitive. *Svarga* and *naraka* are means to *sukha* and *dukha*. *Paapa* is called *naraka*, and *punya* is called *svarga* because it is the fruits of *paapa* and *punya* which are experienced in *naraka* and *svarga*. *Naraka* and *svarga* are told to be *paapa*, *punya* itself, in secondary sense.

Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 47:

*Vastu ekam eva dukhaaya sukhaaya eershyaagamaaya cha |
Kopaaya cha yatah tasmaat astu vastu aatmakam kutah | |*

The same object, *vastu*, here, food, drink, etc., can bring grief, happiness, jealousy, for the same person, or for different persons. It can also make one lead to anger, so it not *svaabhaavika* for that *vastu*.

Sri Engal Aalwaan's Commentary:

*Aniyatatvam darshayati vastu ekam iti | Vastu annapaana aadi | Ekam eva
vastu aneka purusha apekshayaa dukha aadi aatmakam bhavati; tasmaat vastu
vastu aatmakam kutah sukha dukha aadi ekaanta roopena vastunah vastutvam
kutah |*

It is not definitive, this is told in this *shloka*. One object itself, for different people, can be *sukha*, or *dukha*. It is not that it is always *sukha* or always *dukha*, nature of bringing joy, or nature of bringing grief, it is not definitive. For the same person also, it can bring joy and grief.

Sri Vishnu Puraana, Amsha 2, Chapter 6, Shloka 48:

*Tat eva preetaye bhootvaa punah dukhaaya jaayate |
Tat eva kopaaya yatah prasaadaaya cha jaayate | |*

The same object, at some time, can bring joy, and at another time, can bring grief. It can be very pleasing or very displeasing, for the same person also.

Sri Engal Aalwaan's Commentary:

Evam aneka purusha apekshayaa dukha aadi aatmakatvam avyavasthitam iti uktam | Ekasmin api purushe na vyavasthitam iti aaha tat eva iti |

It is not just not definitive in many people, but in the same person also, it is not that it always brings joy, or always brings grief.

Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 49:

*Tasmaat dukhaatmakam naasti na cha kinchi sukhaatmakam |
Manasah parinaamo ayam sukha dukha aadi lakshanah | |*

Nothing is *dukhaatmaka* or *sukhaatmaka*, it is only the mind which experiences like this due to the *karma*.

Sri Engal Aalwaan's Commentary:

*Upasamharati tasmaat iti | Sukha dukha aatmakatvam sarvasya vastunah karmakrutam na svaroopakrutam, atah karma avasaane tat apaiti iti arthah |
Tat tat vishayeshu punya paapa janyo manovrutti visheshah sukha dukhe iti aaha manasa iti | Yatra vishaya jnyaane punyam aanukoolyam janayati tat sukham, yatra paapam praatikoolyam janayati tat dukham iti vivekah |*

An object by its *svaroopa* itself is not *sukha* or *dukha*, but it due to *karma* of the person who experiences *sukha* or *dukha* which is making that object give *sukha* or *dukha* to that person. When the *karmaas* are no more present, then that kind of feeling itself will not be there. Because of *punya*, one will experience joy, and because of *paapa*, one may experience grief in the same particular thing. With respect to a particular aspect, it will be very favourable and bringing joy because of some *punya* only; this is said to be *sukha*. With respect to experience of the result of the sin done, one will experience sorrow, with respect to some aspect. Sin will not be favourable to the person; that only is sorrow.

Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 50:

*Jnyaanam eva param brahma jnyaanam bandhaaya cheshyate |
Jnyaanaatmakam idam vishvam na jnyaanaat vidyate param | |*

Jnaana, the functioning of the mind, is itself *Param Brahma*. Mind itself will lead to *bandha* or *moksha*.

Sri Engal Aalwaan's Commentary:

*Manovrutti prasangaat vishayasanginee saa bandhaaya bhavati, vishaya nivruttaa mokshaaya iti aaha jnyaanam iti | Jnyaanam manasah parinaamah, tat eva param brahma tat praapti hetuh iti arthah | * Mana eva manushyaanaam kaaranam bandha mokshayoh iti vakshyati | Jnyaanaatmakam iti namovrutti janita punya paapa nimittam idam sarvam | Yathaa aaha * Karma anuranjito bhunkte parinaamam svachetasa iti |*

The various functioning of the mind, whenever it gets attached to the senses or sense

objects, that will bind one, and when one is detached from the sense object, that will lead one to liberation. The state of the mind will itself lead to attainment of Brahman. If one does *karmaas* with the feeling that it is not mine, I am not doing it, the fruits are not for me, this is a particular state of mind with which it is done; this leads one to liberation. If one is attached, then they will have to again experience the results of this. It will be told later in *Vishnu Puraana* that the mind only is the cause of *bandha* or *moksha* with respect to *samsaara*. Because of the state of the mind, the thinking, the *punya* or *paapa* generated are the cause of this. According to the *karma*, one will experience the results. The state of the mind is important, it is told.

Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 51:

Vidyaa avidye cha maitreya jnyaanam eva upadhaaraya | |

Sri Engal Aalwaan's Commentary:

Vidyaa avidye cha iti | Vidyaa avidye jnyaaana karmani | Moksha saadhana bhootam jnyaanam vidyaa, anabhisamhita phalam karma avidyaa | Te cha jnyaanam eva mano vrutti roopa jnyaana saadhye iti arthah |

Vidyaa is *jnyaana*, and *avidyaa* is *karma*, *nitya naimittika karma*. *Vidyaa* is the knowledge which leads one to *moksha*. *Avidyaa* is the *karma* which is done without the desire in fruits. It is in the mind that we have to do the *anusandhaana* that I am doing this *karma* which is without any desire in fruits, I am not doing it, *Bhagavaan* only is getting it done from me; if one does with this kind of *anusandhaana*, the results will not get attached to one; then it will not become *bandha*; this is how *karmaas* have to be done. This is the *upaasanaa* or *prapatti*. This is told as *vidyaa* here.

Bhaashyakaarar explains the *shloka* from *Ishaavaasyopanishad* -

Vidyaaam cha avidyaaam cha yat tat veda ubhayam sah |

Avidyayaa mrutyum teertvaa vidyayaa amrutam ashnute | |

This is explained in a very similar way by *Sri Engal Aalwaan*. From *nitya naimittika karmaas*, one gets rid of the impurities of the mind, and then with *upaasanaa* or *prapatti*, one attains *moksha*.

Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 52:

Evam etat mayaa aakhyaatam bhavato mandalam bhuvah |

Paataalaani cha sarvaani tathaa eva narakaa dvija | |

Paraasharar concludes by telling that O *Maitreyar*, thus I have told you all the *bhoo mandalaas*, the *paataala*, the *narakaas*, the aspects of these, ...

Sri Vishnu Puraana, Amsa 2, Chapter 6, Shloka 53:

Samudraah parvataah cha eva dweepaa varshaani nimnagaah |

Sankshepaat sarvam aakhyaatam kim bhooyah shrotum icchasi | |

... and also about the oceans, mountains, *dweepaas*, lands, countries, rivers. All these

were explained to you very briefly. Tell me what else do you want to know.

This concludes the Sixth Chapter of *Amsha Two* of *Sri Vishnu Puraana*.

|| *Iti Sri Vishnu Puraane Dviteeye Amshe Shashto Adhyaayah* ||

|| *Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Dviteeye Amshe Shashto Adhyaayah* ||

We saw Chapter Six, of *Amsha Two*. *Sri Paraasharar* had explained the various *narakaas*, and what kind of sins will lead to those *narakaas*; he made a list of all the sins and *narakaas* that people get. In the end, he said that *svarga* and *naraka* are nothing but *punya paapa*; *svarga* is itself told as *punya*, because *punya* leads to *svarga*; and *paapa* is told as *naraka*, as *paapa* is the *kaarana* for one attaining *naraka*. Compared to the *sukha* of *moksha*, of attaining *Bhagavaan*, these are all due to *karma*; because of *karma*, one experiences *sukha* or *dukha* here. The *padaarthaas*, *vastus*, objects by themselves are not *sukha* or *dukha aatmaka*, but the experience of happiness, grief, etc. comes due to the *karma* of the particular *chetana*. The same object causes happiness to one, and grief to another. At different times, different states, different places, to the same person also, a particular thing causes *sukha* or *dukha*. It is not in the nature of those things, but it is due to the *karma* of the individual that this kind of experiences happen.

One has to do *karma* which will not bind one. *Jnaanam eva param brahma*, was told. *Jnyaana* will lead to attainment of *Paramaatman*. *Mana eva manushyaanaam kaaranam bandha mokshayoh*, will be told later. Depending on various aspects of the mind, *mano vruttis*, one gets interested, attached, etc.; this is what binds or releases one. Based on the *karma* only, one experiences the consequences of the *karma*, either *punya* or *paapa*.

Vidyaa and *avidyaa* were told. *Vidyaa* is *upaasane* or *prapatti*. *Avidyaa* is *nitya maimittika karmaas*. *Karmaas* done without any desire in the fruits, without the *anusandhaana* of *mamatva*, *kartrutva*, *sanga* and *phala*, with *tyaaga*, is said to be *avidyaa* here.

After telling about the *pruthivi*, *bhoo loka*, *paataalaas*, and the *narakaas*, and the *samudraas*, *parvataas*, *dveepaas* - these were all told briefly, *Paraasharar* asks *Maitreyar* - 'What else do you wish to know'.

|| *Atha Saptamo Adhyaayah* ||

*Bhooh, Bhuvah, Suvah and other Higher Lokaas;
Bhagavadaatmakatva*

Sri Vishnu Puraana, Amsha 2, Chapter 7, Shloka 1:

Maitreyah -

Kathitam bhootalam brahman mama etat akhilam tvayaa |

Bhuvah loka aadikaan lokaan shrotum icchaami aham mune ||

Maitreya says - O Paraasharar, you have told me everything about *bhoo loka*. Now, I want to know about *bhuvah loka*, *suvaah loka*, the seven higher *lokaas* - *bhoo*, *bhuvah*, *suvaah*, *mahah*, *janah*, *tapah*, *satyam*.

Sri Engal Aalwaan's Commentary:

Kathitam iti | Kathitam iti aadi bhuvana sheshasya jyotih chakrasya cha prashnah |

There is also some remaining part related to *bhoo loka*, which is *jyotischakra*, which is also going to be told now.

Sri Vishnu Puraana, Amsha 2, Chapter 7, Shloka 2:

Tathaa eva graha samsthaanam pramaanaani yathaa tathaa |

Samaachakshva mahaabhaaga tat mahyam pariprucchate ||

And also about the planets, what is the measure of those planetary worlds; do kindly tell me about all those things.

Sri Vishnu Puraana, Amsha 2, Chapter 7, Shloka 3:

Sri Paraasharah -

Ravi chandramasoh yaavat mayookhah avabhaasyate |

Sa samudra sarih shailaah taavatee pruthivee smrutaa ||

Whatever area is brightened by the rays of the sun and moon, including all the oceans and rivers, mountains, all of this is said to be *pruthivee*, the earth.

Sri Engal Aalwaan's Commentary:

Ravi iti | Taavatee bhoolokaakhyaa |

Sri Vishnu Puraana, Amsha 2, Chapter 7, Shloka 4:

Yaavat pramaanaa pruthivee vistaara parimandalaat |

Nabhah taavat pramaanam vai vyaasa mandalato dvija ||

Whatever is the expanse, and also the outer circumference of the earth, the *bhuvah*

loka is also of the same size.

Sri Engal Aalwaan's Commentary:

Yaavat iti | Yaavat pramaanaa abhitah kataaha dvaya spruk, vistaara parimandalaat vyaasaat vrutta paridhimaanaat cha nabhah bhuvah lokaakhyam | Vyaasa mandalatah taavat vistaaraat panchaashat koti vrutta paridheh | Saardha shata kotikam svah loka avadheh, sooryasya lakshocchritatva uktayaa bhuvah loka laksha utsedha iti api arthaat uktam |

Nabha means *bhuvah loka*. All around, it is touching the cosmic shell; the same measure is the *bhuvah loka* - the circumference and also the diameter. Fifty crores is the circumference. Fifty crores is *bhoo loka*, and fifty crores is *bhuvah loka*. *Suvah loka* is also fifty crores; totally they are hundred and fifty crores in circumference. *Soorya mandala* is said to be one lakh *yojanaas* high. *Bhuvah loka* is also to be taken as the same measure.

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 5:

Bhoomeh yojana lakshe tu souram maitreya mandalam | Lakshaat divaakarasya api mandalam shashinah sthitam | |

From the earth, one lakh *yojanaas* above is the *Soorya mandala*. From *Soorya mandala*, one lakh *yojanaas* above is the *Chandra mandala*.

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 6:

Poorne shata sahasre tu yojanaanaam nishaakaraat | Nakshatra mandalam krutnam uparishtaata prakaashate | |

One lakh *yojanaas* from *Chandra mandala* is *Nakshatra mandala*, and is shining brightly above.

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 7:

Dvi lakshe cha uttare brahman budho nakshatra mandalaat | Taavat pramaana bhaage tu budhasya api ushanaa sthitah | |

From the *Nakshatra mandala*, two lakh *yojanaas* above is *Budha*, Mercury. Two lakh *yojanaas* above the *Budha mandala*, is the *Shukra mandala*, Venus.

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 8:

Angaarako api shukrasya tat pramaane vyavasthitah | Laksha dvaye tu bhoumasya sthito devapurohitah | |

Angaaraka, Mars, is said to be two lakh is said to be two lakh *yojanaas* above *Shukra mandala*. Two lakh *yojanaas* above is *Bruhaspati*, Jupiter.

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 9:

Sourirbruhaspateh cha oordhve dvi lakshe samavasthitah | Saptarshi mandalam tasmaat lakshamekam dvijottama | |

Two lakh *yojanaas* above that is *Shani mandala*, Saturn. From Saturn, one

lakh yojanaas above is *Saptarshi mandala*.

Sri Vishnu Puraana, Amsha 2, Chapter 7, Shloka 10:

Rishibhyah tu sahasraanaam shataat oordhvam vyavasthitah |

Medhibhootah samastasya jyotih chakrasya vai dhruvah ||

One lakh yojanaas above *Saptarshi mandala* is *Dhruva mandala*. It is like the pivot, or axis of the planetary circle, like a huge pole supporting the planetary worlds; it is called *Jyotischakra*.

Sri Engal Aalwaan's Commentary:

Rishibhyah iti | Medhih khala madhya nikhaatastambhah |

Sri Vishnu Puraana, Amsha 2, Chapter 7, Shloka 11:

Trailokyam etat kathitam utsedhena mahaamune |

Ijyaaphalasya bhooh eshaa ijyaa cha atra pratisthitaa ||

These three worlds I have told you (*Bhooh, Bhuvah, Suvah*), from earth up to the *Soorya mandala* is called *Bhuvah loka*, from *Soorya mandala* up to *Dhruva loka* is called *Suvah loka*. the altitude of these three *lokaas* was told by me to you.

Sri Engal Aalwaan's Commentary:

*Trailokyam iti | Ijyaa phalasya tyaaga phalasya, bhooh bhoga bhoomih, eshaa idam trailokyam | Ijyaa cha atra bhaarata varshe kartavyaa | Upaasanaa yoga aadi kriyaa tat phalam cha sarva lokeshu api syaat * yogeeshvaraanaam gatim aahuh antarbahih trailokyaa iti vachanaat |*

The various *yaagaas* have to be done in *Bhaarata varsha* only. These three *lokaas* are *bhoga bhoomis*, the lands where one experiences the fruits of *yajnya*, *yaaga* done in *Bhaarata varsha*. *Upaasanaa*, *yoga*, are possible in all the worlds. *Yogishvaraas* can go inside and outside these three worlds.

Upaasanaa eligibility is there for *devataas* also, as told in *Shrutis*, and *Brahma Sutraas* (*Devataadhikarana*).

Sri Vishnu Puraana, Amsha 2, Chapter 7, Shloka 12:

Dhruvaat oordhvam mahah loka yatra te kalpavaasinah |

Eka yojana kotih tu yatra te kalpavaasinah ||

Above *Dhruva loka* is the *Mahah loka*, one crore yojanaas above *Dhruva loka*. Those who stay there stay till the end of the *kalpa*. The height of this is said to be one crore yojanaas.

Sri Engal Aalwaan's Commentary:

*Dhruvaat iti | Kalpa vaasinah kalpaavadhika aayushah; manvantara adhikaarinah indraadyaah sva adhikaara nivruttau kaala prateekshayaa mahah loka tishthanti, * vinivrutta adhikaaraah tu mahah loka nivaasinah, iti shaiva*

*ukteh, * kalpa adhikaarinah cha atra samsthitaah dvija pungavaah, iti koorma ukteh cha | Punah taan anoodya tat loka ucchraayah abhidheeyate eka iti |*

They live as long as the *kalpa*. *Kalpa* is one day for *Chaturmukha Brahma*, which is 1000 *Chaturyugaas*. There are 14 *Manvantaraas* in one day of *Chaturmukha Brahma*; one *Manvantara* is about 71 *Chaturyugaas*; *Indra* and other *devataas* who are in the *Manvantara*, once their term ends in that position, will be there till the end of the *kalpa*, and they stay in *Mahah loka*. *Shiva Puraana* and *Koorma Puraana* say this.

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 13:

Dve kotee tu jano loko yatra te brahmanah sutaah |

Sanandanaadyaa prathitaah maitreya amala chetasah | |

From there, upto two crore *yojanaas* above, is the *Janah loka*. Where *Brahma's* *maanasa putraas*, *Sanaka*, *Sanandana*, etc. who are well known, and of pure mind live there.

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 14:

Chaturguna uttare cha oordhvam jana lokaat tapah sthitah |

Vairaaajaa yatra te devaah sthitaah daaha vivarjitaah | |

Four times this distance above, that is, eight crore *yojanaas* above, is *Tapah loka*. *Devataas* called *Variaajaas* are present there, and they never suffer from thirst, and during *pralaya*, the *pralaya agni* does not touch them.

Sri Engal Aalwaan's Commentary:

*Chaturguna utara iti | Chaturgunottara iti koti dvayam prakruti uktatvaat jana lokaat ashta koti uttare vyomni tapah | Shat gunena iti atra api tapaso dvaadasha koti ucchraaye satyam | Ittham trayo vimshati kotyo dhruvaat oordhvam satyam aarabhya anda kataaha antam kinchit oonam koti dvayam jnyeyam | Brahma loka eva bhagavatah param rudraadeenaam cha | Tat upari tamah tato andakataahah cha | Yat tu * Jana lokaat tapo lokah chatasrah kotayah smrutaah | Praajaapatyaat brahma lokah koti shaktam tu srujyate | iti puraana antara vachanam tat tu tat tat lokaantaraala vishayam | Idam tu chaturguna uttare chat gunena iti aadi vachanam tat tat lokaantaraalasya loka ucchraaya ghanasya cha samhatya manu ukti param iti avirodhah |*

The height distance is eight crores. Eight crore *yojanaas* above *Jano loka* is *Tapo loka*. From *Tapo loka*, six times is told - there also this two crore is to be considered, which is twelve crores. Thus, this comes to twenty three crores, above *Dhruva loka*; from *Satya loka* till the end of the cosmic shell of the *Brahmaanda*, is a little less than two crore *yojanaas*. *Brahma loka* is the *loka* of *Chaturmukha Brahma*, *Rudra*, etc. Above this *Brahma loka* is *tamas*, darkness, and after that is the outer shell. In one more *Puraana*, there is a mention that from the *Jana loka*, *Tapo loka* is four crores, and from there, *Brahma loka* is six crores; this is to be taken as the distances told inside those *lokaas*. The total measure is to be taken, and that is how we have to resolve the differences.

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 15:

Shat gunena tapo lokaat satya loko viraaajate |

Apunah maarakaa yatra brahma loko hi samsmrutah ||

Six times from *Tapo loka* is *Satya loka*. This is *Brahma loka*, and is said to be such that they don't come back to *samsaara* again.

Sri Engal Aalwaan's Commentary:

Shat gunena iti | Apunarmaarakaah | Satya lokam praaptaah hi na punah

*samsaranti, * Brahma lokam abhidampannaa na punah imam maanavam*

*aavartam aavartante iti shruteh | * Brahmanaa saha te sarve sampraapte*

pratisanchare | Parasya ante krutaatmaanah pravishanti param padam || iti

*smruteh cha | * Aabrahma bhuvana aadityaadi smrutyi uktam aavartanam*

*chaturmukhaadi upaasanena tat tat loka praapti vishayam kalpyam * Teshaam*

eshaam kechana brahma lokaa rudrasya anye santi tatra eva lokaah |

Vishnoranye santi lokaah vishalaah taan taan lokaan taan upaasya vrajanti ||

iti puraanaantara vachanaat | [Tesdaam api naatyantikee samsaara mandala

apraapti lakshanaa nivrutti, kintu brahma loka laye ye mrutaah punah tasmin

srushte tatra eva jaayante]

Those who go to *Satya loka* do not come to *samsaara*. *Upanishad* says that those who attain *Brahma loka*, do not come to this *maanava loka* again. Along with *Chaturmukha Brahma*, at the end of his life span, they all go to *Paramapada* is also told. In *Smritis*, *Bhagavad Gita*, it is said that for all *lokaas* from Earth to *Brahma loka*, there is rebirth. How to resolve this difference? There are two things (i) Those who do *upaasanaa* of a particular *devataa*, they attain that *devataa's loka* and *saamyaa* with that *devataa*; similarly when one does *upaasanaa* of *Chaturmukha Brahma*, he attains *Chaturmukha Brahma loka*, which is *Satya loka*; this will not lead to *moksha* and they return back at the end of their term; for *moksha*, one has to do *upaasanaa* of *Parabrahman* only. (ii) *Parabrahma upaasakaas* also attain *Satya loka*, and from there they go to *Paramapada*.

Those whose life ends in *Brahma loka*, they will be born there itself. Only *Parabrahma upaasakaas* can attain *Paramapada*, and not others.

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 16:

Paada gamyam tu yat kinchit vastu asti pruthivee mayam |

Sa bhoo lokah samaakhyaato vistaro asya mayaa uditah ||

Whatever is reachable by feet, which is all on the earth, all that has to be taken as *Bhoo loka*. I already told you the details of that.

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 17:

Bhoomi soorya antaram yat cha siddha aadi muni sevitam |

Bhuvah lokah tu so api ukto dviteeyo munisattama ||

Between earth and the *Soorya loka*, the space where *Siddhaas* and others live there,

that is to be taken as *Bhuvah loka*. This is the second *loka* I told you.

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 18:

Dhruva soorya antaram yat cha niyutaani chaturdasha |

Svah lokah so api gadito loka samsthaana chintakaih | |

From *Dhruva loka* to *Soorya loka*, fourteen lakh *yojanaas*, this is to be taken as *Suvah* / *Svah loka*.

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 19:

Trailokyam etat krutakam maitreya paripathyate |

Janah tapah tathaa satyam iti cha akrutakam trayam | |

These three *lokaas*, *Bhooh*, *Bhuvan*, *Suvah* are said to be *krutaka*. *Janah*, *Tapah*, *Satyam* are said to be *akrutaas*.

Krutaka means that at the end of the *kalpa*, they are destroyed; they get created again and again. *Akrutaka* means they are not destroyed in the *kalpa*, but they stay till *praakruta pralaya*.

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 20:

Krutaka akrutakayoh madhye mahah lokah iti smrutah |

Shoonyo bhavati kalpa ante yo atyantam na vinashyati | |

In between the *Krutaka* and *Akrutaka lokaas*, is said to be *Mahah loka*. This also does not get destroyed at the end of the *kalpa*, but it becomes empty.

Sri Engal Aalwaan's Commentary:

Krutaka akrutakayoh iti | Shoonyah nirjanah |

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 21:

Ete sapta mayaa lokaa maitreya kathitaah tava |

Paataalaani cha sapta eva brahmaandasya esha vistarah | |

These are the seven worlds which I told you, above the earth. Seven *lokaas* below, the *Paataalaas*, are there.

These are the fourteen *lokaas*, *chaturdasha bhuvanaas*, which is the *Brahmaanda* in total.

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 22:

Etat anda kataahena tiryak cha oordhvam adhah tathaa |

Kapitthasya yathaa beejam sarvato vai samaavrutam | |

This is surrounded all around, above and below, by the *anda kataaha*, the shell of the egg, just like the outer skin of the wood apple is surrounding the seeds, in the same way, this *anda kataaha* is surrounding these fourteen *lokaas*.

Sri Vishnu Puraana, Amsha 2, Chapter 7, Shloka 23:

*Dasha uttarena payasaa maitreya andam cha tat vrutam |
Sarvo abhi uparidhaano asou vanhinaa veshtito bahih | |*

Above this *anda kataaha*, ten times that size, there is another layer all around, which is filled with water. Surrounding the water layer is a layer of fire.

Sri Engal Aalwaan's Commentary:

Dasha uttarena iti | Asou ambu pareeto andah |

Sri Vishnu Puraana, Amsha 2, Chapter 7, Shloka 24:

*Vanhii cha vaayunaa vaayuh maitreya nabhasaa avrutah |
Bhootaadinah nabhah so api mahataa pariveshtitah |
Dasha uttaraani asheshaani maitreya etaani sapta vai | |*

Fire is surrounded by *Vaayu*, and above this is *aakaasha*. *Aakaasha* is surrounded by *bhootaadi*, which is *ahamkaara tattva*. Surrounding the *bhootaadi* is *mahat tattva*. All these seven are ten times of each's size.

These are all the *tattvaas*, *ap*, *tejas*, *vaayu*, *aakaasha*. Order of creation is *moola prakruti* - *mahat* - *ahamkaara* - *pancha bhootaas*.

Sri Engal Aalwaan's Commentary:

*Vanhii cha iti | Pradhaanasya aanantyaat dashottaram api asti iti shate
panchaashat nyaayaat dashottaraani sapta iti upapannam | Yat vaa kataaha
aadeeni mahat antaani sapta aavaranaani; tatra kataahasya dasa uttaratva
vachanam cchatra nyaayaat |*

Ten times *chaturdasha bhuvana* is *ap tattva*; ten times *ap* is *tejas*; ten times *tejas* is *vaayu*; ten times *vaayu* is *aakaasha*; ten times *aakaasha* is *bhootaadi*; ten times *bhootaadi* is *mahat tattva*; above that is *pradhaana*, *moola prakruti*. *Pradhaana* is said to be *ananta*. Just like 50 is included in 100, these are all included in *pradhana* which is *ananta*; this is possible. From *kataaha*, up to *mahat*, there are seven layers. There is a *nyaaya* called *Cchatra nyaaya*, *cchatrino gacchanti*; when four people are going in an umbrella, we say that those who are holding the umbrella are going, whereas only one person will be holding the umbrella. The *dasha uttaraani* is told once, and it is applicable to all of them.

Sri Vishnu Puraana, Amsha 2, Chapter 7, Shloka 25:

*Mahaantam cha samaavrutya pradhaanam samavasthitam |
Anantasya na tasya antah sankhyaanam vaa api vidyate | |*

Surrounding the *Mahat tattva* is *pradhaana*, *moola prakruti*. It is endless, *ananta*, and there is no measure for this.

Sri Engal Aalwaan's Commentary:

Mahaantam iti | Anantarasya iti | Yatah tasya - anantasya, antah - kaalato

naashah, samkhyaanam yojana iyattaa aadih cha naasti |

There is no time limit, it is eternal. *Moola prakruti tattva* is not there in *Paramapada*. For *pradhaana*, it is not possible to say the *yojanaas*, as it is so huge.

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 26:

Tatah ananta asankhyaata pramaanam cha api vai yatah |

Hetu bhootam asheshasya prakrutih saa paraa mune | |

Moola prakruti is of immeasurable size.

Sri Engal Aalwaan's Commentary:

Tat iti | Ato anantam asankhyaata pramaanam tat pradhaanam iti anvayah |

Moola prakruti is of immeasurable size.

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 27:

Andaanaam tu sahasraanaam sahasraani ayutaani cha |

Eedrusaanaam tathaa tatra koti koti shataani cha | |

Such *brahmaandaas* are thousands and thousands and lakhs. Hundreds of crores of such *brahmaandaas* are present, like this.

Sri Engal Aalwaan's Commentary:

Andaanaam cha iti | Tatra - pradhaane, santati iti sheshah |

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 28:

Daaruni agnih yathaa tailam tile tadvat pumaan api |

Pradhaane avasthito vyaapee chetana aatmaa aatmavedanah | |

Now, about the *chetana tattva* which is present in this *prakruti mandala*.

Chetana is present in this *prakruti*, and is present as fire in firewood. Just as when two firewoods are rubbed, fire is generated, whereas nobody can see the fire present in that piece of wood. In the same way, oil inside a seed is not seen, and we don't know where it is. Similarly, *jeevaatman* is also pervasive, within the body, with his *jnyaatrutva*, *dharma bhoota jnyaana*, he pervades all over the body, and can enter into any body - *krimi*, *keeta*, *deva*, *manushya*, *vraksha*, etc. *Chetana*, by *svaroopa* is *anu*, but by *svabhaava*, within a body where he is there, his *dharma bhoota jnyaana* is all pervading in the body. He is self knowing, reveals to himself,

Sri Engal Aalwaan's Commentary:

Daaruni iti | Chetana aatmaa - jnyaatru svaroopah, aatmavedanah - svayam

prakaashah | Daarunee iti aadinaa durvivechatvam uktam |

Jeevaatman is a knower, *svayam prakaasha*. Just like in a firewood, we cannot say where the fire is, in the same way, for *jeevaatman* also, it is impossible to say his nature.

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 29:

*Pradhaanam cha pumaan cha eva sarva bhootaatma bhootayaa |
Vishnu shaktyaa mahaa buddhe vrutou samshraya dharminou | |*

Pradhaana, which is primordial matter, and *jeevaatman*. That which is pervading all beings is *Vishnu shakti*. *Pradhaana* and *chetana* are united in such a way that we cannot make out one from the other. They are supported in this way by the *shakti* of *Paramaatman*, which is His *sankalpa*.

This *Bhagavaan's sankalpa* is supporting all beings.

Sri Engal Aalwaan's Commentary:

*Pradhaanam iti | Sarva bhootaatma bhootayaa - sarva bhoota vyaapinyaa,
vishnu shaktyaa - vishnu sankalpena, samshraya dharminou - anyonya
samslishtou, vrutou - dhrutou |*

Sri Vishnu Puraana, Amsha 2, Chapter 7, Shloka 30:

*Tayoh saa eva pruthak bhava kaaranam samshrayasya cha |
Kshobha kaarana bhootaa cha sarga kaale mahaa mate | |*

Vishnu shakti, which is told as *sankalpa* of *Bhagavaan*, is only the cause of *jeevaatman* separating from *pradhaana* and attaining *moksha*, or getting into *samsaara*. *Moola prakruti* has *sattva*, *rajas* and *tamas*; when one of them becomes more or less, there is creation. How can *achetana* change its *gunaas* by itself, this is because of *Bhagavaan's sankalpa*. *Kshobha* is the variation in the *gunaas*, the *vaishamya*.

Sri Engal Aalwaan's Commentary:

*Tayoh iti | Saa eva - shaktih, pruthak bhaavah - mokshah, samshrayah -
bandhah, tayoh kaaranam - purushasya bandha moksha hetuh iti arthah |
Kshobha kaarana bhootaa - guna vaishamya ounmukhya hetuh |*

Sri Vishnu Puraana, Amsha 2, Chapter 7, Shloka 31:

*Yathaa saktam chale vaato bibharti kanikaa shatam |
Shaktih saa api tathaa vishnoh pradhaana purushaatmakam | |*

How it is supporting everything, and in spite of supporting everything, it is untainted by the defects of all these, is told here. Air carries hundred of droplets of water, when it blows; but it is untouched, untainted, unaffected by the water droplets. In the same way, *Bhagavaan's sankalpa*, *shakti* also is supporting these *pradhaana* and *purusha*, *achetana* and *chetana*, and is untainted by the defects of all these.

Sri Engal Aalwaan's Commentary:

*Yathaa iti | Yathaa vayuh jale sthitam kanikaa shatam, asaktam - nirlepam
yathaa bibharti, tathaa vishnoh saa shaktih, pradhaana purusha aatmakam
sarvam tadgata doshaih asprushtam bibharti | Anena shlokena dhaaranaadou*

aklesho api darshitah |

Air is untainted by the water. In the same way, *Vishnu's shakti* supports, bears everything, and is untainted by the defects of all that. There is absolutely no strain or taint for *Paramaatman* in supporting.

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 32:

***Yathaa cha paadayoh moolah skandha shaakhaa aadi samyutah |
Aadi beejaat prabhavati beejaani anyaan vai tatah | |***

The stem of a tree, there are roots, stem, branches. From a seed the roots are born, then comes the stem, branches - all these are from one seed. From this tree, more seeds are produced, and each of those seeds gives rise to these trees, which again have these roots, stem, branches.

Sri Engal Aalwaan's Commentary:

Yathaa cha iti | Kaarya bhootaa vrukshaa yat lakshanaat tat lakshanena tat dharmakena paarthivatva vrukshatva choatatva aadi dharmavataa dravyena upaadaana kaarana bhootena yathaa anugatah, evam sattva aadi guna mayaa mahat aadyaah taadrushaat eva avyaktaat jaayante |

The trees which are the effects of the seed, the characteristics of those trees, like the roots, tender leaves - they are all the *upaadaana*, and this is all there in the seed, and accordingly the tree gets created. Similarly, *sattva*, etc. which are created from modifications of *moola prakruti*, which is having *sattva*, *rajas*, *tamas*, and everything is *trigunaatmaka*.

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 33:

***Prabhavanti tatah tebhayah sambhavanti apare drumaah |
Te api tat lakshana dravya kaarana anugataa mune | |***

From seed, come tree, which has seeds, which gives rise to more trees. The will also have the same characteristics as the seed.

Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 34:

***Evam avyakraataat poorvam jaayante mahat aadayah |
Vishesha antah tatah tebhayah sambhavanti sura aadayah |
Tebhyah cha putraah teshaam cha putraanaam apare sutaah | |***

From the *Pradhaana*, which is *moola prakruti*, *mahat* and other *tattvaas* are created. This all ends in specifics, like *deva*, *manushya*, *gandharva*, *vruksha*, etc.

Avyakraata is that which is undifferentiated into name and form, from it come *mahat*, *ahamkaara*, etc. From there, up to the *pancha bhootaas* and the *bhoutika vishayaas*, are all created. The bodies of gods, man, etc. are created from that only. From there, their children are born, and then their children, and it is going on forever.

The next *shlokaas* tell about *Paramaatman's jagat kaaranatva, upaadana kaaranatva*.

We are studying the seven *lokaas* - *Bhooh, Bhuvah*, etc. The description of these *lokaas* was given by *Sri Paraasharar* to *Maitreyar*. Beyond these *sapta lokaas*, there are *sapta aavaranaas* of *tattvaas*, *pancha mahaa bhoota tattvaas*, then the *ahamkaara tattva (bhootaadi)*, then the *mahat tattva*, and beyond this is *pradhaana, moola prakruti*. Within this *prakruti mandala*, all the *chetanaas* are united with *prakruti* very closely; every *chetana* has a body, *indriyaas*, etc.; they are so closely united that we cannot separate and see them; this is because of their *karmaas*. *Bhagavaan, Vishnu shakti* is supporting all of these, as *aadhaara*; they are all held together by *Vishnu shakti* only. Because of His *sankalpa*, *chetanaas* get associated with *prakruti*; and with His own grace, when they do *upaaya anusthaana*, they get liberated. *Bandha* and *moksha* are all because of *Bhagavaan's sankalpa*, and this is based on the *karmaas* of each *chetana*.

At the time of creation, He creates the three *gunaas*, and when they become unequal, they start to create. Though *Bhagavaan* is controlling and supporting all these, *Bhagavaan* is untainted by their defects.

From *moola prakruti*, everything is getting created, and so everything is *trigunaatmaka*. Just as a tree has branches, fruits, flowers, and then the seed is produced; from those seeds, more trees are produced, and all the trees have the same characteristics. In the same way, from *pradhaana, moola prakruti*, all these are modifications, all are created and everything is *trigunaatmaka*.

[Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 35:](#)

[Beejaat vruksha prarohena yathaa na apachayah taroh |](#)

[Bhootaanaam bhoota sargena na eva asti apachayah tathaa | |](#)

When the tree which has lot of seeds in its fruit, and those seeds are sown, they give rise to more trees like that. The original tree does not deteriorate because of this. In the same way, when the beings are created, the source does not get deteriorated.

[Sri Engal Aalwaan's Commentary:](#)

[Beeja iti | Yathaa na apachayah taroh aneka beeja vruksha kaarana bhaave api yathaa vrukshasya na vihaashah kena api avayavena, evam deva aadi sarva sarge api pancha bhootaanaam na kshayah |](#)

When so many beings get created, will all the *tattvaas* get exhausted, because they are all used up to create the *bhoutika vishayaas*? It does not happen like that. Just as a tree produces a lot of seeds, and they produce many trees like it, in the same way, it is going on happening, and the source does not get destroyed.

[Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 36:](#)

[Sannidhaanaat yathaa aakaasha kaala aadyaah kaaranam taroh |](#)

Tathaa eva aparinaamena vishvasya bhagavan harih ||

In the same way, though the seed is the main cause, it also needs space and time, water, etc.; they are also causes. They are just present, but just because of space or time or water, it does not decide the nature of the tree; the seed decides the nature of the tree. Space and others which are there as the causes, don't get affected or modified when the seed grows into a tree. *Bhagavaan*, who is the *kaarana* for all these, His *sankalpa* is there, He is present, He does not get affected or involved in this creation, though He is one of the causes.

Sri Engal Aalwaan's Commentary:

Jagat upaadaana kaaranatve api bhagavatah sva shareera bhoota pradhaana amsha nishtatayaa vikaaranaam kaala aadivat svaroopena parinaamitvam naasti iti aaha sannidhaanaat iti |

Space and others are just present, and they aid in the growth of the plant from the seed. If space or water or time are not there, the seed cannot grow. So they are all required for the seed to grow into a tree, but they don't get affected or modified in the process. In the same way, *Bhagavaan* is said to be the material cause, *upaadaana kaarana* of everything. Though He is the material cause, He does not get modified or affected in any way, because all changes are happening in His *shareera*. *Chetana* and *achetana* are present as His *shareera*.

Shareera, does not mean hands, legs, eyes, etc. *Shareera* is by the three relationships. (i) He is *sheshi*, and everything is *shesha bhoota* to Him, existing for His use, His *prayojana*, (ii) He is the *niyaamaka*, controller, and everything is *niyaamya*, controlled, (iii) He is the *aadhaara*, supporter, and everything is *aadheya*, supported. This is true for all times. These are the three kinds of relationships which define the *shareera shareeri bhaava*. Changes are happening in His *shareera*, which are also *dravyaas*. He does not get affected in this. *Pradhaana*, *moola prakruti*, which is also His *shareera*; *vikaaraas* are all happening in that. Just like *kaala* and others, which don't get modified, though they are causes, just by mere presence, just like that, *Bhagavaan* does not get affected.

Sri Vishnu Puraana, Amsha 2, Chapter 7, Shloka 37:

Vreehi beeje yathaa moolam naalam patra ankurou tathaa |

Kaandam koshah tathaa pushpam ksheeram tadvat cha tandulaah ||

Everything is present in that seed - root, stalk, leaves, sprouts, fruits, juice inside the fruit, flowers.

Sri Engal Aalwaan's Commentary:

Aatmanaam deva aadi bhedena utpattih api tat tat karma anuroopa bhagavat sankalpaayattaa iti aaha vreehi ityaadi | Vreehi beeje moola naalaadayah kaarana bhoota vreehi dravya roopena sthitaah parinaama shaktimantah kshetra karshana upti jala sekaadi praroha hetu saamagreem aasaadya

moolanaalaadi avasthayaa yathaa aavirbhavanti, evam aatmaanah sva karma shakti sahita vishnu shakti roopa saamagreem aasaadya devaadi roopena aavirbhavati iti |

After *pralaya*, when *srushti* happens, all the *chetanaas* according to their *karma*, *Bhagavaan's sankalpa* creates and they get the respective bodies as *deva*, *manushya*, etc. This is what is told in this example. In the seed, the root, stalk, everything is present, in the cause itself, present as the grain itself. They are capable of getting modified into a plant, and are aided by various *samaagris*; the farming is done, land is prepared, and the seeds are sown, and water is sprinkled on that, these are all the aiding equipment required for the plant to grow. They grow into root, stalk, leaves, etc.; in the same way, the *jeevaatmans*, along with the *karma* which is there, with the help of *Vishnu shakti*, which is *Bhagavaan's sankalpa*, they are born taking the form of *deva*, *manushya*, etc.

Sri Vishnu Puraana, Amsha 2, Chapter 7, Shloka 38:

Tushaah kanaah cha santo vai yaanti aavirbhaavam aatmanah |
Praroha hetu saamagryam aasaadya munisattama | |

In the same way, in the grain, rice is there, outer cover, husk, everything is embedded in it. In the same way, the *aavirbhaava* of *jeevaatman* happens. The causes of all the growth, is the *saamagri*, the things required.

Sri Vishnu Puraana, Amsha 2, Chapter 7, Shloka 39:

Tathaa karmasu anekeshu deva aadyaah tam avasthitaah |
Vishnu shaktim samaasaadya praroham upayaanti vai | |

In the same way, various *karmaas* which are there along with the *chetanaas*, *Vishnu shakti* is the *saamagri*, aiding the birth in taking various forms.

Sri Vishnu Puraana, Amsha 2, Chapter 7, Shloka 40:

Sa cha vishnuh param brahma yatah sarvam idam jagat |
Jagat cha yo yatra cha idam yasmin cha layam eshyati | |

That *Vishnu* is none other than *Parabrahman*. This way, the fact that *Vishnu* is the sole cause of the universe, is told, that everything is His *shareera*, and aided by His *sankalpa*, and their own *karmaas*, *chetanaas* are born. *Achetana*, which is *moola prakruti* gets modified; they are all *shareera* of *Paramaatma*; so modifications or changes are happening in His *shareera*. He is not affected by any of these. Everything is supported by Him, and His *sankalpa* is only the cause of start of creation. Who should get which body, is all because of *Vishnu sankalpa*, and this is based on their respective *karmaas* only. He is the *upaadaana kaarana*, *nimitta kaarana*. He only is known as *Parabrahman* in the *shrutis*. From Him only, the whole world is created. He Himself is the whole world; everything is His mode, *prakaara*, being His *shareera*. Everything is established in Him only, and goes and merges into Him only during *pralaya*.

Shareera vaachi shabda also denotes *shareeri*. Words which denote the body also denote the soul inside the body. When we call someone *Devadatta*, it does not just mean his outside body we are referring to, but also the *deha vishishta jeevaatman*; the connotation extends up to *deha vishishta jeeva vishishta Paramaatman* also. In this way, everything that we see here is *Paramaatman* only. Everything is His *shareera* and *prakaara* only. In this way, we can say *Sarvam khalvidam brahma*.

Sri Engal Aalwaan's Commentary:

Evam vishnoh jagat kaaranatvam uktam | Sa eva param brahma iti aaha - sa cha iti |

Sri Vishnu Puraana, Amsha 2, Chapter 7, Shloka 41:

*Tat brahma tat param dhaama sat asat tatparam padam |
Yasya sarvam abhedena jagat etat chara acharam | |*

Sri Engal Aalwaan's Commentary:

Atra yat vruttaih vishnuh paraamrushiya | Kaarana vaakyeshu sat brahma aadi shabda vaachyam api sa eva iti aaha tat brahma iti | Param padam parama praapyam, etat chara acharam jagat avisheshena yasya yadeeyam iti arthah |

How is Vishnu told? In the *shrutis*, there are many *vaakyaas* talking about the creation of the world - they are all called *Kaarana vaakyaas*. In *Taittiriya*, it comes as *Aatmanah aakaashah sambhootah, aakaashaat vaayuh, vaayoragnih, agneraapah*, etc. In the same way, *Purusha Sookta* also tells about *Tasmaat viraat ajaayata, viraajo adhi poorushah*, etc. These are all *Kaarana vaakyaas*. In *Chaandogya*, *Sat eva somya idam agra aaseet, ekam eva adviteeyam, tat aikshata bahusyaam prajaayeya*; this is also a *Kaarana vaakya*. In another place, it is told that everything is born from *aakaasha* only. In the same way, everything is told as being born from *praana* only. Various words are used to denote the cause of the universe. In *Chaandogya*, it says *sat* as the cause of the universe; we cannot make out whether *sat* is *chetana, achetana*, big or small; it was there before creation, it willed that I should become many. In another place, *Brahma* is told. In another place, it is told as *aatman*. In other places, *aakaasha, praana, jyoti*, are told. Many things are told in *shrutis*, for denoting the *jagat kaarana vastu*. In the *Subaalopanishat*, and *Naarayana Anuvaaka*, it is told as *Naaraayana*. *Sat, brahma, aakaasha, jyoti* - all these are common words which are all ending in a specific word *Naaraayana*, which is the *devataa vishesha, jagat kaarana vastu*. *Vishnu* and *Naaraayana* are *paryaaya shabdaas* denoting the same *devataa*. *Tat* is also told, as in *tat aikshata*. *Yato vaa imaani bhootaania jaayante, yatah* is told. All these are denoting the specific word *Naaraayana*. This is *Saamaanya vishesha nyaaya, saamaanya shabdaas* are ending in *vishesha shabda Naaraayana*. All the *Kaarana vaakyaas* are denoting *Vishnu* only. He is the one, the ultimate goal of all. *Param dhaama* is also the ultimate one to be attained. Everything is His only, everything is subservient to Him. Everything is His *vibhooti, shareera*. It is all His glory, all meant for His purpose only. Not leaving

anything, this world of sentients and non-sentients, all are His only.

Brahma *shabda* is *napumsaka linga*, so tat is told. Vishnu is *pullinga*, so it is told as *sah*.

[Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 42:](#)

Sa eva moola prakrutih vyakta roopee jagat cha sah |

Tasmin eva layam sarvam yaati tatra cha tishthati ||

Moola prakruti is *avyakta*, *avyaakruta*, undifferentiated, unmanifest, primordial matter, very subtle, very *sookshma*. This is also Him only, it is also His *shareera* only. What is manifest, differentiated into name and form, world which is seen, is also Him only. Everything goes and merges into Him only. Everything is established in Him only.

[Sri Engal Aalwaan's Commentary:](#)

Sa eva iti | Jagat cha sa iti ananyatva upapaadanam sa eva moola prakruti iti |

Jagat cha sah was told. Meaning that *moola prakruti* is also Him only.

[Sri Vishnu Puraana, Amsa 2, Chapter 7, Shloka 43:](#)

Kartaa kriyaanaam sah sah ijjate kratuh sa eva tat karma phalam cha tasya |

Sruk aadi yat saadhanam api ashesham hareh na kinchit vyatiriktam asti ||

He is the doer of everything, He only get everything done. He is *antaryaami* of everything, and if He is not there, nobody can do anything, nothing can move or act. He being *antaryaami*, controls everything. Because of Him, *chetanaas* are able to act, able to know. He is only worshipped by all the *karmaas*, *yaaga*, *kratu* are also Him only. Everything is *shesha bhoota* to Him. Ultimate enjoyer of all the fruits is *Bhagavaan* only. *Sruk*, *sruva*, things used in *yaaga*, *pradhaana darvi*, *upadarvi*, are all Him only, everything is *Bhagavat aatmaka*. There is nothing which is not *Bhagavat aatmaka*.

Mattah smrutih jnyaanam apohanam cha is told in *Bhagavad Geetha*.

Brahmaarpanam brahma havih brahmaagnou brahmanaa hutam |

Brahmaiva tena gantavyam brahma karma samaadhinaa ||

As told in the *Geetha*.

[Sri Engal Aalwaan's Commentary:](#)

Tat praapti upaayo yaagaadih tat saadhanam cha sa eva iti aaha kartaa

kriyaanaam iti | Tat karma tasya anusthaanam | Tasya kratoh |

Yaaga, etc. are means to attain *Paramaatman*. He is only instrumental in getting all these done.

Having told the fourteen *lokaas*, *Chaturdasha bhuvana*, and the *sapta aavaranaas*, up to the *moola prakruti*, it is told that everything is controlled by *Bhagavaan*, *Vishnu's*

sankalpa, He is only the cause, *jagat kaarana*; with this, this chapter comes to a close.

| | Iti Sri Vishnu Puraane Dviteeya Amshe Saptamo Adhyaayah | |

| | Iti Sri Vishnu Puraana Vyaakhyaane Sri Vishnu Chitteeye Dviteeye Amshe Saptamo Adhyaayah | |

|| Atha Ashtamo Adhyaayah ||

Surya Mandala

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 1:

Sri Paraasharah -

Vyaakhyaatam etat brahmaanda samsthaanam tava suvrata |

Tatah pramaana samsthaane sooryaadeenaam shrunushva me ||

Sri Paraasharah - This entire *Brahmaanda*, its form, location, expanse and measure, were told to you by me. Listen to me about the location and size, measure of the Sun, various planets.

Sri Engal Aalwaan's Commentary:

Atha jyotischakram | Vyaakhyaatam iti | Etat brahmaanda samsthaanam mayaa tava vyaakhyaatam |

The *nakshatra mandala* is going to be told. The *Brahmaanda samsthaana* was told to you by me.

First, the Sun's chariot is explained in great detail. How the movements happen, the various parts of the Sun's chariot are told in great detail.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 2:

Yojanaanaam sahasraani bhaaskarasya ratho nava |

Eeshaa dandah tathaa eva asya dviguno munisattama ||

The Sun's *ratha* is nine thousand *yojanaas*. The pole is twice that.

The chariot has various parts. The body of the chariot, which is supported by two axles, these axles have wheels. At the centre of the axle is the main pole which extends forward. There is the yoke, to which are tied the horses, which are controlled by two reins. The wheel has got hub, spokes, outer circumference.

Sri Engal Aalwaan's Commentary:

*Yojanaanaam iti | Bhaaskarasya deha vyaapto ratha bhaago nava saahasrah; vakshyamaana gandharvaadi parivaara avakaashartho rathaamshah cha sahasra maatrah; ittham dasa sahasro rathah; * Mandalam bhaaskarasya atha yojanaanaan nibodhata | Nava yojana saahasro vistaaro bhaaskarasya tu | iti * Dasha yojana saahasro vistaaraayaamato rathah * iti cha tejomayatayaa doorato mandalatvena drushyamaanasya tat dehasya nava sahasratayaa tat rathasya cha dasa sahasratayaa vaayu ukteh | Eeshaadandah dvigunah - vimshati yojana saahasrah |*

The main body of the Sun is 9000 *yojanaas*. There is also a part of the chariot where all the *gandharvaas* and others are supported; this portion of the chariot is 1000 *yojanaas*. So, the total length of the chariot is 10000 *yojanaas*. *Vaayu Puraana* says that Surya Mandala is 9000 *yojanaas*. The expanse of the chariot is 10000 *yojanaas*. What is seen as the bright body of the Sun is 9000 *yojanaas*, and the chariot is 10000 *yojanaas*. The pole is twice this, 20000 *yojanaas*.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 3:

Saardha kotih tathaa sapta niyutaani adhikaani vai |

Yojanaanaam tu tasya akshah tatra chakram pratishthitam | |

One crore and fifty seven lakh *yojanaas*, is the axle, at the end of the axle are the wheels established.

Sri Engal Aalwaan's Commentary:

*Saardha kotih iti | Adhikaani cha panchaashat sahasra yojanaani aameroh maanasottara paryantam sthitasya iha mahaakshatvena vivakshitatvaat tatra meru madhya upari shodasha sahasra ucchrita gaganastha uttara agre maanasottara upari ardha lakshocchrita antariksha avasthita dakshinaagre mahaakshe - * chakram hiranmayena analpena iti maatsya uktamaanam samvatsara aatmaka kaalachakratayaa upaasyam pratishitam |*

Fifty thousand *yojanaas*, from the *Meru parvata* to the *Maanasottara parvata*, is said to be the great axle, on top of the *Meru parvata*, on top of it, 16000 *yojanaas* above, in the sky, on the northern edge; and on top of the *Maanasottara parvata*, 50000 *yojanaas* above, in the sky, on the southern tip, is the *Mahaaksha*; at the end of that is the *chakram*, wheel, which is golden, and huge, as told in the *Maatsya Puraana*. The *chakra* of the *ratha* is said to be *kaala chakra*, which is made of the *samvatsaraas*, and this is how it is used for meditating.

Ayuta is 10000. *Niyuta* is one lakh.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 4:

Trinaabhimati panchaare shanneminyakshayaatmake |

Samvatsaramaye krutnam kaala chakram (chakre) pratishthitam | |

There are three naves for the wheel, and there are five spokes. There are six outer circumferential rings. These are going on forever. The *kaala chakra* is established in that.

The numbers differ in various *Puraanaas*. This is told in the commentary.

Sri Engal Aalwaan's Commentary:

*Trinaabhimati iti | Trinaabhi iti aadeh maatsya ukti vyaakhyaa * Ahah trinaabhih sooryasya ekachakrasya vai smrutam | Araah samvatsaraah pancha nemyah shat rutavah smrutaah | | iti vaayu uktih tu * Ahah trinaabhih sooryasya*

araah pancha rutavah smrutaah |

Trinaabhi is told in the *Maatsya Puraana*. In one wheel, there are three *naabhis*, naves, which are the three parts of the day. Spokes are said to be five *samvatsaraas*. The circumference, *nemi*, is said to be the six *rutus*, seasons. *Vaayu Puraana* says that the spokes are the five seasons.

Nemhyah shat rutavah tasya iti |

Six seasons are said to be the *nemis*, the outer circumferential rings.

Yat vaa chaaturmaasyaih trinaabhih hemanta shishirayoh aikyam krutvaa panchabhih panchaaram, shat rutubhih shannemi |

If we take six seasons, *hemanta* and *shishira* taken together are said to be the fifth one. Six seasons are the six *nemis*.

Tathaa hi yaaskena niruktam * Trinaabhi chakram tu rutu samvatsaro greeshmo varshaa hemanta iti samvatsaram sarvam atra abhih touti panchare chakra iti, pancha rutatayaa * pancha rutavah samvatsarasya, iti cha braahmanam |

Yaaskaachaarya in *Nirukta* says that there are three naves in the wheel, seasons are *greeshma*, *varsha*, *hemanta*; five seasons are told. *Taittiriya Braahmana* also tells that there are five seasons in a year.

Hemanta shishirayoh samaasena shat ara aahuh arpitam iti shat rututayaa araah prasrutaa naabhim iti cha |

Hemanta and *Shishira* are combined, they are told as the sixth one. Six seasons are told as five spokes.

Akshayaatmake nitya pravaahe |

They are going on, continuing forever.

Chakram iti paathe saptami arthe prathamaa | Praak ukte samvatsara aatmake kaala chakre krutsna kaala aayattam jagat pratishtitam |

The *kaala chakra* which is made of *samvatsaraas*, the entire world which is controlled by time is established there.

Trinaabhi pancha aratva aadikam hi chakra visheshanam * Dvaadasha prathayah chakram ekam treeni nataani iti pancha are chakre, iti shruteh |

They are all qualifying the wheel - *trinaabhi*, *pancha ara*. *Shruti pramaana* is also told.

Yat vaa poorva shloka ukte samvatsara aadi kaalaatmakatayaa upaasye ravi ratha chakre krutsnam kaala chakram parivartana sheelam kaala avayavat brundam sthitam |

Or, it can be told like this also. The wheel is said to be *kaala chakra*, made

of *samvatsaraas*. The *kaala chakra* is for meditation, in the wheel of the chariot of the Sun. The entire thing which is undergoing modifications time and again, is all established there.

Laksha pramaanam ityaadi hrasvaakshasya yat pramaanam tat eva tasya rathasya yuga khandayoh samhatya maanam; saardha pancha chatvaarimshat sahasram tasya yugam iti arthah |

There are two axles, the *Mahaaksha* and the *Hrasvaaksha*. *Mahaaksha* is the great axle, and *Hrasvaaksha* is the shorter axle. *Hrasvaaksha* is said to be one lakh *yojanaas*. The two parts of the yoke are also of the same measure as the smaller axle. The yoke is forty five thousand five hundred *yojanaas* in measure.

Yugasya khandayoh pruthak uktih viniyogadvaidhaat |

Though it is one yoke, it is said to be made of two parts, the southern part and northern part, as they are used for different purposes.

Tathaa hi meru maanasottaraavadhi vyaapta mahaaksha upari tat anukoolyena yamala avasthitah udak dakshinaayaana kaashtayoh antaraala mandaleshu rathasya aakarshana vikarshanaartham dhruva gruheeta vaata rashmi baddhah kuvinda naadivat sanchaaree hrasvaakshah; tat upari baddho dasa sahasro ratho avatishthate; hrasvaaksha madhyam aarabhya ratha dviguna eeshaadandah pratyamukho jnyeyah; * Dvi guno asya rathopasthaat eeshaandah pramaanatah; * iti maatsya ukteh |

The *Mahaaksha*, great axle, which is extending from *Meru parvata* up to *Maanasottara parvata*, on top of the *Mahaaksha*, like a pair, the northern and southern tips, the mandala which is existing in between that, in order to pull it towards, and also leave it to go in the other direction, there are reins made of *Vaayu*, and it is held by *Dhruva*. The smaller axle moves like the rod in a weaving mill, and it is established on top of the great axle, in between the northern and southern tips. On top of that is the actual chariot which is ten thousand *yojanaas*. Starting from the centre of the smaller axle, double the size of the *ratha*, twenty thousand *yojanaas*, is the pole extending westwards. There is a *pramaana* from *Matsya Puraana* told.

Eeshaagre tiryang nibaddha madhyam harasvaaksha samadairdhyam yugam; yugasya vaamaardham sapta asva bandhane viniyuktam * Asangaih turagaih yuktam yatah chakram tatah sthitaih iti lainga ukteh * Sapta ahshva roopa cchandaamsi vahanto vaamato ravim iti lainga vaayavya ukteh cha |

At the end of the pole which is extending westwards, is the yoke which is downwards, in the centre, below the pole is tied the yoke, same length as the smaller pole. The left half of the yoke is used to tie the seven horses. *Linga Puraana pramaana* is told. The horses are said to be seven *cchandass*.

Rathottara bhaagastha yugaardham tu meru aasannam tat vaayu rashmi

dvaaraa dhruva aadhaaram |

The half part of the yoke which is present in the northern part of the *ratha*, chariot, is near to *Meru*. Through the reins, it is held by *Dhruva*.

Evam tena yugaardhena saha hrasvaaksharottara bhaago api meru aasanno dhruva rashmi baddhah tat dvaaraa dhruvaadhaarah |

The northern part of the smaller axle also, along with yoke, is also located closer to *Meru*. The northern part of the yoke, and also the smaller axle, are both held by the reins by *Dhruva*.

Etena hrasva aakshasya rathottara bhaagastha yugaagram cha ubhyam deergha aksha upari sthita tryasheeti shata mandala rekhaa maargena sanchaaraat ratha dakshina bhaage svasvaagradvaya nibaddha rashmibhyaam dhruvena udagayane meru abhimukham aakrushyate; dakshinaayane mahaaksha upari eva maanasottara abhimukham shithileekrutya vikrushyate |

The small axle, and the yoke which is in the northern part of the chariot, both are on top of the great axle, is 183, which is half the year. (183 multiplied by 2 gives 366). There is a *mandala* made of 183 *rekhaas*, each one is representing a day. Through two reins which are held, *Dhruva* pulls those reins towards *Meru parvata*, during *Uttaraayana*. He lets it loose, on top of the *Mahaaksha*, it moves towards the *Maanasottara parvata*, in *Dakshinaayana*.

This is how the chariot moves towards north and south during *Uttaraayana* and *Dakshinaayana*.

Tena mahaaksha upari yantrita hrasva akshastha bimbasya dakshinottara gatih naanyathaa iti uktam bhavati |

This is how the *hrasva aksha bimba* is moving, is is said.

*Yat lainga maatsya vaavyayeshu * Yugaaksha koti sambandhou dvou rashmee syandanasya tu | Dhruvena pragraheetou tou vikrushya yugayoh tu vai ||*

Linga, Matsya, Vaayu puraanaas are quoted here. Connected to the yoke and axle are two reins of the chariot. *Dhruva* is holding them.

Yugaaksha kotisthou tasya dakshine syandanasya tu | Dhruvena pragraheetou tou rashmee you nayato ravim ||

Bhramato mandalaani syuh khecharasya rathasya tu | Bhramantam anugacchantou dhruvam rashmee tu tou ubhou ||

Dhruva is going along with that chariot.

Hrasatah tasya rashmee tu mandaleshu uttaraayane | Vardhete dakshine chaiva bhramato mandalaani tu ||

The reins become shorter during *Uttaraayana*. They become longer

during *Dakshinaayana*.

Aakrushyete yadaa tou tu dhruvena adhisthitou tadaa | So abhyantara gatah sooryo bhramate mandalaani tu ||

When he pulls it, it goes around in that *mandala*.

Dhruvena muchyamaanaabhyaam rashmibhyaam punareva tu | Tathaa eva baahyatah sooryo bhramate mandalaani tu ||

This is how *Dhruva* is pulling the reins, and leaving it loose, so that the Sun goes round in the *mandala*.

Evam sarva aadhaara bhooto mahaaksho api dhruvena rashmi antarena bhraamyamaanah chakram bhraamayan pratyak bhramati |

The *Mahaaksha* which is supporting everything, is also moving, going around.

*Yathaa aaha vaayuh * Chakram akshe nibaddham tu dhruve chaakshah samarpitah | Sahachakro bhramati akshah sahaaksho bhramati dhruvah ||*

Vaayu says that the wheel is tied to the axle, and *Dhruva* is controlling through the reins. Along with the wheel, the axle also is moving. Along with the axle, *Dhruva* is also moving.

Dviteeye aksha iti dviteeya shabdena sannihita hrasva aksha apekshayaa tatra chakram pratishthitam iti praak ukta viniyogou mahaakshah smaryate |

This is the explanation for how the Sun moves through the northern and southern tips, how the *mandalaas* are established, that there are two axles, that they are held by *Vaayu rashmi*, reins of *Vaayu*, by *Dhruva*. *Dhruva* pulls it towards *Meru*, and leaves it, and this is how the *ratha* is moving in the *Surya Mandala*.

More details are coming next.

We are studying about *Surya Mandala* and *Surya Ratha* . In the commentary, *Sri Engal Aalwaan* gives a very detailed description of the entire arrangement.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 5:

Hayaah cha sapta cchandaamsi teshaam naamaani me shrunu |

Gaayatree cha bruhati ushnik jagatee trishtup eva cha |

Anushtup panktih iti uktaa cchandaamsi harayo raveh ||

The seven horses tied to the *ratha* are said to be the seven *cchandass* - *Gayatri*, *Bruhati*, *Ushnik*, *Jagati*, *Trishtup*, *Anushtup*, *Pankti*. These are for meditation purposes, as explained in the Commentary.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 6:

Chatvaarimshat sahasraani dviteeyo akshou vivasvatah |

Panchaayaani tu saardhaani syandanasya mahaa mate ||

The Sun's second axle is 45500 *yojanaas* in length.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 7:

Aksha pramaanam ubhayoh pramaanam tat yugaardhayoh |

Hrasvo akshah tat yugaardhena dhruvaadharo rathasya vai |

Dviteeye akshe tu tat chakram samsthitam maanasaa achale ||

The yoke is also of the same length as the smaller axle. One half of the yoke and one end of the smaller axle at the northern end are tied to the reins made of *Vaayu*, and held by *Dhruva*. To the big axle, the wheel is attached, and it is located at the *Manasottara parvata*.

Sri Engal Aalwaan's Commentary:

Hayaah cha ityaadi | Cha shabdena praak viniyuktaat uttara yugaarddhaat

itarasmin dviteeye ratha vaama yugaardhe cchandomayatvena upaasyaah sapta

ashvaah cha samsthitaah iti anushangaat tat yogya yugaarddhapadam labhyate

Whatever was earlier told as the northern end of the yoke, the other half of the yoke at the left part of the chariot, where the seven horses made of *cchandaa*s, basically for meditation. This is how the second half of the yoke is explained.

Atra iyam paripaatee jnyaatavyaa jamboo dveepa madhye meruh, tat upari pancha dashalakshe dhruvah, meroh upari shodasha sahasra antarikshe mahaa akshasya moolam tasya agram sa chakram maanasaadri upari ardha lakshe antarikshe, mahaakshe tryasheeti shata mandala rekhaah tat tat dine ravi bimba bhramana gochara aakaasha pradesha vrutta upaadhi bhootaa dakshina uttara kaashtayoh antaraalabhavaa mandalaakhyaah merum madhya bindum krutvaa tat tat rekhaa garbham aakaashe tat tat dina bimba bhramanam utpadyate |

This is the arrangement. At the centre of *Jamboo dveepa* is *Meru parvata*. On top of that, 15 lakh *yojanaas* above, is the *Dhruva Mandala*. On top of the *Meru parvata*, 16,000 *yojanaas* above in the sky, the locus of the great axle is located. At the end of that great axle is the wheel, on top of the *Maanasa parvata*, 50,000 *yojanaas* above in the sky, in the great axle, 183 tracks are there in the *mandala*; in each day, the orb of the Sun is moving, every single track is tread on a single day by the Sun as it moves, Sun moves one track at a time. Between the north and south end, the *mandalaas* are located, making *Meru* as the centre point, in the track in the sky. Between the south and north ends, there are tracks running east to west, there are tracks located, where the sun moves in the east track every single day, moving north to south, and south to north, as it moves gradually each day. 183 days one way, and 183 days other way, so 366 days in one year. Half the year is *Uttaraayana*, and half the year is *Dakshinaayana*.

Yaavat dakshinottara kaashtam tryasheeti adhika shata dina gamyatvaat ayanasya taavanti mandalaani syuh |

From the south and north ends, it takes 183 days to move from north to south, or south to north. In each track per day, it keeps traversing, towards north or south. Every single day is like a track. In each *ayana*, there are 183 *mandalaas*.

Tatraakshe ratho dasa sahasramito ravi bimbaadi shabda vyapadeshyo mahaaksha upari sanchaarinaa hrasvaakshena samyutah pratyangmukhah, sa cha jyotishchakra bhraamaka pravaha aanilaakhya dhruva rashmi vashaat graha taaraa ganaih sahita evam prati aham pratyangmukham eka vaaram merum pradakshinayan eva hrasvaaksha yuga utara koti agra baddha dhruva gruheeta vaata rashmi dvaya aakarshana vikarshana vashaat nakshatra chakra maargena cha kinchit kinchit praglambamaana eva udak dakshinaayanayoh yaavat kaashthaantam anukrushyate vikrushyate cha, ashvinyaam drashta grahasya anantaram kaalaantare tat puratah sthita bharanyaadou sthita darshanaat kinchit praaggatih cha rashmi antara vashaat sva svachaara aanugunyaat siddhaa |

In that axle, the *ratha* which is 10,000 *yojanaas* long, the orb of the Sun; on top of the great axle is the smaller axle which is moving, and is attached to it, facing westward; *jyotishchakra* is *nakshatra* mandala, it rotates along with that, and the reins held by *Dhruva*, which is made of *Vaayu*, along with the group of planets, stars, every single day, facing westwards, it goes round *Meru*, circling around it; yoke and the smaller axle which are on the northern side, the reins are tied to it, those reins are pulled towards it, or away from it; slowly little by little, it bends towards the east; it moves from north to south, it is being pulled, or made to move away from that; whatever is seen in the *Ashvini nakshatra*, after some time, it is seen in *Bharani*, then it moves a little towards east; these *nakshatraas* are located across the rains, and the movement of the sun along *mandalaas* is explained like this, from north to south and south to north, and every single day in each mandala.

Evam dakshinottara cchaayaa darshanaat udak dakshinaa gatih cha siddhaa |

As we see the Sun moving from north to south, slowly and gradually in each mandala, this is how the movement is obtained.

Taaraa chakram naama tat tat kaala parisrushya vyomaavat cchedakam cchaatraakaaram ashvinyaadi sapta vimshati ghishni avibhakti aakaasha kshetrakam jyotirmandalam meru madhyastha dhruva naabhikam |

Nakshatra mandala is whatever is seen at that time in the sky, like an umbrella, *Ashvini*, *Bharani*, the 27 *nakshatraas* which are there in the sky, whatever is seen at that time in the *Taaraa chakra*, it has *Meru* as the centre, and *Dhruva* as the nave.

Tat punah dvaadhashadhaa kalpita meshaadi raashi aatmanaa vibhaktam |

This is again broken into twelve parts, *Mesha*, the twelve *raashis*.

Sapaadam ashvini aadi nakshatra dvaya kshetram hi meshaadih ekaiko raashih |
Ashvini, Bharani, and one quarter of the next one, which is two and a quarter, like
this is each raashi like Mesha.

Tatra dhanurmakara sandhou maanasottara aasanne dakshina parama
kaashthaayaam uttaraayana upakramah |
Uttaraayana starts when Dhanus and Makara raashi meet near the Maanasottara
parvata, and this is the southern tip; this is when the northern movement starts.

Evam mithuna karki sandhou neru aasanne udak kaashthaante dakshinaayana
aarambhah |
On the northern end, when Mithuna and Karki meet on top of the Meru, this is
when Dakshinaayana starts, moving south afterwards.

Tat cha bhachakam kinchit dakshina namnam udak unnata praayam
poorvaabhimukha pradakshina nibaddha ashvini aadi nakshatra kalpita
raashikam |
The nakshatra mandala is little bit bent downwards on the southern side, and little
raised on the northern side. Facing east on the south are the Ashvini and
other nakshatraas.

Tatra hi uttaraashaadha dviteeya paadaadi saardha trayodasharksha kshetram
uttaram ayanam ekaardheh; ardhaantare tu punarvasu antyapaadaadi saardha
trayodasharksha kshetram dakshinam |
Starting with second paada of Uttaraashaadha, the 13 nakshatraas and a half, is one
half is Uttaraayana. The other half is last paada of Punarvasu, thirteen and a half,
is Dakshinaayana.

Meena mesha sandhih udak vishuvat madhyam kanyaa tulaa sandhi dakshinam
vishuvam |
Uttara vishuva is when Meena and Mesha meet. Dakshina vishuva is
when Kanyaa and Tulaa are together.

Evam mahaakshe api aaroaha avarohaabhyaam dve ayane raashi shatkam
saardha trayodasha arksham cha kalpyam |
In the same way, on top of the great wheel also, with increasing and decreasing
orders, the two ayanaas, six raashis, and 13 and a half nakshatraas are to be imagined
in the same way.

Yathaa mahaakshe dakshinottara chalanam tat anuroopam bhachakram cha tat
sama antarikshe tiryak mukha nibaddham jnyeyam |

From the great axle, the southern and northern movements, and accordingly, at the same height in the sky, it is present downward facing. This is to be understood.

Tathaa raashi dvayam eka shashti mandalam cha bhuktam chet bhachakre api shashtaamsho raashi dvaya aatmakam saardha chatur nakshatram praak gatyaa bhotkavyam ityaadi oohyam |

Similarly, two *raashis*, 61 *mandalaas*, which is one sixth of 366; four and a half *nakshatraas* with two *raashis*, are on the eastern side.

The composition of the *nakshatraas*, *grahaas* are explained here.

Tat tat deshe chakra ardhasya darshana adarshanaabhyaam raashi shatkasya uditataa astamitataa cha |

Six *raashis* are present each, the rising and setting of the *raashi shatka*, happens in the half *chakra*; the *mandalaas* are seen or not seen in *Uttaraayana*, *Dakshinaayana*.

Tatra praayasho meena meshou hrasvou, vrushabha kumbhou tato adhikou, nakra mithune kinchit deerghe, simha vrushchkou deerghatarou, (karkichaapou deerghatamou), dhanuh karkatou tato adhikou, same kanyaatule |

The durations of the *raashis* are varying, *Meena* and *Mesha* are of small duration; *Vrushabha* and *Kumbha* are a little more; *Makara* and *Mithuna* are little more; *Simha* and *Vrushchika* are a little longer; *Dhanus* and *Karkata* are still longer; *Kanyaa* and *Tulaa* are equal.

Tatra arkaakraanta raashi amsham aarabhya shat raashi kshetra darshana kaala eva tatra deshe ahah; itara shatka darshana kaalo raatrih |

When the Sun rises, whatever *raashi* is present, from that six *raashis*, up to that, is the day for that particular place. When the remaining six *raashis* are seen, that is night time.

Tat raashi pramaana adheenou dina raatri vruddhi hrasvou |

Because the *raashis* are of unequal duration, the day and night are either longer or shorter, depending on what *raashis* are there during day and night.

Ityaadi jyotisshaastra sthitih cha puraana sammataa jnyeyaa |

This is also acceptable as per the *Puraana*, and *Jyotisshaastra* also.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 8:

Maanasottara shailasya poorvato vaasavee puree |

Dakshine tu yamasyaanyaa prateच्याam varunasya cha |

Uttarena cha somasya taasaam naamaani me shrunu | |

On the east of the *Maanasottara parvata*, *Indra's* city is located. On the southern part is *Yama's* city. On the west, it is *Varuna's* city. On the north, it is *Soma's*. Listen to the

names of those cities.

Sri Engal Aalwaan's Commentary:

Udayaadi sthaana vibhaaga pradarshanaaya aaha - maanasaa iti |

Where the Sun rises and sets are shown.

**Poorvata iti | Maanasottare merou cha pureenaam dik chatushkam brahma
apekshayaa nitya nibaddham jnyeyam |**

With respect to *Brahma*, all these are established like this. The various cities are located with respect to *Maanasottara*, and the four directions are also established.

**Brahmano hi aadou srashtum sthitasya purodeshah poovaa abhoot, paschaat
bhaagah prateechee, dakshina hasta desho dakshinaa, itarahasta desha uttara
iti |**

When *Brahma* starts to create, whatever is the place located in front of him, it became the eastern direction. Behind, it became west. On the right side, it became south; on the other side is the northern direction.

Tat niruktam yaaskena * Deergha hasta prakrutih iti |

This is also mentioned by *Yaaska*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 9:

Vasvoukasaaraa shakrasya yaamyaa samyamanee tathaa |

Puree sukhaa jaleshasya somasya cha vibhaavaree | |

The names of these cities are: *Indra's* city is called *Vasvoukasaaraa*. *Yama's* city is called *Samyamanee*. *Varuna's* city is called *Sukhaa*. *Soma's* city is called *Vibhaavaree*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 10:

Kaashthaam gato dakshinatah kshipta ishuriva sarpati |

Maitreya bhagavaan bhaanuh jyotishaam chakra samyutah | |

The Sun moves like an arrow thrown from a bow. Along with the *jyotischakra*, *graha mandala*, he moves as though thrown like an arrow from a bow, towards the south.

Sri Engal Aalwaan's Commentary:

**Kaashthaam gata iti | * Atha tasya uparishthaat tu bhramato dakshinaayanam
iti lainga ukteh indraadi pura upari gagane bhraman dakshina kaashthaam gato
jyotischakra praantam gatvaa sheeghram (bhramati) | Kulaala chakra
praantastho jantuh iva |**

When Sun is moving in front of *Indra's* city, in the front, on top, moving in the sky, when he reaches the southern tip, just like the wheel of a potter, when an insect is moving along the wheel, just like this, the Sun is moving.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 11:

*Ahoraatra vyavasthaana kaaranam bhagavaan ravih |
Devayaanah parah panthaa yoginaam klesha samkshaye | |*

Sun is only the cause of establishing the day and night. He is also the ultimate path for yogis, which is called *Devayaana*, when they get rid of all the *karmaas*.

Sri Engal Aalwaan's Commentary:

Ahoraatra iti | Anho raatreh cha vyavashtaana kaaranam ravih janaih drushyo adrushyah san |

The system of day and night is established by the Sun. Whenever the Sun is seen, it is day. When he is not seen, it is night.

Devayaanah archiraadih mukti maarga parvatvaat |

Devayaana is called *Archiraadi maarga*, starts with *Archis*. This is the path followed by a liberated soul, when he goes to *Paramapada*.

*Cchaandogye * Te archishameva abhisambhavanti, archisho ahah ahna
aapooryamaana paksham aapooryamaana pakshaat dyaan shat udanggeti
maasaam taan maasebhyah samvatsaram samvatsaraat aadityam aadityaat
chandramasam chandramaso vidyutam tat purusho amaanavah sa enaan brahma
gaamayati esha vai devayaanah panthaah * iti |*

It is told in *Chaandogye Upanishad*, they attain the *Archiraadi maarga*; these are all *Abhimaani devataas*, *Aativaahikaas*, who take the liberated souls through various *lokaas*, and then to *Paramapada*. *Archis abhimaani devataa*, then *Ahah abhimaani devataa*, from there to the *Shukla paksha*, from there to the six months where the Sun moves towards north, the *Uttaraayana*; from the *Uttaraayana*, it is *Samvatsara*, then *Aaditya*, then *Chandramasa*, then the *Vidyut Purusha Amaanava*, will take him to *Brahma*, this is said to be the *Devayaana pantha*. Where those who do *Brahmopaasane* attain *Parabrahman*, going through this *Archiraadi maarga*; they never return back to *samsaara*. Sun is also the path maker for *Archiraadi*.

*Atra cha uktah shloka Archirdhrasro ardhamaasah sita udagayane the shat
arkasya maasaah te abdo vaayu arka chandraah tatiti cha purushah shakra
dhaatroh cha lokou |*

There is also a *shloka* which explains the same meaning. The day, *shukla paksha*, *Uttaraayana*, the *Samvatsara*, then *Indra*, *Prajaapati*, their *lokaas*.

*Vodhaaro vidyuto arvaak nayati tu purusho vaidyatah tebhyah oordhvam
brahmajnyaana maanavo asmaat param iti kathayanti uttaram maargametam |*

Those who are not *Brahmajnyaanis* will go down. Those who are *Brahmajnyaanis* will go up and reach *Paramapada*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 12:
Divasasya ravih madhye sarvakaalam vyavasthitah |

Sarva dweepeshu maitreya nishaardhasya cha sanmukhah ||

During the day, he is located all the time in the centre. Even in midnight, he is located like this only, in all the *dveepaas*.

Depending on whether he is seen or unseen in that particular place, it becomes day and night.

Sri Engal Aalwaan's Commentary:

Divasasya iti | Divasyaya iti shloka chatusthayasya ayam bhaavah - Yathaa lakshocchritaa eva vyomni sthitah teekshna aatapah svaabito dviteeya yaama gamya desha bhaasakah san bhramati, tathaa sthita eva sva adhastya deshyaanaam madhyaahnakrut, tat sammukha samasootrastha bhachakraardha vyavahita uttara deshaanaam ardharatnakrut, tathaa tat dina bhachakra paada vyavahita paschimadeshasthaih dooratvaat bhoolagna iva drushyamaana udeti iti vyapadeshah, taavat doorastha praak deshyaih dooreebhavat bhoolagna iva adrushyamaano astameti iti drushyah |

Four *shlokaas* are explaining together this. One lakh *yojanaas* above in the sky, he is shining forth with fierce rays. He is moving towards the place he has to go next. Places which are located below him, he makes them experience as afternoon. Half of the *nakshatra mandala* is covered, in the other part where the Sun is not seen, the northern part becomes midnight. One fourth of the *nakshatra mandala*, which is covered, in the western part, because he is located at a great distance, it looks as though he is touching the ground; because of that, they feel that he is rising on the eastern sky. At the same time, at places on the eastern part, they see the Sun on the western side at a distance, as though touching the ground, they think that he is going down, that the sun is setting, not seeing the sun.

Udaye astamaye cha dooratvaat namrah, yathaa meghah sva adhasthaih unnatah tato doorasthaih bhoolagna iva drushyah |

During sunrise and sunset both, because of the distance, it looks as though Sun is touching the ground, just as the clouds which are at a great distance, we feel as though they are touching the ground, and nearby we feel as though it is on top.

Evam lakshocchrita teekshna rashmeh merum pradakshinayata eva drashtru vashaat madhyaahnade vyavahaara iti |

Sun, who is located one lakh *yojanaas* above, is going around the *Meru parvata*, from the point of view of people who are seeing him, how they see him because of distance, they call it as morning, afternoon, evening.

Tat udaahrutam vaayunaa "Madhyamah cha amaraavatyaa yaavat bhajati bhaaskarah | Vaivasvate samyamane udayah tatra drushyate | Sukhaayaam ardharatnakrut vibhaayaam astameti cha ||" ityaadi |

Vaayu Puraana says that "When it is midday in *Amaraavati*, in *Samyamanee*

(Yama's city) it is as though Sun is rising. In Varuna's city Sukhaa, it is midnight. In Vibhaavaree, it is said that the Sun is setting."

Ato dooratvaat eva adarshanam astamayah, na tu meruh vyavahitah |

Because of distance only, Sun is not seen, and is said to be setting. Not because of being blocked by Meru parvata.

*Meroh vyavadhaayakatve tu navakotimitam maanasottara paridhim ahoraatrena
bhramato bhaanoh dvaatrimshat sahasra sammita merunaa aacchaadya
maargasya kshana maatra gamyatvaat nityam raatreh alpatva prasango nityam
eva eeshaanya vaayavyayoh eva udayaastamaya prasango dakshina
kaashthaayaam aagneya nairutyayoh udayaastamaya siddhyartham prati aham
aacchaadayka antara kalpanaa prasangah cha |*

Here, it is told why Meru is not blocking. Otherwise, in some areas always there will be light, always there will be rising, always seen as setting - these are all not logical, so it cannot be like that.

Ato dooratvaat eva adarshanam |

The logic is that because of distance only, the Sun is not seen.

*Tathaa aaha vaayuh * Vidoora bhaavaat arkasya prodyatasya virashmitaa |
Raktataa cha virashmitvaat raktatvaat cha api anushnataa | | Rekhaayaam
aasthitah sooryo yatra tatra cha drushyate | Oordhvam shata sahasraat tu
yojanaanaam na drushyate | |*

As told in Vaayu Puraana, because of distance, when Sun is rising, he does not seem to be having very fierce rays, he is quite pleasant at that time. Because rays are not shining forth like that, he seems to be having a reddish hue, because of this reddish hue he is not very burning.

*Maatsye cha * Vidoora bhaavaat arkasya bhoomeh lekhaagatasya cha |
Heeyante rashmayo yasmaat tena raatrou na drushyate | |*

In Maatsya Puraana also, it is told that only because of distance, the night and day are there. Sun's rays are not experienced in the night.

*Rekhaa tat dina bhramana vrutta chaturthaamshe drashtuh poorva aparayoh
kalpitaa rekhaa, yatra bhoolagna iva graho drushyate |*

Rekhaa is an imagined line.

*Shata sahasra shabdah cha bhaanu bhramana paridhi tureeyaamsha
upalakshanam | Yat bhaagavate * Yathaa cha indriyaah puryaah prachalati
pancha dashabhih ghatikaabhih yaamyam sapaada koti dvayam yojanaanaam
saardha dvaadasha lakshaani saadhikaani cha upayaati, evam tato vaaruneem
soumyaam aindreem cha punah, tathaa anye grahaah somaadayo nakshatraih*

*sah jyoutishchakre samaa abyudhyanti saha cha abhinimlochanti tena samudra
teerasthaanaam drashtruunaam samudra salilam adhyaadivodyan anyeshaam tu
bhuvam bhitveva udyannastam yaatvaa adrushyah param, na tu paramaarthato
namratvam astamaayaadih vaa arkasya "Sa vaa esha na kadaachana astameti na
udeti" iti shruteh | * Vibhraraajamaanah sarirasya madhyaat * Adbhyo vaa esha
praatah udeti apah saayam pravishati iti mantra braahmanaani tu samudra
velaa sthita drashtru pratibhaasa anuvaadena aaditya stuti paraani |*

In *Bhaagavata* also it is told how he moves around to *Indra's* city, *Yama's* city, *Varuna's* city, *Soma's* city. All the other planets, along with the stars, rise and set along with the Sun. Those who are located near the oceans, they see as though Sun is rising from the ocean, or setting in the ocean. Those who are away from the oceans, see as though it is rising from the land, or setting in the land. In reality, he is not touching the ground or ocean, it is because of distance, and people who perceive. *Shrutis* also say that he never sets or rises. In *Braahmana*, and in *Shruti* also, it is told that he enters into waters in the evening, and rises in the morning; this is to be taken as how those living near the ocean see the rising and setting; this is only praising the Sun.

*Golaka aakaaraam bhuvam upari adhobhaagena pradakshinayato
jyotishchakrasya ardham tatstha graha ashvam bhoomi ardham eva
aacchaadayati tena udayaastamaya vaichitrya vyavasthitim vadanto jyotirvido
api pouraanika reetyaa udayaastamaya vyavasthaa upapatteh bhoomeh golaka
aakaaran upapatteh cha nirasyaah | Bhuvo hi golakaakaaratve samudra
jalaanaam parito visrumaratva prasangah, sarit pravaahaa aadi niyama bhanga
prasangah cha | Ato jyotisham prateeti anuguna ganita pradhaanam na atra
pramaanam |*

If earth is round, all the waters will go away, it is told. This is not very reliable, as told in the commentary.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 13:

*Udayaastamaye cha eva sarva kaalam tu sammukhe |
Vidishaasu tu asheshaasu tathaa brahman dishaasu cha | |*

The in between directions, north-east, south-east, etc., are called *vidiks*.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 14:

*Yaih yatra drushyate bhaasvaan sa teshaam udayah smrutah |
Tirobhaavam cha yatrraiti tatra evaah tat manam raveh | |*

Whoever sees the Sun there this is said as as rising. Who does not see there, it is said as setting.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 15:

*Na eva astam anarkasya na udayah sarvadaa satah |
Udaya astamanaakhyam hi darshana adarshanam raveh | |*

Darshana and *adarshana* are said to be the rising and setting of the Sun, whether they see the Sun, or not see the Sun. In reality, Sun does not rise or set as what we perceive here. It is by people seeing or not seeing that such things happen.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 16:

***Shakraadeenaam pure tishthan sprushati esha puratrayam |
Vikonou dvou vikonashthah treen konaan dve pure tathaa | |***

He, being located on top of *Indrapuri*, he also touches three cities. When he is on top of the eastern direction, he touches the east, and then the north-eastern and south-eastern directions also.

Sri Engal Aalwaan's Commentary:

***Atha etaam eva dik chakra ardha vyaaptim udaaharati shakraadeenaam iti |
Purena dik upalakshyaa, vikonena vidik, shakra aadi anyatamasya pura upari
sthitah tat puradisham tat abhitah sthitam dik dvayam, anantaram vidishou cha
sprushati |***

In the front is the direction; east, west, etc. are *dik*, and in between are *vidik*. In front and on top of the city of *Indra*, he is seen in that location in that city, as well as around that the two more directions, he is visible. Then, he also touches the directions in between the two directions.

***Evam aagneyaadi vidik samstah taam vidisham tat abhitah sthitam dik dvayam
anantaram vidik dvayam cha bhaasayati, ashta dik mandale ardhham bhaasayati
iti arthah |***

Being located on *Aagneya vidik* (south-east), and around that whatever two directions are located, he is visible there also. He is visible in the two directions, and also the two in between directions. In the eight directions, he is visible in half the directions at any point of time.

***Tat yathaa indrapuryaa oordhvam tishthan tatra madhyaahnam eesha
konasthaanaam truteeyayaantam agni konasthaanaam agnyaamaantam yaamyaa
purasthaanaam udayam soumya purasthaanaam astamayam karoti |***

On top of *Indrapuri*, it is *madhyaahna*. In the various directions, how it is rising, setting, how it is half way through, how it is one quarter of the day, it is the third quarter of the day, are told.

***Evam agnivikonastha tatrasthaanaam madhyaahnam yayaa indrapuryoh aadya
truteeya yaama antou nirrutireesha konayoh udaya astamayou, cha karoti |
Evam sarva dik vidikshu yojyam |***

In *Nirruti* and *Eeshaanya*, how it is rising and setting, is told. In the same way, we have to imagine for all the directions and *vidiks*.

These are all various movements of the Sun, rising and setting.

[Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 17:](#)
[Udito vardhamaanaabhih aamadhyaanaat tapan ravih |](#)
[Tatah param hasanteebhih goubhirastam nigacchati | |](#)

When he is rising, the Sun's rays are going on increasing till the midday, and then it reduces in intensity. And then, he sets in the evening.

When the Sun is rising, till the afternoon, the brightness of Sun goes on increasing, his rays become more and more fierce and powerful. After that, it goes on reducing, and then he sets.

[Sri Engal Aalwaan's Commentary:](#)
[Udita iti | Gaavo rashmayah |](#)

[Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 18:](#)
[Udayaastamanaabhyaam cha smrute poorva apare dishou |](#)
[Yaavat purastaat tapati taavat prushte cha paarshvayoh | |](#)

Because of the rising and setting only, the eastern and western directions are also recognized.

The east and west directions are said to be because of the rising of the Sun and its setting. The Sun is always shining equally in all directions, front, back, sides, everywhere. As he is shining like that, he covers the main two directions, and the two sub-directions, and the inter-directions.

[Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 19:](#)
[Rute amara gireh meroh upari brahmanah sabhaam |](#)
[Yeye mareechayo arkasya prayaanti brahmanah sabhaam |](#)
[Tete nirastaah tat bhaasaa prateepam upayaanti vai | |](#)

Rays which are moving up towards the *Brahma's* city, they are all reflected back.

Except the city of *Brahman*, sitting on top of the *Meru parvata*; whichever ray tries to reach the city of *Brahma*, they are returned back. The brightness of *Brahman's* place is so much that the rays of the Sun are nothing compared to that.

There are additional explanations of the Sun's movement and the various hues we see in the evening and morning. Lot more things will come about Surya Mandala, which we will see next. These have a lot to do with *Jyoutisha*.

We are studying *Amsha 2*, Chapter 8. We were studying how day and night happen, the movement of the Sun, the eight directions, four main directions and four inter directions. How, when the Sun moves, what are the areas covered by the Sun, were explained.

Sri Engal Aalwaan's Commentary:

*Udaya iti | Tat vruddhi hraasou aasatti viprakarsha kruta darshana
adarshanaabhyaam | Udayena poovaa dik, astamayena aparaa dik | Ata eva
udyantam bhaasvantam pashyataam vaama dakshina bhaage sthitatvaat
sarveshaam uttaro meruh lokaalokaachalah cha dakshinah syaat |*

Whenever the Sun is near, and when he is far away, the fierceness of Sun's rays are increasing or decreasing. When we see or don't see the Sun, the rising and setting are told. Wherever he is rising is the east direction. Wherever he is setting is identified as west. Because of that, whoever is seeing the Sun which is rising, for everyone, *Meru* is always on the north, and *Lokaalokaachala* is in the south.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 20:

*Tasmaat dishi uttasyaam vai divaa raatrih sadaa eva hi |
Sarveshaam dveepa varshaanaam meruh uttarato yatah | |*

In the northern direction, there is always day and night. *Meru* is in the north of all the *varshaas*.

Sri Engal Aalwaan's Commentary:

*Tasmaat iti | Tasmaat dishi uttarasyaam nitya uttarasya meroh upari dik
bhaage brahma sabhaa prabhayaa sadaa divaatvam, tatra arka prabhaa
sanchaara abhaavaat nitya raatritva upachaarah |*

Always, *Meru parvata* is in the northern direction. The brightness of the Brahman's place is always shining on that, and so there is always day. Because the brightness of Brahman's place is so much, the Sun's rays are negligible and not even seen, they don't reach that place at all; so it is said to be night as Sun's rays don't reach there at all. This is *oupachaarika*, figuratively told.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 21:

*Prabhaa vivasvato raatrou astam gacchati bhaaskare |
Vishati agmato raatrou vanhih dooraat prakaashate | |*

In the night when the Sun sets, the brightness of the Sun enters into fire; because of this, *Agni*, fire is burning bright from a distance.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 22:

*Vanheh prabhaa tathaa bhaanum dineshu aavishati dvija |
Ateeva vanhi samyogaat atah sooryah prakaashate | |*

In the same way, brightness of *Agni* enters into Sun during the daytime. Because *Agni*'s part has entered into the Sun in the morning, Sun is also burning bright.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 23:

Tejasi bhaaskaraageneye prakaasha ushna svaroopinee |

Paraspara anupraveshaat aapyaayete divaa nisham ||

Brightness of Sun and Agni, which are *prakaasha* and *ushna*, they mutually enter into each, and because of that, they brighten the day and night.

Sri Engal Aalwaan's Commentary:

*Atha udaya astamaya nirnaya prasakta sandhyaa anusthaana agnihotreeya
samsrushta homa prathama aahuti shesham * Yasya vai dvou punyau gruhe
vasata ityaadi braahmanam anugruhnaati - prabhaa vivasvata ityaadina |
Prabhaa iti | Soorya prabhaayaah chaturthaamsho nishi agnim vishati * prabhaa
hi souree paadena iti vaayu ukteh; vanhi paadah tathaa iti sva ukteh cha |*

Day and night are decided connected to that. At that time, *Sandhyaavandanaa* and other *karmaas* are done. *Agnihotra* is done in the morning. The same point is told in *Taittiriya Braahmana*. It is said that the brightness of Agni enters into the Sun, and the brightness of Sun enters into Agni. So, in *Agnihotra*, when they offer *aahuti*, they offer to both the gods Agni and Surya. Because when there are two respectable people, if we show respect to one and do not show respect to the other, it is as if the person to whom you have shown respect also is disrespected, because the other person was not shown due respect. So, both Agni and Surya should be given *aahuti*. In morning and evening, for both *aahuti* is to be given. In *Vaayu Puraana*, it is told that one fourth part of brightness of the Sun enters into Agni in the night. In the same way, one fourth part of the Agni also enters into the Sun.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 24:

*Dakshina utara bhoomyarddre samutishthati bhaaskare |
Ahoraatram vishati ambhah tamah prakaashya sheelavat ||*

One half of the earth, in the southern and northern parts, day and night, both are told. When the Sun sets, the night enters into water, or the day enters into water.

When it is night time, the day enters into waters. When it is day, the night enters into water.

Sri Engal Aalwaan's Commentary:

*Atha ahoraatra sandhi prasangena tadanukaaricchaayaatapasandhistha
vasateevareesamjnyta japa grahana shesham * Yat vai divaa bhavati ityaadi
braahmanam anugruhnaati dakshina utara iti saardha dvi shlokyaam | Dakshina
uttara iti | Tamah prakaashya iti atra kramo na vivakshitah | Tena meroh
dakshina bhoomi arddhre ravou tishthati tamah sheelaavatee raatrirambho
vishati, tadaa tatratyaanaam ahah syaat | Udak bhoomi arddhaste tu arke
prakaashakatva sheelaam ahah apo vishati, dakshinasthaanaam tadaa raatrih
syaat |*

Meeting point of day and night is *sandhyaa kaala*. At that time, *Vasateevari japa* is to be done, this also comes in *Taittiriya Samhitaa*. The southern half of *Meru parvata*, when the Sun is there; night which is having darkness, enters into water. At that time,

for people located there, it becomes day. When the Sun is in the northern half of the earth, day which is bright enters into water; at that time, those located in the southern part for them it is night.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 25:

Aataamraa hi bhavanti aapo divaanakta praveshanaat |

Divaa vishati cha eva ambho bhaaskare astamupeyushi |

Tasmaat shuklaa bhavanti aapo naktam ahnah praveshanaat | |

When the darkness enters into water, day happens, water becomes like a copper colour. When the Sun is setting, day enters into water, so waters are becoming white, shining.

Sri Engal Aalwaan's Commentary:

Aataamraa hi iti | Divaa dine, nakram raatrou |

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 26:

Evam pushkara madhyena yadaa yaati divaakarrah |

Trimshat bhaagam tu medinyaam tadaa mouhoortikee gatih | |

From the centre of the *Pushkara dweepa*, when the Sun is moving, 1/30 part of the earth, when the Sun covers, this is said to be one *muhoorta*.

Sri Engal Aalwaan's Commentary:

Evam iti | Evam ahoraatram kurvan pushkara madhyena maanasottara

shikharena medinyaah ravi ratha chakra bhramana upalakshana manasottara

madhya paridhikaayaa yah trimsho amshasya eka muhoorta gatih, tat vaayu

*uktam * Nava kotyah prasankhyaataa yojanaih parimandalam | Tathaa shata*

sahasraani chatvaarimshah cha pancha cha | | Ahoraatraat patangasya

gatireshaa vidheeyate | Poornaa shata sahasraanaam eka trimshat tu saa

smrutaa | | Panchaashat tu tathaa anyaaani sahasraani adhikaani cha | |

Mouhoortikee gatih hi eshaa sooryasya tu vidheeyate | Madhyena

pushkarasyaatha bhramato dakshinaayane | | Evam udak kaashtaayaam shata

dweepa uttaraantaparidhi trimshaamshah vishuve ksheeroda uttaraan taparidhi

trimshaamsho dvou mouhoortikee gatih vaayu proktaadi prasiddhih jnyeyaa |

When Sun is causing day and night, at the centre of the *pushkara*, on the *Manasottara parvata*, the movement of chariot of Sun in a circular way, the central circumference of the *Manasottara parvata*, one-thirtieth part is said to be one *muhoorta*; this is told in *Vaayu Puraana*. The measure of the circumference is said to be 9 crore, 45 lakhs *yojanaas*. Sun covers this distance every day. One *muhoorta* is said to be 31 lakh, and 50,000 *yojanaas*. When this is multiplied by 30, we get 9 crore, 45 lakhs *yojanaas*, which is the complete circumference. In the centre of the *Pushkara*, he is going around during *Dakshinaayana*. From the northern end, he comes to the northern edge of the *Shatadweepa* in one *muhoorta*, and comes to the *Ksheeroda parvata* in another *muhoorta*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 27:*Kulaala chakra paryante bhraman esha divaakarah |**Karoti ahah tathaa raatrim vimuncham medineem dvija ||*

A potter has got a wheel in which he makes the pot, and it is rotating. A small insect which is sitting on the edge of a wheel; in the same way, the Sun is rotating, in a circular manner. In the same way, he makes day and night for the earth.

Sri Engal Aalwaan's Commentary:*Kulaala chakra paryantam iti | Kulaala chakra praantastha jantuh**iva jyotischakra paryantastho arko medineem praak uktaam maanaasaadri**paridhikaam dakshina kaashtha aatmikaam vimunchan dakshina kaashthaantya**dina apekshayaa vishamam ahoraatram cha kurvan uttarottaram maargam cha**gacchan makaraadi raashi shatkam mahaakshastham tathaa praak gatyaa**bhachakraardham cha yaati |*

Like an insect which is sitting at the edge of a wheel of a potter, he is located at the outer edge of the *nakshatra mandala*, the 9 crore, 45 lakhs *yojanaas* of circumference which was told, to the *Maanaasaadri*; in the southern edge, on the last day of the *Dakshinaayana*, day and night are unequal, and he moves towards the northern direction; he enters *Makara* and six *raashis*. He moves in the eastern direction covering the six *raashis* starting with *Makara*, and half of the *nakshatra mandala*. This is located in the great axle, *mahaa aksha*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 28:*Ayanasya uttarasya aadou makaram yaati bhaaskarah |**Tatah kumbham cha meenam cha raashe raashi antaram dvija ||*

In the northern half, he reaches *Makara raashi*.

Sri Engal Aalwaan's Commentary:*Ayanasya uttarasya iti | Deva dina upakramatvaat makara praathamyaam |**Dhruvena hi pravahaanilena nityam pratyak bhraamyamaana jyotischakrastham**arka bimbam dhruva rashmi gruheete mahaa akshe hrasva aksha yuga koti**yantrita itara dhruva rashmi dvaya aakarshana vikarshana vashaat tat ayana**anugunam udak dakshinato vaa ekaikaam mandala rekhaam aabhyantareem**baahyaam vaa aaroahaat avarohaata vaa tat itara bhramanena vruttam**aabhyantaram meru aasanna baahyam maanasottara aasannam vaa**sampaadayat tathaa eva makshatra chakre cha kinchit praak lambanena chalan**maasena sapaada dvitaaraatmakam ekaikam raashim praak charan tryasheeti**shata saavana dinaih taavat dvaaram bhraman mahaa akshe cha paraam**kaashthaam sarpat bhachakre cha saardha trayodasharksha aatmakam raashi**shatkam soura shanmaasaih bhunkte; evam shat shashti trishata ahoraatraih dvi**ayana shat rutu dvaadasha maasa raashi roopa kaala ekah sourah abdah syaat |**Tatra tu shat shashti tri shata vaaram pratyak bhramana udaya astamayaa;*

mahaa akshe cha eka vaaram aaroha avarohou rathasya eka vaaram cha bhachakre vailomyena praak gatyaa sapta vimshati nakshatra aatmaka dvaadasha raashi chakra bhoga roopam arkasya ekam viloma bhramanam bahuvaaram pratyak bhramati yat kulaala chakrasthasya tat vilomam bhramatah keetasyeva syaat | Evam chakra vashaat nityam pratyak gatih svaatantryaat praak gatih cha sarveshaam grahaanaam | Bhoumaadeh tu kadaachit arkaat dooratvaat vakraa cha gatih pratyak api syaat | Chandraadeenaam cha arkasattou tat rashmi abhibhooteh astamayoh arka mandala praveshaakhyah tat vipra karshaat udaya ityaadi shruti puraana aviruddham, jyotisshaastraat jnyeyam | Idam tu souraabdasya shat shashti tri shata ahoraatravattvam; sampratam him kalou sa shata chatushke chatussahasre abdaanaam sapaada pancha shashti tri shata dinasya souraabdasya pratyaksha aadi prasiddeh |

Makara raashi is said to be the start of *deva dina*, he covers six *raashis* during the day. *Dhruva* is holding through the reins made of *Vaayu*. This *jyotischakra* is rotating in the western direction. In the great axle, being held by the reins by *Dhruva*, the smaller axle and yoke are connected to other pair of *rashmis*. The two reins, by pulling towards and pulling against, according to *Dakshinaayana* and *Uttaraayana*, either to the northern direction or southern direction, one *mandala rekhaa* at a time, either the top or bottom portion, going up and going down, he is going round and covering the entire circumference. Inside part is near *Meru*, and outside part is near *Maanasottara*. Slowly, he is moving towards the eastern direction. In one month, he covers two and a quarter *nakshatraas*, which is one *raashi*. 183 solar days, he moves around in the same way. He will reach the edge on the great axle; and in the *nakshatra mandala*, thirteen and a half *nakshatraas*, six *raashis*, he covers this much distance. In this way, 366 days (includes nights), two *ayanaas*, six *rutus*, twelve months - one solar year is divided like this. In this 366 times, the rising and setting in the western direction happens. Once on the great axle he goes up and down, 27 *nakshatraas*, 12 *raashis*, the potters wheel is rotating, and insect is rotating opposite; in the same way, the Sun's movement is happening. Covering the *nakshatra mandala*, daily moving in the western direction, and in the other direction, he moves by himself, the planets also move like that. Mars, *Angaaraka*, is located at a distance from the Sun; it can happen in the other direction also. Moon and others which are near the Sun, are being covered by the rays of the Sun; rising and setting of the moon happen because of the nearness to the Sun. It is said to enter into Sun's mandala, during the setting of the moon, and is *chandrodaya* happens when the Sun is at a distance; this is all told in *Shruti* and *Puraana*, which is not opposed to what is told here; and can be learnt from the *Jyotisshaastra*. *Sri Engal Aalwaan* makes and interesting remark here - The current year when this commentary was written, he is saying that there are 366 days now, and according to the *Kali* measure, 4,400 years, 365 and a quarter days.

Now, it is 5120 after *Kali Yuga*. *Sri Engal Aalwaan's* time is second half of the twelfth

century; that may come to around 4,250 after *Kali*. He is saying that the explanation given in *Vishnu Puraana* and what he sees are matching.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 29:

Trishu eteshu atha bhukteshu tato vaishuvateem gatim |

Prayaati savitaa kurvan ahoraatram tatah samam |

Vishuva is the middle part of *Dakshinaayana* or *Uttaraayana*. He makes the day and night equal.

Sri Engal Aalwaan's Commentary:

Trishu iti | Vaishuvateem kaashthayoh madhyagaam; tatah tatra vishuvaadye dine ahnaa raatreh cha saamyam | Tatra cha meshastha arka udayaat meshaadi shat raashi udaya kaalah trimshat naadyo dinam; evam tulaa aadi shat raashi udaya kaalo raatrih | Vishuvaantare pitrudaivatye api vaipareetyena trimshat naadeetvam vishuvasandheh param yaavat raashi trayam bhaanoh dinam trimshat naadeebhyo vardhate, karkataadi yaavat tulam tatvrudhasya hraasah, tulaadou trimshato hraasah, nakraadou tat ghraasasya poortih yaavat mesham iti |

When the Sun rises, the *Mesha raashi* is there. From here, six *raashis* will cover 30 *naadis*. In the same way, starting from *Tulaa raashi*, six *raashis* are said to be night. In between the *vishuvaas*, how the day and night increase and decrease is being told - the durations, space covered by the *raashis* are said to be different. We saw earlier that *Meena* and *Mesha* are small, so it takes less time to cover the two *raashis* *Meena* and *Mesha*. *Vrushabha* and *Kumbha* are a little more than that, so that it takes more time for the Sun to cover these two. *Makara* and *Mithuna* are still more. *Simha* and *Vruschika* are still longer. *Dhanus* and *Karkataka* are longer. *Kanya* and *Tula* are equal. Based on this, whichever *raasi* is at the day beginning, the day and night durations keep changing. This is why we see differences in duration of day and night.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 30:

Tato raatrih kshayam yaati vardhate anudinam dinam | |

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 31:

Tatah cha mithunasya ante paraam kaashthaam upaagatah |

Raashim karkatakam praapya kurute dakshinaayanam | |

At *Karkataka*, *Dakshinaayana* starts.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 32:

Kulaala chakra paryanto yathaa sheeghram pravartate |

Dakshina prakrame sooryah tathaa sheeghram pravartate | |

Just as the outer circumference of the potter's wheel is moving very fast, when Sun is approaching the *Dakshinaayana* he is moving very fast.

Sri Engal Aalwaan's Commentary:

Kulaala chakra iti | Dakshina upakrame tat kaashtha aagamane |

When he is going towards *Dakshinaayana*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 33:

Ativegitayaa kaalam vaayu vega gatih charan |

Tasmaat prakrushtaam bhoomim tu kaalena alpena gacchati | |

Moving at the speed of *Vaayu*, he covers that part of the earth, very fast, in very little time.

Sri Engal Aalwaan's Commentary:

Ativegitayaa iti | Prakrushtaam bhoomim mahaa vrutta roopaam chakra ardha medineem |

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 34:

Sooryo dvaadashabhih shaighryaat muhoorte dakshinaayane |

Trayodashaardhamrukshaanam ahnaa tu charati dvija |

Muhoortaih taavat drukshaani naktam ashtaadashaih charan | |

Sun moves very fast in *Dakshinaayana*, he covers thirteen and a half *nakshatraas* in 12 *muhoortas*. And in the night, he needs 18 *muhoortas* to cover. So, nights are longer.

Sri Engal Aalwaan's Commentary:

Eta eva udaaharan prapanchayati - sooryo dvaadashabhih ityaadinaa |

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 35:

Kulaala chakra madhyastho yathaa mandam prasarpati |

Tathaa udak ayane sooryah sarpate manda vikramah | |

In between the outer circumference and inner nave, that is half way through the radius, if the Sun is located in such a position, he goes slower than when he is located in the outer circumference. His movement becomes slower and slower as he moves towards the centre. In the same way, in *Uttaraayana*, he moves slowly.

Sri Engal Aalwaan's Commentary:

Kulaala chakra madhyasthah iti | Chakra madhyasthasya - naabhi nemyoh antaraala sthitah |

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 36:

Tasmaat deerghena kaalena bhoomim alpaam tu gacchati |

Ashtaadasha muhoortam yat uttaraayana paschimam | |

He takes longer time to cover the day in *Uttaraayana*. In *Uttaraayana*, days are longer, 18 *muhoortas* are required.

Sri Engal Aalwaan's Commentary:

Tasmaat iti | Alpaam - abhyantara vruttaargha roopaam bhoomim gacchati | Uttaraayana paschimam - praanta dinam dakshinaayanaadyahah cha samam | Dina raatri vyavahaarasya arkayattatvaat taavat muhoortaih taavanti nakshatraani ravih charati iti upachaarah | Raveh darshana adarshana kaalaabhyaam taavat sankhya nakshatra udaya iti arthah | Hrasva raashi shatkastha bhachakra ardha udaya kaalasya dinatvaat tasya dvaadasha muhoortatvam tat vyatyayaat ashtaadasha muhoortatvam raatreh | Udak kaashtaayaam dina nisha urmaana vyatyayah, madhye tu asampaataat vruddhi hraasou | Imou cha adhikou vruddhi hraasou puraana pranetru nivaasa bhoota kuru naimisha kaashmeera aadi desha vishayou, yat deshe vishuvit dina madhyaahne dvaadasha angulasya shankoh saardha ashta anguli praaya aacchaayaa syaat | Sarva desheshu api vishuvata udak kaashtaa sthite tu arke arkasya purastha raashi shatka udaya kaala baahulyaat dinadairghyam | Tat paaschaatya raashi shatka udaya kaala alpatayaa raatri alpatvam tat vaipareetyam dakshina kaashthaah te |

The movement of the Sun is what decides the day and night. Based on this, we say that he covers so many *muhoortas* in so many *nakshatraas*, *raashis*; this is only figurative, *oupachaarika*. The durations for which we see the Sun and don't see the Sun, accordingly we count the *nakshatraas* covered in the particular time.

The *raashis* which are of smaller duration, *Meena*, *Mesha*, *Vrushabha*, *Kumbha* - whenever these *raashis* are coming in the beginning of the day, the days are smaller, and nights are longer. In *Uttaraayana*, the days are longer. All these things - increase and decrease in day and night duration - are seen by the works of *Puraanaas*, *Pouraanikaas* who lived in *Kuru*, *Naimishaaranya*, *Kaashmira*; in these places they have a 12 inch nail, when they see the image of this, this is 8.5 inches in the mid day, 12 noon of *vishuvat dinam*, mid day of *Dakshinaayana* or *Uttaraayana*. In *Uttaraayana*, the other half *raashis* are coming - *Makara*, *Simha*, *Vrushchika* - because of this, Sun takes longer to cover; these days are longer.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 37:

Ahah bhavati (tatra api tapate) tat cha api charate manda vikramah |

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 38:

Trayodashaardham ahnaa tu rukshaanaam charate ravih | Muhoortaih taavadrukshaani raatrou dvaadashabhih charan ||

To cover 13.5 *nakshatraas*, he needs 18 *muhoortas* during the day, as he is said to be moving slower; and only 12 *muhoortas* during the night, in the *Uttaraayana*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 39:

Ato mandataram naabhyaam chakram bhramati vai yathaa | Mrut pinda iva madhyastho dhruvo bhramati vai tathaa ||

In the *naabhi*, nave, the movement is still slower.

Sri Engal Aalwaan's Commentary:

*Ata iti | Kulaala chakra madhyastho mrut pinda iva jyotischakra madhyastho
dhruvah kulaa chakram yathaa naabhou mandam bhramati tathaa bhramati |*

Just as a potters wheel is moving very slowly at the nave, in the same way, *Dhruva* is also rotating like that, as he is located at the centre of the nave.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 40:

Kulaala chakra naabhih tu yathaa tatra eva vartate |

Dhruvah tathaa hi maitreya tatra eva parivartate ||

Dhruva is located at the nave. Wherever he is there, he is rotating there itself.

Sri Engal Aalwaan's Commentary:

*Ato dhruvo bhraman api na naabhim tyajati iti aaha - kulaala chakra naabhih tu
iti |*

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 41:

Ubhayoh kaashthayoh madhye bhramataa mandalaani tu |

Divaa naktam cha sooryasya mandaa sheeghraa cha vai gatih ||

Between the two *Dakshinaayana* and *Uttaraayana* ends, and the *mandalaas*, the Sun is rotating, the day and night are happening because of longer or shorter.

Sri Engal Aalwaan's Commentary:

*Nakshatra muhoorta vashaat uktam eva ahoraatra vaichitryam raashi
vashaat prapanchayati - ubhayoh ityaadinaa |*

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 42:

Manda ahni yasmin nayane sheeghraa naktam tadaa gatih |

Sheeghraa nishi yadaa cha asya tadaa mandaa divaa gatih ||

Based on the *raashis*, whether the movement is slower or faster, during the day, the days are shorter or longer.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 43:

Eka pramaanam eva esha maargam yaati divaakarah |

Ahoraatrena yo bhunkte samastaa raashayo dvija ||

He is covering all the *raashis*, day and night, in the same way.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 44:

Shat eva raasheen yo bhunkte raatrou anyaaam cha shat divaa ||

He covers 6 *raashis* in the night, and 6 in the day.

Sri Engal Aalwaan's Commentary:

Etat cha ahoratra gati vaishamyam dvaadasha raashi udaya kaalena eka roopam bhramato api arkasya raashi udaya kaala vaishamyam krutam iti aaha eka pramaanam iti aadinaa | Eka pramaanam iti | Samastaa raashaya iti dviteeya arthe prathamaa |

The differences in day and night, Sun is moving in the same way. But depending on the *raashi* which is covered, and the time required to cover that *raashi*, the duration becomes long or short.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 45:

Raashi pramaana janitaa deergha hrasva aatmataa dine |

Tathaa nishaayaam raasheenaam pramaanaih laghu deerghataa | |

Based on the measure of the *raashi* only, the day duration and night duration, is either long or short.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 46:

Dinaadeh deergha hrasvatvam tat bhogena eva jaayate |

Uttare prakrame sheeghraa nishi mandaa gatih divaa | |

The time required to cover them, being long or short, day and night.

Sri Engal Aalwaan's Commentary:

Dinaadeh iti | Tat bhogena shat raashi vyaapta chakra pradeshasya parivartana roopena bhogena | Tat vaishamyam cha bhachakra samsthaana vaishamyat drushta adrushtyaakraanta desha bhedaat cha | Tat ganitaikagamyam | Idam tu iha uddeshatah sujnyaanam yat drashtuh drushti abhito vishuvat vrutta paadaantagam graham gocharayati | Tena vishuvat vruttaardha drushteh dina raatri saamyam tatah adhika alpayoh yaamyaa soumya vruttayoh drushya amshasya vishuvat paada tulya sva paada apekshayaa alpatva mahatvaabhyaa dina hraasa vruddhee iti agneesha vidhoshorudayoh upapattih cha |

One *raashi* is 2 and a quarter *nakshatraas*. The space required to cover that distance. Whatever we see the movement of the Sun, it depends on that. We see that the Sun sets at a particular time, and covers the day very fast in *Dakshinaayana*.

In *Uttaraayana*, he takes longer to cover the day. This is known through all the calculations in *Jyotissahastra*. At the middle of *Uttaraayana* and *Dakshinaayana*, *vishuvat* is when day and night are equal. The various cities were told earlier - *Indra's*, *Yama's*, *Varuna's*, *Soma's*, *Vibhaavari's*, etc. Different cities have different timings because of this only.

Now, another important aspect is going to be explained - what happens between day and night. Night is told as *Usha* in *Vedaas*. *Vyushti* is said to be day. The last time, at the end of the night is *Usha kaala*. The beginning of the day is *Vyushti*.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 47:

Dakshine tu ayane saa eva vipareetaa vivasvatah | |

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 48:

***Ushaa raatrih tamaakhyaataa vyushtischa uchyate dinam |
Prochyate cha tathaa sandhyaa ushaa vyushtyoh yadantaram | |***

The meeting time of day and night is said to be *Sandhyaa kaala*.

Night and day - as told in the *Shrutis*, using those terminologies, *Ushaa* and *Vyushti*, *Sri Paraasharar* is telling. The meeting time of that - day and night, is said to be *Sandhyaa kaala*.

Importance of *Sandhyaa kaala*, why *Sandhyaavandana* is to be done, why *arghya* is to be given, what happens during giving of *arghya*, are going to be explained now. We will see next.

We are studying *Amsa 2*, Chapter 8. We saw how based on the movement of the Sun in the various directions, they perceive dawn, setting, etc. based on their views, locations, though Sun is always shining and rotating. Also, in *Uttaraayana* and *Dakshinaayana*, how the duration of the day and night changes, was also explained.

Next, *Sri Paraasharar* is going to tell the importance of *Sandhyaa kaala*.

Sri Engal Aalwaan's Commentary:

Atha dina raatri sandhi prasaktyaa * Raatrih vaa ushaa ahah vyashtih iti shruti ukta naamnaa dina raatri vyavahaara sampaadanaartham sandhyaam prastouti - ushaa iti |

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 49:

***Sandhyaa kaale cha sampraapte roudre parama daarune |
Mandehaa raakshasaa ghoraah sooryam icchanti khaaditum | |***

It is told in the *Shruti* that when the *Sandhyaa kaala* approaches, it is a very fierce time, very dangerous; there are *raakshasaas* by name *Mandehaas*, who are coming to eat the Sun. This is told in the *Taittiriya Aaranyaka* in the second *Prashna*.

Sri Engal Aalwaan's Commentary:

**** Rakshaamsi ha vaa puraa anuvaaka, ityaadi svaadhyaaya braahmanam anugruhnaati sandhyaa kaale tu iti |***

The second *prashna* of *Taittiriya Aaranyaka* is called *Svaadhyaaya Braahmana*. When the *arghya* is given in *Sandhyaa kaala*, it throws the *Mandeha raakshasaas* away. It is told that one has to do *Sandhyaavandana* during that time, one has to give *arghya*, with the *Gaayatri Mantra*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 50:

*Prajaapati krutah shaapah teshaam maitreya raakshasaam |
Akshaytvam shareeraanaam maranam cha dine dine ||*

The Mandeha raakshasaas have a curse from Prajaapati, that their bodies never deteriorate, but they die every day.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 51:

*Tatah sooryasya taih yuddham bhavati atyanta daarunam |
Tato dvijottamaah toyam sankshipanti mahaa mune ||*

Because of that, everyday they go and fight with Surya, and try to swallow him. At that time, all the braahmanaas, shreshthaas give the arghya, chanting the Gaayatri mantra.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 52:

*Omkaara brahma samyuktam gaayatryaa cha abhimantritam |
Tena dahyanti te paapaa vajreebhootena vaarinaa ||*

That water becomes like a Vajraayudha, those sinners are burnt with that. With the mantra Gaayatri, it is made sacred. With the the Vyaahrutis and the Gaayatri mantra, braahmanaas give arghya during Sandhyaa kaala.

Sri Engal Aalwaan's Commentary:

Omkaara brahma samyuktam iti | Brahma trayee saaram vyaahruti trayam |

Trayee is Vedaas, and trayee saara is the essence of the three Vedaas, as told in the three Vyaahrutis, Bhooh, Bhuvah, Suvah.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 53:

*Agnihotre hooyate yaa samantraa prathama aahutih |
Sooryo jyotih sahasraamshuh tathaa deepyati bhaaskarah ||*

There is a mantra in the Vedaas, Sooryo jyotih, and with that, they do Agnihotra. The first aahuti given during Agnihotra, the Sun is shining forth with that.

Sri Engal Aalwaan's Commentary:

*Agnihotra iti | * Sooryo jyotiriti praatah homa mantra prateeka uktih
sandhyayoh dvayoh tat upaasti anantaram agnihotram vidhaatum |*

The homa done morning and evening, they first do Sandhyaavandana and then do Agnihotra.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 54:

*Omkaaro bhagavaan vishnuh tridhaamaa vachasaam patih |
Tat ucchaaranah te tu vinaasham yaanti raakshasaah ||*

Omkaara connotes Parabrahma itself, Parabrahma is pratipaadya by Pranava. He is the Lord of vaak, speech. He lives in three places. By this ucchaarana, by the braahmanaas, the Mandeha raakshasaas get destroyed.

Sri Engal Aalwaan's Commentary:

Omkaara iti | Tridhaamaa vyaahruti devataa agni vaayu soorya traya aashrayah |

He is resorted to by three gods, Agni, Vaayu, Soorya, who are *abhimaani devataas* of the three *Vyaahrutis*, *Bhooh*, *Bhuvah*, *Suvah*.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 55:

*Vaishnavo amshah parah sooryo yo antarjyotih asamplavam |
Abhidaayaka omkaarah tasya tat prerakam param | |*

Omkaara is *abhidaayaka*, denotes *Paramaatman*, He is the *antarjyoti*, He is also there in the *Surya Mandala*, He is without any *vikaara*. *Surya* is part of *Vishnu*, *Vaishnavaamsha*.

Sri Engal Aalwaan's Commentary:

Vaishnavo amsha iti | Tasya vaishnavaamshasya, omkaarah prerakah - kaarya unmukhatvaat bodhakah yasya tat prerakam | Yat vaa tat omkaaraakhyam brahma tasya jyotishah prerakah |

Surya is said to be part of *Vishnu*, that *Vaishnavaamsha* is impelled by *Vishnu*, *Omkaara*. He fights with the *raakshasaas*, and with the power of the *Gaayatri mantra* and water thrown, he destroys the *raakshasaas*. Or, *Omkaara* itself is *Parabrahman*, He is the *preraka* for the Sun's *jyoti*.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 56:

*Tena sampreritam jyotih omkaarenaah cha deeptimat |
Dahati ashesha rakshaamsi mandehaakhyaani aghaani vai | |*

Being impelled by *Paramaatman*, he shines forth brightly, and with that strength, and fierce shining rays, *tejas*, he destroys the *raakshasaas*. *Mandeha raakshasaas* are said to be sinners.

Sri Engal Aalwaan's Commentary:

Tena iti | Aghaani paapishtaani |

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 57:

*Tasmaat na ullanghanam kaaryam sandhyopaasana karmanah |
Sa hanti sooryam sandhyaayaa na upaastim kurute tu yah | |*

All these powers which the Sun gets, at the time of *Sandhyaa kaala*, is because of the *Vyaahruti traya*, and along with that the *Gaayatri mantra*, which is said, to offer the *arghya*. Because of this, he gets the strength and *tejas* to fight the *raakshasaas* and destroy them. Otherwise, he will be in trouble. This is why the *Sandhyaavandana karma* ordained by the *Shrutis*, one should not transgress.

It is told very clearly in the *Shruti* that one has to do *Sandhyaavandana*, it is a *vidhi*.

Sri Engal Aalwaan's Commentary:

Tasmaat iti | Sa hanti sooryam iti asya tat akarana ja paapakshayaartho sandhyopaasih avashyam kaarya iti eva arthah |

One who does not do the *Sandhyopaasanaa* at the *Sandhyaakaala*, he kills the Sun, it is told; the meaning of this is in order to not be tainted by sins that accrue because of not doing *Sandhyaavandana karma*, one has to do *Sandhyaavandana*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 58:

Tatah prayaati bhagavaan braahmanaih abhirakshitah |
Vaalakhilyaadibhih cha eva jagatah paalanaa udyatah ||

The Sun, being protected by the *braahmanaas*, and *rishis* like *Vaalakhilya*, goes ahead to protect the whole world.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 59:

Kaashthaa nimeshaa dasha pancha chaiva trimshat cha kaashthaa ganayetkalaam taam |

Trimshat kalaah cha eva bhavet muhoortah taih trimshataa raatri ahanee samete ||

Now, *Paraasharar* is telling the division of time. This is to know the best time for performing *yaagaas*. 15 *nimeshaas* are said to be one *kaashtha*. 30 *kaashthaas* are one *kala*. One *muhoorta* is made of 30 *kalaas*. 30 *muhoortaas* are included in one day, inclusive of day and night.

So, 15 *muhoortaas* during the day, and 15 *muhoortaas* in the night.

Sri Engal Aalwaan's Commentary:

Sandhyaa kaala iyatta aajnyaapanartham aaha - kaashthaa iti |

In order to know the duration of *Sandhyaa kaala*, the time divisions are told. At what time one has to do *Sandhyaavandana*, how much duration is *Sandhyaa kaala* - for all this, the divisions of time are to be known.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 60:

Hraasavruddhee tu ahah bhaagaih divasaanaam yathaa kramam |
Sandhyaa muhoorttamaatraa vai hraase vruddhou samaa smrutaa ||

The daytime is longer in the *Uttaraayana* and shorter in the *Dakshinaayana*; as was told earlier. The duration of day and night keeps changing - shortening and increasing. Whatever this be, the *Sandhyaa kaala* is said to be one *muhoorta* always, whether it is during the longer days or shorter days.

Sri Engal Aalwaan's Commentary:

Hraasavruddhee iti | Ahah bhaagaih - muhoortaih saha divasaanaam
hraasavruddhee | Ahni trimshat naadibho vivruddhe tat pancha dasho amsho
muhoorto vardhate, ksheene ksheeyate | Evam raatrou cha iti arthah | Uktam

*cha - * Ahna pancha dasaamsho raatreh cha eva muhoorta iti sanjyeti |
 Sandhyaa muhoortah tu ardha udayaanta ardha astamayaadih cha dvi naadi
 maatra eva | Yathaa aaha gargah - * Dvinaadikaa bhavet sandhyaa yaavat
 jyotih pradarshanam | Varaahamihirah cha * Ardha astamita abhyuditaat
 sooryaat asprushtabham nabho yaavat taavat sandhyaa kaalah iti |*

Along with the *muhoortas* of the day, the day is either increasing or decreasing in duration. Each *muhoorta* is made of 2 *naadis*; with 30 *naadis*, when the day is longer, one-fifteenth part of day, which is *muhoorta* also becomes longer; in the same way, when the day becomes shorter, the *muhoorta* duration also becomes shorter. Same way in the night also. It is said - one-fifteenth part of the day, and also night, is said to be *muhoorta*. The *Sandhyaa muhoorta*, which is at *Sandhyaa kaala*, one *muhoorta*, is always 2 *naadis*; half of the *muhoorta* is the end of the day, and half when the night starts. In 15 *muhoortas* of the day, the latter half of the 15th *muhoorta*, and the first half of the 1st *muhoorta* of the night, is the *Sandhyaa kaala*, is one *muhoorta*. *Garga Rishi* has told - *Sandhyaa kaala* consisting of 2 *naadis*, when the Sun is being seen. *Varaahamihira* also says - The Sun which has risen, sun which has set, half of that, each part, becomes one *muhoorta*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 61:

*Rekhaa prabhruti yathaa aaditye trimuhoorta gate ravou |
 Praatah smrutah tatah kaalo bhaagah cha ahnah sa panchamah | |*

15 *muhoortas* in a day are divided in 5 parts of 3 *muhoortas* each. The first three *muhoortas* are said to be *praatah kaala*. This is one-fifth part of the day.

Sri Engal Aalwaan's Commentary:

*Rekhaa prabhruti iti | Rekhaa shabdena udayo lakshyah |
 Rekhaa means sunrise.*

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 62:

*Tasmaat praatah tanaat kaalaat tri muhoortah tu sangavah |
 Madhyaahnah trimuhoortah tu tasmaat kaalaat tu sangavaat | |*

After *praatah kaala*, 3 *muhoortas* is said to be *Sangava kaala*. From *Sangava*, another 3 *muhoortas* is said to be *madhyaahna*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 63:

*Tasmaat maadhyahnikaat kaalaat aparaahna iti smrutah |
 Traya eva muhoortah tu kaala bhaagah smruto budhaih | |*

From *Maadhyahnika kaala*, 3 *muhoortas* is said to be *aparaahna*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 64:

*Aparaahne vyateete tu kaalah saayahna eva cha |
 Dasha pancha muhoortaahe muhoortah traya eva cha | |*

The next 3 *muhoortas* are said to be *Saayahna*. With 15 *muhoortas* in a day, each

part is 3 *muhoortas* told.

The day is divided into five parts - the first 3 *muhoortas* are *Praatah kaala*; then comes *Sangava kaala*; then comes *Madhyaahna*; then *Aparaahna*; then *Saayaahna*.

Sri Engal Aalwaan's Commentary:

Aparaahne iti | Muhoortaa traaya eva cha saayaahna iti poorvena anvayah | Idam cha dasa pancha muhoortaahe pancha dasa muhoorte ahni, praatah aadi panchaasha kalpanam iti sheshah | Dasa pancha muhoortaa vai iti cha paathah | Dasa pancha muhoortaa cha iti paathe vishuve pancha dasa dhruva bhootaa muhoortaa | Ayanoyoh tu vrudhhi hraasa yogino muhoortaa traaya eva iti sangraha uktih |

Evening 3 *muhoortas* is *Saayaahna*. 15 *muhoortas* in a day, have to be counted starting from *Praatah*. In the *Uttaraayana* as well as *Dakshinaayana*, the *muhoortas* are said to be three *muhoortas* only (for *Praatah kaala*), but the day may be longer or shorter. In *Vishuva*, the day and night are equal, so *muhoortas* also will become equal.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 65:

Dasa pancha muhoortam vai ahah vaishuvatam smrutam | |

Sri Engal Aalwaan's Commentary:

Dasa pancha muhoortam iti | Vishuva dina ahah maana naadi trimshat chaturvimshati anta hraaso yaamyeyane, soumye tu shat trimshat antam vrudhhih iti arthah |

It is told how it becomes shorter and longer in *Uttaraayana* and *Dakshinaayana*, etc. Till the 24th *muhoorta*, it goes on reducing, and up to 36, it is increasing.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 66:

Vardhate hrasate cha eva api ayane dakshinottare | Ahah tu grasate raatrim raatrih grasati vaasaram | |

In *Dakshinaayana* and *Uttaraayana*, the days and nights decrease and increase. In *Uttaraayana*, days are longer. In *Dakshinaayana*, nights are longer. The day is said to eat into the night, during *Uttaraayana*; and during *Dakshinaayana*, night is said to eat into day.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 67:

Sharat vasantayoh madhye vishuvam tu vibhaavyate | Tulaa meshagate bhaanou sama raatri dinam tu tat | |

In between *Sharat Ritu* and *Vasanta Ritu*, the middle part is said to be *Vishuva*. These are *Tulaa raashi* and *Meshaa raashi*.

Sri Engal Aalwaan's Commentary:

Sharat iti | Sharat madhyam tulaa aarambhah, vasanta madhyam mesha aarambhah, sah vishuvat madhyamaargah |

In the middle of *Sharat Rutu*, *Tulaa raashi* starts. In the middle of *Vasanta*, *Meshaa* starts. This is the middle part of the *Ayana*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 68:

*Karkate avasthite bhaanou dakshinaayanam uchyate |
Uttaraayanam api uktam makarasthe divaakare | |*

When the Sun is in *Karkata*, it is said to be starting of *Dakshinaayana*. When it is in *Makara*, it is said to be starting of *Uttaraayana*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 69:

*Trimshat muhoortam kathitam ahoraatram tu yat mayaa |
Taani pancha dasa brahman paksha iti abhidheeyate | |*

Whatever was told by *Sri Paraashara*, 30 *muhoortas*, in a day and night put together - 15 such days is said to be one *paksha*.

Sri Engal Aalwaan's Commentary:

*Atha sooryagati prasaktyaa tat saadhya pancha abda maya yuga jnyaapanaaya aaha trimshat iti | Trimshat muhoortena saavana dinena souradinam lakshyam | Pakshaha cha atra souro ardha maasah | Soura panchaabdavat yugasya rutuh eka shashtih saavana dinam * eka ahashtih aho raatram rutuh eko vibhaavyate, iti vaayu ukte |*

Based on the movement of the Sun, every five years, is said to be one *yuga*; this is going to be explained. 30 *muhoortas* is told as *Saavana Dina*, one *Soura Dina*. Half of *Soura maasa* is a *paksha*. *Chaandra*, *Saavana*, *Soura*, *Naakshatra*, are the four kinds of *maasaas* which are told. *Saavana maasa* is 30 days. *Soura maasa* is from *sankramana* to *sankramana*, sun entering into a particular star. *Amavasya* to *Amavasya* is said to be *Chaandra maasa*. Based on the position of the *Chandra mandala*, is the *Naakshatra maasa*. 5 years consisting of *Souraas*, is said to be 1 *yuga*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 70:

*Maasah paksha dvayena ukto dvou maasou cha arkajou rutuh |
Rutu trayam cha api ayanam dve ayane varsha sanjnite | |*

2 *pakshaas* form a month. 2 such months are said to be one *rutu*. 3 *rutus* is said to be one *ayana*. 2 *ayanaas* are called as one *varsha*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 71:

*Samvatsaraadayah pancha chaturmaasa vikalpitaah |
Nischayah sarva kaalasya yugam iti abhidheeyate | |*

5 *samvatsaraas* is called as *yuga*, and is one kind of calculation.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 72:

Samvatsarah tu prathamam dviteeyah parivatsarah |
 Idvatsarah truteeyah tu chaturthah cha anuvatsarah |
 Vatsarah panchamah cha atra kaalah ayam yugasamjnitah | |

Sri Engal Aalwaan's Commentary:

Samvatsaraadayah iti | Chaturmaasaih chaandra saavana soura naakshatra
 maanajaih * darsha adarshaah chaandra trimshat divasah tu saavano naamah |
 Soura arka raashi bhaagaat nakshatraah cha indumandalaat gaditah | iti ukteh |
 Vikalpitaah vibhaktaah; visheshitaah santo yugam syuh iti sarva kaalasya
 pratiparyayam ayam nishchayah | Ayam arthah - maagha shukla pratipat
 sooryodaya kaale yugapat prakaantaanaam chaturvidhaanaam api maasaanaam
 pancha abda ante yasmaat yugapat samaapti roopo yogah tat samaapti kaalo
 yugam | Lakshanayaa tu tat abda panchakam yugam | Yathaa aadyantayoh eva
 sarva grahayoh api sarvam kruta aadikam yugam, ettavatsu ahoraatreshu
 gateshu etat nakshatra raashisthe arke, etasyaam tithou etat nakshatrasthe vaa
 chandre ayam samvatsara aarabhyate iti pancha abdaanaam chaturmaasa
 apeksha vibhaagatvaat yuktam chaturmaasa vikalpitaatvam | Souraabda
 panchakamaye hi yuge souraa maasaah shashtih, saavanaa eka shashtih,
 chaandraa dvi shashtih, nakshatraah sapta shashtih, sourena trimshat rutavah,
 dasa ayanaani, bhaanu bhogya nakshatraani pancha trimshat shatam ityaadi
 jnyeyam | Yathaa aaha vaayuh, * Shataani ashtaadasha trimshat udayaat
 bhaaskarasya tu | Rutavah trimshatah souraah ayanaani dasa eva tu | Pancha
 trimshat shatam bhaani shashtih maasah tu bhaaskaraat | Souram soumam cha
 vinjyeyam naakshatram saavanam tathaa | Maanaani etaani chatvaari yaih
 puraanam bhavishyati | Puraanam punaryugaantaraavruttih yathaa poorvam iti
 arthah | Vrুদ্ধa gargah cha * Yadaa maaghasya shuklasya prati pancha
 uttaraayane | Sahodayam sravishtaabhih somaarko pratipadyatah | Prathamah
 so agnidaivatyo naamnaa samvatsarah smrutah | Yadaa maaghasya shuklasya
 trayodashyaam udagravih | Yukte chandramasaa roudre vaasavam pratipadyate
 | Dviteeyah soumadaivatyah prochyate parivatsarah | Krushne maaghasya
 dashamee vaasavaadou divaakare | Tadaa truteeyam sampraahuh
 idaavatsarkam budhaah | Saptamee maagha shuklasya vaasaraadou divaakare |
 Chaturtham indradaivatyam tam aahuh anuvatsaram | Yadi uttaraayanam
 krushne chaturthyaam tapaso bhavet | Idvatsarah sa vijnyeyah panchamo
 mrutyu daivatah | Niyatam panchamasya ante tathaa eva syaat sahodayah |
 Saavanam cha api souram cha chaandram naakshatram eva cha | Chatvaari
 etaanaani maasaani (maanani) yaih yugam pravibhajyate | Lagadaachaaryah
 cha - * Maagha shukla pravrutasya taishakrushna sameepinah | Yugasya pancha
 varshasya kaalajnyaanam prachakshate |

Chaandra, Saavana, Soura, Naakshatra are the measures of duration.

From Amaavaasya to Amaavaasya is said to be Chaandra. Saavana maasa is said to be 30 days. Based on the raashi which Surya enters, is said to be Soura. Based on the Chandramandala, Naakshatra is told. These are the four kinds of counting. It keeps on coming every five years, is said to be one yuga. This is the meaning. In

the *Maagha maasa*, *Shukla paksha*, at the sunrise time, all the four types of *maasaas* are starting together. At the end of the 5 years, they end at the same time. Because of this, it is said to be a *yuga*. Figuratively, 5 years is said to be a *yuga*. At the beginning and end, all the *grahaas* are joining together - *Kruta*, *Treta*, etc., so many *ahoraatraas*, when the Sun is in this particular *tithi*, or moon is in this particular *nakshatra*, this *samvatsara* starts. In the same way, these 5 years, which are said to be four kinds of *maasaas*, which are all starting and ending together - this is also said to be a *yuga*. These five years which are said to be a *yuga*, the *soura maasaas* are 60, *saavana maasaas* are 61, *chaandra maasaas* are 62, *naakshatra maasaas* are 67. In *Soura* calculation, there are 30 *rutus*, 10 *ayanaas*. According to *Vaayu Puraana*, there are 1830 days, 30 *rutus*, 10 *ayanaas*. These are the four ways of measuring time, where *Soura*, *Saavana*, *Chaandra*, *Naakshatra*; these are said to be forming *Puraana*, and one more *yuga* will start, just like the previous. *Garga* is also quoted - At *Maagha maasa*, *Shukla paksha*, *pratipat*, the Sun and Moon rise together; first one is said to be *Samvatsara*, having *Agni* as the *devataa*. When Sun is in *Maagha maasa*, *Shukla paksha*, *trayodashi*, this is said to be *Vaasara*. *Samvatsara*, *Parivatsara*, *Idvatsara*, *Anuvatsara* and *Vatsara* are the names of the five years. In *Vedaas*, third one is said to be *Idaa vatsara*, here it is said as *Idvatsara*. Fourth one is *Anuvatsara*, having *Indra* as the *devataa*. Fifth one is said to be *Idvatsara* in the *Vedaas*, having *Mrutyu* as the *devataa*, here it is said to be *Vatsara*. At the beginning of five years, all the four *Soura*, *Saavana*, *Chaandra*, *Naakshatra* - all coincide, and again start. The five years are denoted by the names *Samvatsara*, *Parivatsara*, *Idvatsara*, *Anuvatsara* and *Vatsara*. At the end of the five years, they again start. These are the four types of *maasaas* by which *yuga* is divided. *Lagadaachaarya* (who has written the *Vedaanga Jyoutisha*) has said the same thing.

[Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 73:](#)

Yah shvetashoyottare shailah shrungavaan iti vishrutah |

Treeni tasya tu shrungaani yaih ayam shrungavaan smrutah | |

At the north of *Shveta dveepa*, there is a *parvata* called *Shrungaavaan*. Because it has three *shrungaas*, three peaks.

[Sri Engal Aalwaan's Commentary:](#)

Atha kaalaantara vishayam veetheetrayam arkasya aaha - yah shvetasya iti |

There is one more way, by the three *veethis*.

[Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 74:](#)

Dakshinam chottaram chaiva madhyamam vaishuvam tathaa |

Sharat vasantayoh madhye tat bhaanuh pratipadyate |

Meshaadou cha tulaadou cha maitreya vishuvam smrutam | |

There is one in the north, one in the south, one in the centre - *Sharat rutu*, *Vasanta rutu*, and in the middle is *Vishuva*. When the Sun is in *Mesha* or in *Tulaa*, it is the mid part of either *Uttaraayana* or *Dakshinaayana*, this is called *Vishuva*.

[Sri Engal Aalwaan's Commentary:](#)

Dakshinam iti | Tat madhyashrungam |

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 75:Tadaa tulyam ahoraatram karoti timiraapahah |Dasha pancha muhoortam vai tat etat ubhayam smrutam | |

During the Vishuva, the muhoortas are equal, day and night are equal.

Sri Engal Aalwaan's Commentary:

Tadaa iti | Ubhayam trimshat naadikam vishuve aho raatrih cha | Yat tu maanasottare dakshina veethi ksheeroda madhye vishuvam shaaka dveepa uttaraante cha udak kaashtaa iti, vaayu prokte pramanchitam iti atra soochitam, tatta tapah tapasou ityaadinaa maagha shravanayoh ayanadvayam vakshyamaanam prathame kruttikaa bhaaga iti vaishaakha kaartikayoh vishuvadvayam cha pancha samvatsara kalpanaa anugunam yat kaale pratyaksha samvaadi tat kaala vishayam jnyeyam | * Paryaagacchat patango asou maaghe jyeshthottame ahani | Madhyena pushkarasyatha bhramate dakshinaayane | Dakshinaat vinivrutto asou vishuvastho yadaa ravih | Ksheerodasya samudrasya uttaraam tu disham charet | Shraavane cha uttaraam kaashthaam chitrabhaanuh yadaa vrajet | Shaaka dveepasya shashtasya uttaraam taam dishaam charet | iti vaayu ukhti lingaat | Yat tu jyotissiddhaanta siddham ujjainyaam udakkashthaa lankaayaam vishuvat veethih tat dakshine taavat dakshina kaashthaa iti veethi trayam | Tat tu mesha tulaa vishuvaya nakra karkatakaayana dvaya samvaadipraak kaala vishayam | Yathaa shat trimshat shate kaligataabde tathaa aaseeta | Samprati tu chatushchatvaaimshat shate abde nakra karka tulaa mesha pradeshaat praak eva dvaadashe dine ayana vishuve pratyakshe drushyate |

Day and night are both 30 naadis. It is told in the Vaayu Puraana, that north of the Maanasa parvata, in southern part, Ksheeroda samudra is there in the middle; between Dakshina veethi and Ksheeroda, the northern edge of Shaaka dveepa; whenever we see actually, whatever time, that is according to the five samvatsaraas, this will be explained in further shlokaas. In the Maagha maasa, Jyeshtha, when the Sun moves, in the middle of Pushkara, he moves in the Dakshinaayana. When he returns from Dakshinaayana, in the middle, Vishuva, he will start moving towards the north. In Shraavana maasa, he reaches the north edge. There is a notation of three veethis, veethi-traya, Ujjayini, Lankaa, Dakshina. What is told here - Mesha, Tulaa, Vishuva, Makara (Nakra) (in Uttaraayana), Karkata (in Dakshinaayana), what is told here, is told in the older times. In 3600 Kaliyuga, it was like that. Now, presently, in 4400 Kali Yuga, Vishuva is seen in the 12th day, even before the Makara maasa, and Karka, even before the Sun reaches them, Vishuva is observed.

Atah tat ganita anurodhaat itah poorvam api ayanaadi parivruttih kadaachit bhavet iti anumeeyate, yena tri shrunga veethi samvaadah syaat | Tasmaat maargasheershe yadaa ayana varsha aarambhah tat kaala varsha vishaya trishrunga veethee traya sancharo arkasya iti kalpyam | Maargasheershasya hi varshaaditvam kechit brooyuh | * Aadaaya maarasheershaadi dvou dvou maasou rutuh matah, iti aaha kaatyaayanah | Amarasimhascha * Maargaadeenaam yugaih kramaat, dvou dvou maargaadi maasou syaat rutuh, iti cha hemanta aadi

*sharat antam rutoon maargaadi kaartikaantam maasaan cha anukramya abhyadatta | Agrahaayanamasyeti hi aagrahaayanee mrugashirah, tat yogaadyaa poornimaa saa aagrahaayanee, sa aagrahaayaniko maasah iti samaakhyaa niruktitah cha iti tridhaa treeveethivyavasthaa | Idaaneem tu varshasya maargaaditvam vrataadyartham | * Dvou dvou maagha aadi maasou syaat rutuh iti cha paathaantaram | Ato maaghaaditvam panchaabda yuga tat phala aadi jnyaana artham | * Mukham vaa etat samvatsarasya yat phalgune poornamaasah * iti shrutam tu phalgunyaaditvam yaagaadyartham | Tathaa * Mukham vaa etat samvatsarasya yat chitraa poorna maasah, * Madhuscha maaghavah cha ityaadi shruti upalakshitatvam varshasya chaitra shukla pratipada aadi bahu shruti smruti jyotisshaastra puraana lokaachaaraadi siddham sarva vyavahaaraartham iti shaastra nyaaya ganita pratyakshaadi nischito vivekah | Yat uktam lainga vaavyayoh * Aagamaat anumaanaat cha pratyakshaat upapaaditah | Pareekshya nipunam buddhyaa shraddhaatavyam vipaschitaa | | Chakshushaa lakshitam lekhyam ganitam buddhi sattamaah | Panchaiva hetavo vipraa jyotirganavichintane | |*

Like this, changes were there during the *ayanaas*. There was also a time when *Maargasheersha* was at the beginning of the year, that was the time when *Triveethi* was there. Some people say that *Maargasheersha* is at the beginning of the year. *Kaatyaayana* has said that *Maargasheersha* is the beginning, and from there, two two months are one *ritu* each. *Amarasimha* also says a similar thing. *Mrugashira* is also called *Agrahaayani*, beginning of the year, *agram ayanam asya*; even the *Poornima* there is said to be *Agrahaayani*. Now, we say that the beginning of year is *Maargasheersha*, is because of performing certain *vrataas*. In *Vedaas*, there is also a mention that *Phalguni* is the beginning of the year, this is because *yaaga* is performed at that time. *Madhu*, *Maaghava*, what the *Shrutis* tell, the year starts with *Chaitra Shukla pratipat*; this is established in *Shrutis*, *Smrutis*, *ganita*, *vyavahaara*, *loka*, etc. One has to see *Shrutis*, *Smrutis*, *Ganita*, and all of that, and then establish the days.

During *Tiruppavai*, we do *anusandhaana* that *Maargasheersha* is the *Usha: kaala*, that's why it is very sacred.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 76:

*Prathame kruttikaa bhaage yathaa bhaasvaan tadaa shashee |
Vishaakhaanaam chaturthe amshe mune tishthati asamshayam | |*

When the Sun is in *Kruttikaa nakshatra*'s first part, or *Mesha raashi*'s last part, Moon will be in *Vishaakhaa*'s fourth part, or *Vrushchika*'s beginning.

Sri Engal Aalwaan's Commentary:

*Prathama iti | * Mukham vaa etat nakshatraanaam yat kruttikaah * Kruttikaah prathamam vishaakhe uttamam ityaadim praak kaala vishaya shruti moolaa vishuva dvaya uktih | Kruttikaa adye amshe meshaa ante, vishaakhanaanaam chaturthe amshe vrushikaa aadye amshe |*

In the earlier times, the two *vishuvas* were counted based in this. Sun will be in *Kruttikaa*'s first *amsha*, at the end of *Mesha*; Moon will be in fourth part

of *Vishaakhaa*, and first part of *Vruschikaa*. These are the two *visuhvaas* told, according to earlier times.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 77:

Vishaakhaanaam yadaa sooryah charati amsham truteeyakam |

Tadaa chandram vijaaneeyaata kruttikaa shirasi sthitam ||

Or, when Sun is *Vishaakhaa*'s third part, or *Tulaa*'s last part, or Moon is in *Krittikaa*'s first part or *Meshaa*'s last part, that is said to be *Vishuva*.

Sri Engal Aalwaan's Commentary:

Vishaakhaanaam iti | Kruttikaa shirasi meshaa ante, vishaakha truteeya amsham tulaa antam |

Or when Sun is in *Vishaakhaa*'s third part, or *Tulaa*'s last part; and Moon will be in *Kruttikaa*'s first and *Meshaa*'s last part.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 78:

Tat eva vishuvaakhyo ayam kaalah punyo abhidheeyate |

Tadaa daanaadi deyaani devebhyah prayataatmabhih ||

This is said to be *Vishuva kaala*. This is a very sacred time, *punya kaala*.

This is said to be a very auspicious time; people have to give *daana* and other things at that time; it will bring all good.

We are studying *Amsa 2*, Chapter 8, where the divisions of time were told by Sri *Paraasharar* to *Maitreyar*. He was telling about the two *ayanaas* - *Uttaraayana* and *Dakshinaayana*, and the middle part which is called *Vishuva*.

Sri Engal Aalwaan's Commentary:

Tat eva iti | Ayam chandraarkayoh ubhayoh api vishuvaavasthithiroopo mahaa vishuvaakhyah punyo daana kaalah praacheena vishuva samvaadee na idaaneemtana samvaadee | Atah kaalaantare api tat tat kaaleena chandra arka ubhaya vishuva vishesha samsthaanasya upalakshanam idam | Yathaa itah praak meenaanta kanyaantayoh chandra arka sthithi daana kaala ityarthah | Imam vijaaneeyaata - Asamshayam ganitena imam kaalam buddhvaa tatra daanam dadyaat |

This was told during earlier times, and not during current times, is what *Sri Engal Aalwaan* is telling. It is a very auspicious time when one has to do *daana*. It was earlier known as *Mahaa Vishuva*, when Sun and Moon are in their *Vishuva* positions. Even at later times, or any other time, where the Sun and Moon are positioned like this, this is *Vishuva*, a very auspicious time, and very special time. Earlier, it was end of *Meena* and *Kanyaa*, when Sun and Moon were positioned, it was said to be a very auspicious time for charity. This is the conclusion - When Sun and Moon are in *Vishuva*, that has to be known from *Vedic Astrology*, *Mathematics*, and do charity, as it is very auspicious.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 79:

Braahmanebhyah pitrubhyah cha mukham etat tu daanajam |

Datta daanah tu vishuve krutakrutyo abhijaayate ||

At the Vishuva, mid position of the two *ayanaas*, *Uttaraayana* and *Dakshinaayana*, this is said to be a very very auspicious time because it is when one gives charity to *Braahmanaas*, *Pitrus*; it is the right time when they will also accept *daanaas* at this time. Whoever gives, all good will happen to such a person.

Sri Engal Aalwaan's Commentary:

Braahmanebhyah iti | Etat hi daanaartham jaatam vivrutam mukham devaanaam | Atra kaale dattam devaanaam mukhe dattam iva saakshaat preenanam ityarthah * Mukham etat tu daivatam iti vaayu ukteh | Vishuve tat kaaleena madhya veethee praveshe |

It is as though we are directly giving to *devataas*; just to accept the charity, *devataas* are waiting at that time; they will do all good to such a person. It is told like this in *Vaayu Puraana*. *Vishuva* is the mid position.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 80:

Ahoraatraa ardhamasou tu kalaah kaashthaah kshanaah tathaa | Pournamaasee tathaa jnyeyaa amaavaasyaa tathaa eva cha | Sineevaalee kuhoo cha eva raakaa cha anumatih tathaa ||

Day and night, *paksha* (fortnight), *kalaa*, *kaashtha*, *kshana*, time of *Pournami*, time of *Amaavaasyaa*, times close to the *Pournami* and *Amaavaasyaa*, these are to be known. *Sineevaalee* and *Kuhoo* are two kinds of *Amaavaasyaa*. *Raakaa* and *Anumati* are two types of *Pournami*.

Sri Engal Aalwaan's Commentary:

Daana prasangaat yaagaadi punya kaala ahoraatraadi jnyeyam iti aaha - ahoraatra iti |

While telling about the auspiciousness of the time, for charity, *Paraasharar* also says that one has to know the right time for performing *yaagaas*, etc., the *punya kaala*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 81:

Tapah tapasyou madhu maadhavou cha shukrah shuchih cha ayanam uttaram syaat |

Nabho nabhasyou cha ishah tathaa oorjah saha sahasyou iti dakshinam tat ||

These are the names appearing in the *Shruti*, *Vedaas*, and is counted with *Maagha maasa* as the first month. *Tapas*, *Tapasya*, *Madhu*, *Maadhava*, *Shukra* and *Shuchi* are said to be *Uttaraayana*. *Nabha*, *Nabhasya*, *Isha*, *Oorja*, *Saha*, *Sahasya* are *Dakshinaayana*.

Tapa and *Tapasya* are *Maagha* and *Phaalguna*. *Madhu* and *Maadhava* are *Chaitra* and *Vaishakh*. *Shukra* and *Shuchi* are *Jyeshtha* and *Aashaadha*. These six months are *Uttaraayana*. *Nabha* and *Nabhasya* are *Shraavana* and *Bhaadrapada*. *Isha* and *Oorja* are *Aashvina* and *Kartika*. *Saha* and *Sahasya* are *Maargashira* (*Agrahaayana*) and *Pausha*.

Sri Engal Aalwaan's Commentary:

*Tapa iti | * Tapa iti uktaa poorvam maaghaadyaa hi ayana klrupti; praacheenaa | Aashlesha ardhaat dakshinam uttaram ayanam raverdhanishtaadyam | Aaseet kadaa api noonam yenoktam cha eva poorva shaastreshu | Saampratam ayanam savituh karkatakaadyam mrugaaditah cha aadyam | | Iti varaahamira ukti lingaat |*

In olden times, it was done starting from *Maagha*. Starting from *Dhanishtha* is *Uttaraayana*, and starting from *Aashlesha* is *Dakshinaayana*. Perhaps it was like that in some *shastraas*. Now, it is *Mrugashira* and *Karkataka*. *Varaahamihira* has told like this.

Having told about the knowledge of *Ayanaas*, *Vishuva*, divisions of time, that one has to know this for giving charity, good deeds, *yaagaas*, now, incidentally, *Paraasharar* is telling about the four *Lokapaalaas* here.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 82:

Lokaalokah cha yah shailah praak ukto bhavato mayaa | Lokapaalaah tu chatvaarah tatra tishthanti suvrataah | |

I had told earlier about *Lokaaloka parvata*. There, four *Lokapaalaas* are present.

Sri Engal Aalwaan's Commentary:

*Lokaaloka iti | Pitruyaana dakshinou adhi bhoota agastya bhramana vrutta lakshakasya lokaalokasya upari prasangaat lokapaala sthaana uktih | Maatsye hi * Lokapaalaah sthitaah hi ete lokaaloke chaturdisham | | Uttaram yat agastyasya shrugam devarshi poojitam |*

The positions of *Lokapaalaas* are told here incidentally in order to tell about *Pitruyaana*, till the end of the southern part, which *Agastya* moved around; *Lokaaloka* marks the place up to which *Agastya* went in the south; up to that is counted as *Pitruyaana*. *Lokapaalaas* are present in all the four directions. To the north of *Agastya's* place, which was worshipped by *Devarshis*.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 83:

Sudhaamaa shankapaat cha eva kardamasya aatmajou dvija | Hiranyaromaa cha eva anyah chaturthah ketumaan api | |

Kardama's sons *Sudhaama* and *Shankapaat*, and *Hiranyaroma* and *Ketumaan* are the *Lokapaalaas*.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 84:

Nirdvandvaa nirabheemaanaa nistandraa nishparigrahaah | Lokapaalaah sthitaah hi ete lokaaloke chaturdisham | |

All the four directions, these *Lokapaalaas* are protecting and looking after these areas. They don't have desire-hatred and such dualities. They don't have *abhimaana*, egoism. They are never lazy; they don't sleep at all, are always awake. They are performing their duty in a selfless way.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 85:

Uttaram yat agastyasya ajaveethyaah cha dakshinam | Pitruyaanah sa vai panthaah vaishvaanara pathaat bahih | |

Nine *veethis* are told. To the north of *Agastya's* place, and to the south of *Ajaveethi*, this is said to be the *Pitruyaana* path. This does not include the *Vaishvaanara veethi*. Outside of *Vaishvaanara*, and to the north of *Agastya*, to the south of *Ajaveethi*, is said to be *Pitruyaana*.

27 *nakshatraas* are divided into nine, having three each, known as *veethis*. To the north is *Naagaveethi*, *Gajaveethi* and *Airaavathee*. In the middle are *Vaarshabhiveethi*, *Goveethi* and *Jaradgavaveethi*. To the south are *Ajaveethi*, *Mrugaveethi* and *Vaishvaanaraveethi*. Out of these, *Mrugaveethi* is said to be *Pitruyaana*, where *Pitrus* live. Though *Vaishvaanaraveethi* is south of *Agastya*, it is included in *Devayaana*, and is going to be told.

Sri Engal Aalwaan's Commentary:

*Uttaram iti | Ajaveethee ashvini aadi tri trinakshatra lakshita nava veetheeshu yaamyaa veethee traye prathamaa moola aadi tri nakshatra aashritaa * naagaraaja airaavata vrushabha go jaradgava aja mruga paavakaakhyaah | Ashvini aadyaih kaischit tribhakram aadveethayah kathitaah || iti jyotisshaastroteh | * Moolaa aadhaadha utara aashaadhaa ajaveeti abhishabdita | Shravanam cha shravisthaa cha maargee shatabhishak tathaa | Vaishvaanaree bhaadrapadaa revatee cha iti keertitaa || iti vaayu maatsya ukteh cha | Etena agastya aja veethyoh madhyadeshah sarvo api pitru yaanam eva | Kintu tatrasthaa api tat dakshinaa vaishvaanara veethee pitruyaanatayaa na graahyaa |*

Starting from *Ashvini*, three *nakshatraas* each, mark one *veethi*. First is *Naagaveethi*, which includes *Ashvini*, *Bharani*, *Kruttikaa*. *Gajaveethi* - *Rohini*, *Mrugashira* and *Aardraa*. *Airaavathee* - *Punarvasu*, *Pushya*, *Aashleshaa*. *Vaarshabhi* - *Maagha*, *Poorva Phalguni*, *Uttara Phalguni*. *Goveethi* - *Hasta*, *Chittaa*, *Swaathi*. *Jaradgavi* - *Vishaakhaa*, *Anuraadhaa*, *Jyeshthaa*. *Ajaveethi* - *Moolaa*, *Poorvaashaada*, *Uttaraashaadha*. *Mrugaveethi* - *Shravana*, *Shatabhishaa*, *Dhanishthaa*. *Vaishvaanari* - *Poorvaabhaadra*, *Uttaraabhaadra*, *Revathi*. There are nine *veethis*.

In *Yama's* direction, *Yaamyaa*, southern direction, there are three *veethis* - *Ajaveethi*, *Mrugaveethi*, *Vaishvaanaraveethi*. The first one among these is *Ajaveethi*. These are told in *Vaayu Puraana* and *Matsya Puraana*. *Agastya's* place and *Ajaveethi* - the middle path, is said to be *Pitruyaana*. Though *Vaishvaanara veethi* is located in the southern part, it is not counted in the *Pitruyaana*. This is told in *Jyotisshaastra*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 86:

Tatraasate mahaatmaana rushayo ye agnihotrinah | Bhootaarambhakrutam brahma shamsanto rutvik udyataah | Praarabhante loka kaamaah tesaam panthaah sa dakshinah ||

There, great sages are living, engaged in *Agnihotra* and other *karmaas*. They praise the *Vedaas*. The *rishis* live in the southern part.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 87:

Chalitam te punarbrahma sthaapayanti yuge yuge | Santatyaa tapasaa cha eva maryaadaabhih shrutena cha ||

Rishis reestablish the *vaidika dharmaas*, which is said to be *Brahma* here. That which has got disturbed or broken over various *yugaas*, the *rishis* reestablish it. They reestablish it through progeny, tapas, and through establishing the *varna aashrama dharmaas*, and through various *shastraas*.

Sri Engal Aalwaan's Commentary:

Tatra iti | Tatra pitru yaane bhoota aarambhah krutam kruteeh kaaryam yasya tat brahma karmakaandam stuvantah rutvik dvaaraa yajnya udyuktaah karma praarabhante |

The first portion of the *Vedaas*, said to be *Karmakaanda*, where all the *yaagaas* and *karmaas* are told, which are *Bhagavat aaraadhana roopa* in the ultimate sense; for other *purushaarthas*, benefits, various *yaagaas*, *yajnyaas* are told there. Doing these *karmaas*, and offering *aahutis* to *devataas*, *srushti* goes on, all beings are sustained, because of the *yajnyaas*. *Rishis*, who are praising this part of the *Vedas*, are engaged in various *karmaas* in order to perform those *yajnyaas*, ordained in that part of the *Vedaas*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 88:

*Jaayamaanah tu poorve te paschimaanaam gruheshu vai |
Paschimaah cha eva poorveshaam jaayante nidhaneshviha | |*

The fathers are reborn in their children's families, and children are again reborn in their forefather's *kula*. The progeny continues like this.

Sri Engal Aalwaan's Commentary:

*Jaayamaanah iti | Poorve pitarah pashchimaanaam sva putraanaam, paschimaah putraah cha, poorveshaam sva putree bhooyasthitaanaam, nidhaneshu kuleshu, adhikaari karmavashaat shruti aadi sampradaayaaya bhooyo jaayante | Nilayeshu iti cha paathah | Yathaa aaha vaayuh * Praapte tretaayuge cha eva punah saptarshayah tu iha | Pravartayanti taan varnaan aashramaan cha pruthak pruthak | Teshaam eva anvaye dheeraa utpadyante punah punah | | Jaayamaanah pitaa putre putrah pitari cha eva ha | Evam avartamaanaah te dvaapareshu punah punah | Kalpaanaam bhaashya vidyaanaam jnyaana shastra krutah cha ye |*

These *rishis* are having *adhikaara*, according to their various *punyaas*, *sukrutaas*, are made to reestablish the Vedic dharma by *Paramaatman*. Because of this, they are the *adhikaaris*. Because of the good deeds done, they get to establish the *Vaidika dharmaas*. Again to establish the *Shruti sampradaaya*, they are again born. *Saptarshis*, when the *Treta yuga* comes, they again bring in to establish properly all the *varna aashrama dharmaas*. They are born again and again in their *kulaas*. Again being born in this *Dvaapara yuga*, they reestablish the *Shrutis*, *shastraas*, etc. again and again.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 89:

*Evam aavartamaanaah te tishthanti niyata vrataah |
Savituh dakshinam maargam shritaa hi aachandra taarakam | |*

Again and again, coming back, to establish, being reborn like this, following

the *Vaidhika dharma*s very strictly. They resort to the southern part of Sun, as long as the Sun and Moon live.

Sri Engal Aalwaan's Commentary:

*Evam iti | Dakshino maarga dhoomaadih cchaandogya ukto yathaa * Atha ya ime graame ishtaapoorte dattam iti upaasate te dhoomam abhisambhavanti dhoomaat raatrim raatreh apara paksham aparakshaat yaan shat dakshineti maasaanstaaneti samvatsaram abhipraapnuvanti maasebhyah pitru lokam pitru lokaat aakaasham aakaashaat chandramasam esha vai somo raajaa sa devaanaam annam tam devaa bhakshayanti tasmin yaavat sampaatam ushitvaa atha etam eva adhvaanam punaraavartante * iti | Atra cha uktah shloka * Dhoomam raatrim bahulam ayane dakshine arkasya maasaan aapadyante pitru padam atha vyoma chandram divam cha | Pratyavruttyaa gagana pavanou dhooma abhram cha megham vrushti udbhijjaan purusha vanite dakshino maarga esha | |*

The *dakshina maarga* is said to be *Dhoomaadi*. There are two - *Devayaana* (*Archiraadi*) and *Pitruyaana* (*Dhoomaadi*). It is told in *Chaandogya Upanishad* that those who do meditation on the *Paramaatman*, *Parabrahma upaasanaa*, when they meditate upon the *Tapah shabda vaachya Paramaatman* with *shraddhaa*, they attain the *Archiraadi maarga* and go to *moksha*. Those who live in the villages, as householders, who perform *Ishtaa* (various *yajnya yaagaas*, sacrifices), *Poortaa* (humanitarian deeds like building water tanks), *Datta* (giving *daana*, charity), they go to the deity of Smoke, *dhoomam*, the *Dhoomaabhimaani devataa*. From there, they go to the deity of night. From there, to the deity of *Krishna paksha*. From there to the *abhimaani devataa* of *Dakshinaayana*. From there, they go to deity of *Samvatsara*. From there, they go to the world of manes, *Pitru-loka*. From *Pitru-loka*, they go to the deity of *Aakaasha*, then to the Moon. This is the food of the gods, the gods eat him, the gods get the service done by these people, so they use them like animals, as told in the *Upanishads*. After having spent all the *punyaas* accumulated, in performing *Ishtaa*, *Poortaa*, *Datta*, till the *punya* is spent, they live there, they serve the gods, live in their worlds and enjoy. When the *punya* is completed, exhausted, they return by the same route, up to *Aakaasha*. From *Aakaasha*, they go to *Vaayu*, then to *Dhooma*. This is the *Panchaagni Vidyaa* told in *Chaandogya Upanishad*. *Dhooma*, *raatri*, *bahula*, *Dakshinaayana*, *Aakaasha*, Moon, *Divaa*, and after that, when they come back, they go through *Aakaasha* first, then *Vaayu*, *Dhooma*, *Abhra* (the previous state of cloud), then the cloud itself, then rains, then *udbijya*, *vreehi*, grains, when a person eats that grain, and unites with a woman, it gets transferred to woman, and they are born again. This is told in *Panchaagni vidyaa*. Those who go by the *Pitruyaana*, they take this path. Those who take *Devayaana*, they go to *Moksha*.

Here, another *Devayaana* is told.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 90:

Naaga veethi uttaram yat cha saptarshibhyah cha dakshinam | Uttarah savituh panthaa devayaanah cha sa smrutah | |

The northern part of *Naagaveethi*, and the southern side of *Saptarshis*, this is said to be the *Uttara* part, the *Devayaana*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 91:

*Tatra te vashinah siddhaah vimalaa brahmachaarinah |
Santatim te jugupsanti tasmaat mrutyuh jitah cha taih ||*

Those who live there are *Brahmacharis*, always established in the meditation of *Brahman*, chanting the *Vedaas* all the time, pure minded, they have controlled their senses, they are *siddhaas*, they are not interested in procreation, they have won over death.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 92:

*Ashta asheeti sahasraani muneenaam oordhvaretasaam |
Udak panthaanam aryamnah sthitaani aabhoota sampluvam ||*

Oordhvaretaas are *rishis* who have controlled their desires, *kaama*. There are 88,000 of them. They are present in the north part of the Sun. They are present till the *Naimittika pralaya*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 93:

*Te asamprayogaat lobhasya maithunasya cha varjanaat |
Icchaadvesha apravruttyaa cha bhoota aarambha vivarjanaat ||*

Because they have given up *stree sanga*, *lobha*, they don't have *icchaa*, *dvesha*, and the dualities, they are not interested in procreation.

Sri Engal Aalwaan's Commentary:

Ta iti | Bhootaarambha vivarjanaat nivartaka shruti aashrayanaat |

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 94:

*Punah cha kaamaan samyogaat shabdaadeh dosha darshanaat |
Iti ebhiih kaaranaih shuddhaah te amrutatvam hi bhejire ||*

They have seen defects in all the objects of senses like *shabda*, *sparsha*, *roopa*, *rasa*, *gandha*. They re never interested in *kaama*, *stree sanga*, procreation. Because of all these reasons, being very pure, they have attained *amrutatva*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 95:

*Aabhoota samplavam sthaanam amrutatvam vibhaavyate |
Trailokya sthiti kaalo ayam apunarmaara uchyate ||*

Sri Engal Aalwaan's Commentary:

*Aabhoota samplavam brahma dinaantam yaavat sthiteh amrutatva aakhyaanam
| Tat udak maargasthaanaam muktihi iti aaha aabhoota samplavam sthaanam
amrutatvam iti | Trailokya sthiti kaala eva iti amruta apunarmaara paryaayah
|*

Naimittika pralaya is the end of the day of *Chaturmukha Brahma*, one *kalpa*.

Praakruta pralaya is with 100 years of *Chaturmukha Brahma*, when *laya* of *Chaturmukha Brahma* also happens, when entire *prakruti*

mandala merges. These *rishis* live upto the *Naimittika pralaya*. Because they are present till the day of *Chaturmukha Brahma*, one *kalpa*, this is said to be *amrutatva*. This is the duration for which the three worlds - *Bhooh*, *Bhuvah*, *Suvah* exist; at the end of this, these three worlds merge, get destroyed; this is said to be *Aabhoota Sambhava*. This is said to be the *mukti* of those in the northern part of Sun, this is told because they live as long as the three worlds are present. At the *pralaya* which happens to the three worlds at the end of a day of *Chaturmukha Brahma*, they also get merged.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 96:

**Brahma hatyaa ashvamedhabhyaam paapa punya kruto vidhih |
Aabhoota samplavaantam tu phalam uktam tayoh dvija | |**

Those who do *Brahma hatyaa*, a *mahaa paapa*; and those who perform *Ashvamedha Yaaga*, which is a *punya*; the fruits, *paapa* and *punya* respectively, are said to be present till the end of this *kalpa*.

For one who does *brahma hatyaa*, his *paapa* will not get destroyed for such a long time. Those who do *Ashvamedha yaaga*, their *punya* makes them live for a long time.

Sri Engal Aalwaan's Commentary:

Brahma hatyaa ashvamedhabhyaam iti | Brahma hatyaa ashvamedhabhyaam kriyaabhyaam paapa punya apoorve bhaavayatah pumso ayam phala bhogo vidhih | Evam aakalpam brahmahaa narakam ashvamedhee svargam bhunkta iti arthah |

Apoorva is what comes out of a *yajnya*, a fruit. Those who do these *brahma hatyaa* or *Ashvamedha yaaga*, their fruits are said to be this. One who does *Brahma hatyaa*, he will suffer in *naraka* till the end of the *kalpa*. One who performs *Ashvamedha yaaga*, he enjoys *svarga* till end of the *kalpa*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 97:

**Yaanvanmaat্রে pradeshe tu maitreya avasthito dhruvah |
Kshayamaayaati taavat tu bhoomeh aabhoota samplavaat | |**

All the worlds which are present till the *Dhruva's* place, only those places are destroyed - these three worlds.

Aabhoota sambhava is *naimittika pralaya*; the three worlds will get destroyed during *naimittika pralaya*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 98:

**Oordhva uttaram rushibhyah tu dhruvo yatra vyavasthitah |
Etat vishnupadam divyam truteeyam vyomni bhaasuram | |**

Beyond these three worlds, and where *Dhruva* is also present, this is said to be *Vishnu pada*, which is very bright, shining, full of light. This is said to be the third place. Above that, where *Dhruva* is there, *rishis* live there. This is *Vishnu Pada*, the third world with respect to *Pruthivi*.

Sri Engal Aalwaan's Commentary:

*Atha vishnupadam vishnupadeem cha cha prasanchayati oordhva uttaram iti |
 Rushibhyah uttarasyaam dishi oordhvam cha dhruva aadhaaro vishnu
 padaakhyam sthaanam bhoomi upekshayaa truteeyam | Tat cha vairaajasya
 hrudaya naadee sthaaneeyatvaat vishnoh nivaasah | Atah atra vishnu paade
 svarga adhika soukhyaat satya lokaat arvaacheenatvat cha moksha uktih krama
 mukti arthaa | Tatsthaah kramaat brahma lokam etya brahmanaa saha
 muchyante | Vishnupade sthitaah tatra labdha jnyaanaa muchyante; na tu tat
 muktaih labhyam sthaanam iti arthah |*

Bhooh, Bhuvah, Suvah, Mahah - this is the fourth one, but with respect to *Bhoomi*, this is the third place. That is why this is told as *Truteeyaa*. To the north of the *rishis*, and also above, *Vishnu pada* which is supported by *Dhruva* is there. If you take the seven worlds - *Sapta lokaas*, (*Bhooh, Bhuvah, Suvah, Mahah, Janah, Tapah, Satyam*), this is said to be the position of the *hrudaya*. *Vairaaja* is *Chaturmukha Brahma*, the *Viraat purusha*. *Antaryaami, Parabrahma* is located in the *hrudaya* - this is the place where *Vishnu* lives. The *moksha* told in this *Vishnu pada* is *Krama mukti*; those who are here enjoy much more pleasures and happiness compared to even *svarga*, even though it is below *Satya loka*. *Krama mukti* means that they gradually do *upaasanaa*, and then attain *moksha*. Those who live there, in order, go and attain *Brahma loka*, and along with *Chaturmukha Brahma*, they also get liberated. Those who are in *Vishnu pada*, if they perform *upaasanaa* there itself, and attain that *jnyaana*, they also can get liberated. *Vishnu pada* itself is not the place attained by *muktaas*; it is not *saakshaat Parama Pada*. This is one of the steps in attaining *moksha*.

The word *Parama pada* comes here, which is explained in the commentary. The next *shlokaas* tell about the worlds above the three worlds.

We are studying *Amsa 2*, Chapter 8, where we studied about the various *lokaas* where *rishis* live, the *Vishnu Pada*, which is also told by the name *Paramapada* in these *shlokaas*. How the people who do *Ashvamedha yaaga*, go and enjoy the *svargaas*, till the *naimittika pralaya* time.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 99:

*Nirdhoota dosha pankanaam yateenaam samyataatmanaam |
 Sthaanam tat paramam vipra punya paapa parikshaye | |*

Rishis who have got rid of their *punya* and *paapa*, go and stay there. They don't have any blemish. They are all established in *saatvika tapas*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 100:

*Apunya punya uparame ksheena ashesha aapti hetavah |
 Yatra gatvaa na shochanti tat vishnoh paramam padam | |*

When *paapa* and *punya* both get destroyed, and they are not interested in any other benefits, where the *rishis* live, where they don't have any grief at all, this is said to be *Paramapada*.

The word *Paramapada* is used for *lokaas* above the three *lokaas* - *Bhooh*, *Bhuvah*, *Suvah*. This is not *saakshaat Paramapada*, the *Vaikuntha loka*, as told in the Commentary.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 101:

*Dharma dhruvaadyaah tishthanti yatra vai loka saakshinah |
Tat saarshtya utpanna yogaardhih tat vishnoh paramam padam | |*

The *loka saakshis*, which are looking after the worlds, *Dharma* and *Dhruva* are located there. This is said to be *Vishnu's Paramapada*.

Sri Engal Aalwaan's Commentary:

*Dharma dhruvaadyaah iti | Tasya vishnoh; saarshtyam samaana aishvaryataa |
Indriyaadi vasheekaranaih aishvaryaadi yogardhih; * Aishvaryaat vihito yogo
yogaat aishvaryam ishyate | Yogaishvaramrute mokshah kathanchit na
upapadyate | iti harivamsha ukteh |*

Yogardhi means the abundance of *yoga*. Obtaining *samaana aishvarya*, the abundance of *yoga* is achieved by controlling all the sense organs. *Harivamsha* is quoted here. This is the *aishwarya*. The *aishwarya* is controlling the senses. When the *yoga* is fulfilled, perfected, they have complete control on the senses. Without control of senses, they cannot go upwards, cannot achieve *moksha*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 102:

*Yatra otam etat protam cha yat bhootam sacharaacharam |
Bhaavyam cha vishvam maitreya tat vishnoh paramam padam | |*

What was there existing before, and what is going to come later on, created later; the three worlds, everything is controlled above the three worlds, are controlled like warp and weft of a cloth - the horizontal and vertical threads of a cloth. This is said to be *Vishnu's Paramapada* here.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 103:

*Diveeva chakshuraatatam vitatam yat mahaatmanaam |
Viveka jnyaana drushtam cha tat vishnoh paramam padam | |*

All pervading, the *chakshus* is said to be *Soorya* here. They perceive through their knowledge, the *Mahaatmaas* there. As though the Sun in the *Dyu loka*, like this, their knowledge is spread all over. This is said to be *Vishnu's Paramapada*.

This *shloka* is similar to the *Shruti mantra* - *Diveeva chakshuraatatam ... sadaa pashyanti soorayah*, which is told with respect to the *Nityasooris*, who are there in *saakshaat Sri Vaikuntha* itself. *Yat vishnoh paramam padam sadaa pashyanti soorayah | Diveeva chakshuraatatam ...*

Sri Engal Aalwaan's Commentary:

*Diveeva iti | Chakshuh sooryah; ayam cha * Tat vishnoh iti mantra dvaya*

anugrahaah |

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 104:

Yasmin pratishtito bhaasvan medheebhootah svayam dhruvah |

Dhruve cha sarva jyoteemshi jyotishu ambho mucho dvija ||

These are all worlds in the *Prakruti mandala* only. In this, Sun is present; *Dhruva* is present as the central pole supporting everything. In him are established all the stars. All the clouds are supported by that.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 105:

Megheshu santataa vrushtih vrushteh srushteh cha poshanam |

Aapyaanam cha sarveshaam devaadeenaam mahaamune ||

From the clouds, rains happen. Clouds are responsible for the rains, and all the vegetation, because of which living beings are nurtured. It brings joy to *Devaas* and everyone.

This is why it is said to be the cause.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 106:

Tatah cha aajyaahutih dvaaraa poshitaah te havirbhujah |

Vrushteh (Srushteh) kaaranataam yaanti bhootaanaam sthitaye punah ||

The cycle continues. Here, the *yajnya*, *yaaga*, *anushthaana* happens. There, they offer *aajyaahuti* through *Agni* to the *Devataas*. This again is the cause of rains. This, again, is the cause of the lives of all the beings.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 107:

Evam etat padam vishnoh truteeyam amalaatmakam |

Aadhaara bhootam lokaanaam trayaanaam vrushti kaaranam ||

This third one is said to be world of *Vishnu*, which is pure, without any defect. This is the support for all the three worlds; the rains happen from there.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 108:

Tatah prabhavati brahman sarva paapa haraa sarit |

Gangaa devaanganaagaanaam anulepana pinjaraa ||

Now, *Paraasharar* tells about River *Gangaa*. From there, the *Gangaa* river flows, which destroys all the sins. It has got a beautiful brownish hue, because of paste present in the bodies of the *Apsaras* and maidens there.

Sri Engal Aalwaan's Commentary:

Tat vishnoh padam sarvasya hetuh aashrayah cha iti uktam | Paavanam cha iti

aaha - tatah pravati iti aadinaa | Tata iti | Tatah vishnupada maargaat |

*Gangaa hi * Trivikrama pada udbhinna brahmaanda sushirodbhavaa | Tathaa cha vaamana puraane * Tatah prataapavaan brahman bruhat vishnvanghrih*

*ambare | Brahmaanda udaram aahatya niraalokam jagaama sah | |
 Vishnvanghrinaa prasarataa kataahe hemni bhedite | Ambaraat vishnumaayaa
 atha baahyam ambhah kataahatah | | Vishnvanghri padma ooru dandaadgaam
 gataa vai nadee tadaa | Baahyatoya mahaadhaaraa dasa paapa vinaashinee | |
 ityaadi | Sri vishnu dharmottare cha * brahmaandah taaditah tena cchidrataam
 agamat prabho | Brahmaandam baahya toyena dasa paapa hrutaa aavrutam | |
 Tena cchidrena tat toyam viveshaandam maheepate | | iti | Puraanaantare tu
 brahmanah kamandalu jalena haricharane kshaalite ganga udbhootaa iti |
 Anyatra tu dharma eva brahma aajnyayaa draveebhoota iti | Atah traivikrame
 paade brahma kamandalu jalena kshaalyamaane tat aparyaptayaa tat
 poortyartham dharme draveebhoote tatra api apoorne brahmaanda kataaha
 bhede baahya udakaa dhaaraa cchidrena vishnu paada sparshinee gaam gataa
 gangaa aaseet iti avirodhah |*

This place of Vishnu supports everything. It is the cause and support of everything. It is also very sacred and purifies. From the Lotus Feet of Vishnu; when Bhagavaan did Vaamana Avataara and started growing as Trivikrama, His paadaas became so huge that they broke through Brahmaanda; at that time, there was a hole created in Brahmaanda; Gangaa comes in from there; this is told in Vaamana Puraana. His foot started growing in the sky. His paada broke through the Brahmaanda and occupied the place beyond that. When the Cosmic Egg was broken, from Vishnu Paada, the water started flowing. From the sky, water which was present outside started flowing through Vishnu Paada, it entered the skies. The outside water started entering, and it destroys the ten sins - pancha paatakaas, upapaatakaas. This is told in Vaamana Puraana. This is also told in Vishnu Dharmottara Puraana. When Vishnu's Paada started growing, it broke through the Brahmaanda, and there was a huge hole. The whole Brahmaanda was occupied by the waters which were outside; they destroy all the ten sins. Through that hole, water entered into the anda, inside the Cosmic Egg. In another puraana, it is said that when Vishnu Paada started growing, when it entered Satya Loka, Chaturmukha Brahma did Abhisheka to that Paada, and that became Gangaa river later. Chaturmukha Brahma did Abhisheka to the Paada with his kamandalu jala. At another place, it is told that Dharma itself became a river, and took the form of water, and became Ganga river. What is told in another place is that Trivikrama Paada was so huge that the water in Brahma's kamandalu was not sufficient, he was doing Abhisheka with that; in order to complete that Abhisheka, Dharma itself took the form of water; that was also not sufficient; when the Cosmic Egg was broken, waters which were outside also came through that opening in the Egg, touched the Feet of Vishnu, and came to the world, and became Gangaa.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 109:

*Vaama paadaambuja angushta nakha sroto vinirgataam |
 Vishnoh bibharti yaam bhaktyaa shirasaa aharnisham dhruvah | |*

From the toe of the left foot of Bhagavaan Vishnu, the water came through the nails.

these waters are held by *Dhruva* with great devotion day and night. Everyday he bears it on his head.

Sri Engal Aalwaan's Commentary:

Atha dhruvaadi paataalaantam avateerna gangaa prashamsaa vaama paadaa iti
|

This is told to praise *Gangaa* river.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 110:

Tatah saptarshayo yasyaah praanaayaama paraayanaah |

Tishthanti veechi maalaabhih uhyamaana jataa jale ||

Saptarshis are always engaged in *praanaayaama*, *japa*, *dhyana*. They take sacred bath in this *Gangaa* river, where their *jataa* is getting drenched with the *Gangaa* waters.

Sri Engal Aalwaan's Commentary:

*Tata iti | * Vishnoh pade parame madhva utsah, iti mantra anugruhyate |*

Oohyamaana jataajala iti saptarsheenaam aghamarshana snaana sukha aadhikya uktih |

Shruti says that *Vishnu's Paada*, there is a spring of honey or nectar at the Feet, this is sacred and so enjoyable that all *Saptarshis* telling *Aghamarshana Sookta*, are enjoying and getting purified by the water. They experience great joy in taking bath in *Gangaa jala*.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 111:

Vaaryoghaih santataih yasyaah plaavitam shashimandalam |

Bhooyo adhikataaraam kaantim vahati etat ahakshaye ||

Floods of water are going and drenching the *Chandra Mandala* itself. *Chandra Mandala* gets more brightness and lustre, in the night, because of this.

Sri Vishnu Puraana, Amsha 2, Chapter 8, Shloka 112:

Meruprushthe patati ucchaih nishkraantaa shashi mandalaat |

Jagatah paavanaarthaaya prayaati cha chaturdisham ||

From the *Chandra Mandala*, it is falling from great height, on the *Meru parvata*. *Gangaa* river falling from *Chandra Mandala*, goes in all four directions, in order to purify the whole world.

Sri Engal Aalwaan's Commentary:

*Meru prushtha iti | Shashi mandalaat nishkraantaa soorya maargaat merum gataa iti arthah | * Vishnu paadaat shishumaaraat dhruvaat cha somaata sooryaat meru kootaat cha vishnoh | Samaagataa shiva moordhno himaadrim * ityaadi vyaasa ukteh |*

From *Chandra Mandala*, through *Soorya*, it comes into the *Meru parvata*. *Vyaasa* has

told that from *Vishnu Paada*, it reaches *Shimshumaara*, from there *Dhruva*, from there *Soma* (*Chandra Mandala*), then *Soorya*, then *Meru parvata*. Then it comes to the *shiras* of *Shiva*, in the *jataa*, then to the *Himaalayaas*.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 113:

Seetaa cha alakanandaa cha chakshurbhadraa cha samsthitaa |
Ekaa eva yaa chaturbheda dik bheda gati lakshanaa | |

Four streams of *Gangaa* are *Seetaa*, *Alakananda*, *Chakshu*, *Bhadraa*.
 One *Gangaa* divides into four, because of going in different directions.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 114:

Bhedam cha alakandaakhyam yasyaah sharvo api dakshinam |
Dadhaara shirasaa preetyaa varshaanaam adhikam shatam | |

That stream called *Alakananda* in the southern direction, *Shiva* bears it for more than 100 years on the *shiras*, with great love.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 115:

Shambhoh jataa kalaapaat cha vinishkraantaa asti sharkaraah |
Plaavayitvaa divam ninye yaa paapaan sagara aatmajaan | |

From *Shambhu jataa*, *Ganga* comes out; just as a river submerges all small pebbles, the remains of *Sagara's* 60,000 children, *Saagaraas*, *Gangaa* comes and purifies them and they get rid of all sins.

Sri Engal Aalwaan's Commentary:

Shambhoh iti | Sharkaraah - nadyantah sookshma shilaah; taa iva saagara
astheeni plaavayitvaa |

Sharkaraah are small pebbles in the river.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 116:

Snatasya salike yasyaah sadyah paapam pranashyati |
Apoorva punya praaptih cha sadyo maitreya jaayate | |

One who takes bath in that, immediately, all his sins get destroyed. O *Maitreya*, immediately, they also get a lot of virtues, *punyaas*, which they had never attained earlier.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 117:

Dattah pitrubhyo yatraapah tanayaiah shraddhayaa anvitaih |
Samaashatam prayacchanti truptim maitreya durlabhaam | |

If children give *tarpana*, with the waters of *Gangaa*, the forefathers, manes, attain *trupti*, satisfied for hundreds of years, which is impossible to attain.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 118:

Yasya abhishtvaa mahaa yajnyaiih yajnyesham purushottamam |

Dvijabhoopaah paraam siddhim avaapuh dive cha iha cha ||

Using the waters of Gangaa, if they do mahaa yajnyaas, and worship Purushottama, the One who is aaraadhya by these yajnyaas, Yajnyesha. brahmins obtain great benefits and purushaarthaas, in this as well as other worlds.

This is telling how sacred and holy the Gangaa waters are. One who does tarpana, does yajnya, takes bath, all attain great benefit.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 119:

Snaanaat vidhoota paapaah cha yat jalaih yatayah tathaa |

Keshava aasakta manasah praaptaa nirvaanam uttamam ||

One who takes bath gets rid of all the sins. The sages took bath there and got rid of all sins. They were meditating on Keshava, attained Nirvaana, great aananda.

Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 120:

Shruta abhilaashitaa drushtaa sprushtaa peetaa avagaahitaa |

Yaa paavayati bhootaani keertitaa cha dine dine ||

Whether one hears about the greatness of the river Gangaa, or one gets a desire to take bath in Gangaa river, or one who sees the Gangaa itself, or one who touches the waters of Gangaa, one who drinks the waters of sacred Gangaa, one who does avagaaha snaana in it, one who even praises the great qualities and powers of the river Gangaa, all of them get purified, and sins get destroyed.

Sri Engal Aalwaan's Commentary:

Shruta iti | Shruta abhilaashitaa iti aadou aasakti bhooyastvaat phala

*bhooyastvam yathaa uttaram dasa gunam | Yathaa brahmaanda puraane **

Shrutaa gangaa iti yaih bhaktyaa sakrut doore sthitaih api | Tatra eva taarayet

martyaan karunaardraa bhavaarnavaat || Kadaa drakshyaami taam gangaam

kadaa snaanam aham labhe || iti pumsaa abhilaashitaa kulaani dasa taarayet

| Yathaa kathanchit yaih drushtaa bhaktitah chinmayee sakrut | Gangaa

taarayate teshaam shatamamhasah | Yaih tu sprushtaa vishishtaangaa gangaa

bhaktyaa sakrut naraih | Kulaanaam tu sahasram vai teshaam taarayate

bhavaat | Peetaa dharmadravee martyaih yaih gangaa bhaktitah sakrut |

Teshaam kulaanaam ayutam bhavaat taarayate dhruvam || Yaih punya

vaahinee gangaa sakrut bhaktyaa avagaahitaa | Teshaam kulaanaam laksham tu

bhavaat taarayate dhruvam || Yaih dinam sevita bhaktyaa gangaa punya jalaa

naraih || Kulaanaam dasa laksham tu teshaam taarayate bhavaat |

Shruta, abhilaashitaa, drushtaa, sprushtaa, peetaa, avagaahitaa - one after the

other, what is told, for everyone, the next one is due to great desire. One who hears

about the Gangaa gets a great desire to see, take bath. One who has a great desire,

goes and touches the waters, the next step is to drink the waters of Gangaa. For each

step, the next step gets ten times more benefit; the fruits they attain are ten times

of the previous one. This is told in Brahmaanda Puraana, those who are standing away

from the river also, but one who hears about *Gangaa* with devotion, there itself, *Gangaa* river, out of great compassion, makes them get rid of *samsaara* itself. "When will I see the *Gangaa* river, when will I get an opportunity to take bath in *Gangaa*?", one who desires like this, for such a person, ten *kulaas* of his will be blessed. For whatever reason one sees with great devotion the *Gangaa* river, *Gangaa* destroys the sins of hundred *kulaas* of such a person. Those who touch the waters of the river with great devotion, even once, *Gangaa* will bless thousand *kulaas* of them to cross over the *samsaara*. Dharma itself has taken the form of water, the *Gangaa* river, one who drinks that with great devotion, even once, *Gangaa* will make sure that ten thousand *kulaas* of them will cross over the ocean of *samsaara*, this is for sure. In the sacred river *Gangaa*, with great devotion, when one does *Avagaaha snaana* (completely immersing in the waters), one lakh *kulaas* of them will be blessed with crossing over the *samsaara*. Those who do *seva* every day with great devotion, and drink the sacred waters, ten lakh *kulaas* of them will cross over *samsaara*. This is the greatness of *Gangaa* told in *Brahmaanda Puraana*.

[Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 121:](#)

Gangaa gangaa iti yat naama yojanaanaam shateshu api |
Sthiteh ucchaaritam hanti paapam janma traya aarjitam ||

Those who are even hundred *yojanaas* away from *Gangaa* river, if they tell thrice as "Gangaa Gangaa Gangaa", they will be freed from sins accumulated from three *janmaas*.

[Sri Engal Aalwaan's Commentary:](#)

Gangaa gangaa iti | Dviruktih pratisandhyam cha trigaavrutteh vruddhi arthaa |
*Brahmaande * Gangaa gangaa iti gangaa iti yaih trishandhyam trireeritam |*
*Sudoorasthaih cha tat paapam hanti janma trayaarjitam | Tathaa * Sahasra*
yojanastho api trishandhyam trih samaahitah | Gangaa gangaa iti yo brooyaat
*sa gacchet paramaam gatim | Naama upalakshanam smaranasya api, **
Yojanaanaam sahasreshu gangaam yah smarate narah | Api dushkruta karmaa
asou labhate paramaam gatim | iti maatsya ukteh |

In the *Praatah Sandhyaa*, *Madhyahnika Sandhyaa* and *Saayam Sandhyaa*, if some says as "Gangaa Gangaa Gangaa", even if located hundreds of *yojanaas* away from *Gangaa* river, for three *janmaas*, whatever *paapas* are accumulated, that will be completely destroyed. This is told in *Brahmaanda Puraana*. Even though located far away from the river. Even if situated 1000 *yojanaas* away, if one says with devotion during the three *sandhyaa kaalaas*, he will attain *Parama Gati*. Telling the name is also indicative of thinking of *Gangaa*. One who thinks of the *Gangaa* river, even though located thousands of *yojanaas* away, though he has done lots of sins, he will attain great worlds, is told in *Maatsya Puraana*.

[Sri Vishnu Puraana, Amsa 2, Chapter 8, Shloka 122:](#)

*Yatah saa paavanaayaalam trayaanaam jagataam api |
Samudbhootaa param tat tu truteeyam bhagavat padam ||*

Because *Gangaa* river is sufficient for purifying all the three worlds, which has come from the *Bhagavaan's Paada*.

Sri Engal Aalwaan's Commentary:

*Yata iti | Yata iti prakruta vishnu pada maahaatmya upasamhaarah |
Trayaanaam iti paataala vyaaptih cha uktaa saagara uddhaara arthaa | Tu
shabdo alpa maahaatmya nadyantara utpatti sthaanaat sarahshailadrumaadeh
vailakshanam vishnu padasya vadan gangaam utkarshayati; gangaayaa
nadyantara saamyaa darshino dosha smruteh - gangaayaam vaishnavee shaktou
nadyantara vibhaavanaam | Prakrurangi cha ye martyaa na taih tu saha
samvaset || Nadee iti na asammantavyaa iti hi bhavishyat vaakyam |*

The conclusion is that all the greatness of *Gangaa* has come because she has emerged from the *Paada* of *Sri Mahaavishnu*. This conclusion is told to tell about the greatness of the *Paada*. *Paataala* is also included in the three *lokaas*, and this is to give good *gati* to *Sagara's* children. *Gangaa* river has come from *Vishnu Pada*; there are so many rivers originating from places of very little significance compared to the sacred feet of *Saakshat Mahaa Vishnu*. They originate from some other river, or from a hill, which are very insignificant compared to the *Paada* of *Mahaa Vishnu*; this is indicated by 'tu' *shabda*. *Gangaa* cannot be compared with ordinary rivers. Those who compare *Gangaa* river with other ordinary rivers, they commit sin, *dosha*. *Gangaa* has got *Vaishnavee Shakti*, coming from *Vishnu Paada*; those who think that *Gangaa* is similar to other rivers, one should not live with, or come in contact with such people. *Gangaa* should not even be told as *nadi*, *Gangaa* is so sacred; this is told in *Bhavishyat Puraana*.

This brings us to a close of *Amsha 2*, Chapter 8.

|| Iti Sri Vishnu Puraane Dviteeye Amshe Ashtamo Adhyaayah Samaaptah ||

|| Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Dviteeye Amshe Ashtamo Adhyaayah ||

|| *Atha Navamo Adhyaayah* ||

Shimshumaara, Divya Snaana

Now, Chapter 9.

Sri Paraasharar starts to tell about the *Nakshatra Mandala*, what is controlling what, what is supported by what, etc.

Sri Vishnu Puraana, Amsha 2, Chapter 9, Shloka 1:

Sri Paraasharah -

Taaraamayam bhagavatah shimshumaaraara aakrutih prabhoh |

Divi roopam hareh yat tu tasya pucche sthito dhruvah ||

Sri Paraasharar - The entire *nakshatra mandala* is in the form of an animal called *Shimshumaara*, which is a kind of whale, mammal which lives in water. This is a form of *Bhagavaan* Himself, filled with *nakshatraas*. That form of *Hari, Dhruva* is located at the tail portion of that. Or also, that *Dhruva* is supported by *Shimshumaara*.

Sri Engal Aalwaan's Commentary:

Atha dhruva prasangaat tat dvaaraa sarvaadhaaram taaraa punja kalpita

avayavam shimshumaara aakruti bhagavato roopam aaha - taaraamayam iti |

While telling about *Dhruva loka*, through that, the part which is consisting of all the stars, constellations, in the form of *Shimshumaara*, form of *Bhagavaan* Himself, is told here.

Sri Vishnu Puraana, Amsha 2, Chapter 9, Shloka 2:

Saa esha bhraman bhraamayati chandra aadityaadikaan grahaan |

Bhramantam anu tam yaanti nakshatraani cha chakravat ||

Dhruva is rotating, and makes all rotate around him - *Chandra, Aaditya*, and all the planets. Stars also follow him, rotating around him.

Sri Vishnu Puraana, Amsha 2, Chapter 9, Shloka 3:

Sooryaachandramasou taaraa nakshatraani grahaih saha |

Vaataanekamayaih baddhaih dhruve baddhaani taani vai ||

Soorya, Chandra, and the stars, are all held together by *Dhruva*, with reins made of *Vaayu*.

Sri Engal Aalwaan's Commentary:

Sooryaachandramasou iti | Vaataaneekamayaih vaata skandha mayaih, oordhva

*kramaat saptasthaanastha megha arka indu nakshatra graha saptarshi dhruva aashrayaih; * Aavahah pravahah cha eva tathaa eva anuvahah parah | Samvaho vivahah cha eva tat oordhvam syaat paraavahah | Tathaa parivahah cha oordhvam vaayoh vai sapta nemayah | iti koorma ukteh |*

Seven places located on top, above, in order - clouds, Soorya, Moon, stars, planets, Saptarshis and Dhruva. These are the names given - Aavaha, Pravaha, Anuvaha, Samvaha, Vivaha, Paraavaha, Parivaha. They are said to be seven nemis, orbs above. This is told in Koorma Puraana.

Sri Vishnu Puraana, Amsa 2, Chapter 9, Shloka 4:

*Shimshumaara aakruti proktam yat roopam jyotishaam divi |
Naaraayano ayanam dhaamnaam tasyaa aadhaarah svayam hrudi | |*

That form of Shimshumaara, which was told, as being made of all the stars - Naaraayana is the support of all these. He is located in the place of heart of that. He supports the Shimshumaara.

Sri Engal Aalwaan's Commentary:

Shimshumaara iti | Jyotishaam roopam iti anvayah | Dhaamnaam - tejasaam lokaanaam cha ayanam - aashrayo naaraayanah, tasya hrudi aadhaara bhootah tishthati |

Sri Vishnu Puraana, Amsa 2, Chapter 9, Shloka 5:

*Uttaanapaada putrah tu tam aaraadhya jagat patim |
Sa taaraa shimshumaarasya dhruvah pucche vyavasthitah | |*

Uttaanapaada's son Dhruva worships Naaraayana with great devotion; Dhruva is located in the tail portion of that Shimshumaara.

Sri Vishnu Puraana, Amsa 2, Chapter 9, Shloka 6:

*Aadhaarah shimshumaarasya sarvaadhyaksho janaardanaah |
Dhruvasya shimshumaarah tu dhruva bhaanuh vyavasthitah | |*

Sriman Naaraayana Himself is the support of Shimshumaara. Shimshumaara supports Dhruva. Dhruva supports Sun.

Sri Vishnu Puraana, Amsa 2, Chapter 9, Shloka 7:

Tat aadhaaram jagat cha idam sat eva aasura maanusham | |

This whole world which is having Devaas, Asuraas, Manushyaas, and the varieties of beings, is supported by the Sun.

Sri Engal Aalwaan's Commentary:

Tat aadhaaram iti | Tat aadhaaram bhaanu aadhaaram |

Sri Vishnu Puraana, Amsa 2, Chapter 9, Shloka 8:

Yena vipra vidhaanena tat mama ekamanaah shrunu |

*Vivasvaan ashtabhih maasaih aadaaya aapo rasaatmikaah |
Varshati ambu tatah cha annam annaat api akhilam jagat ||*

The Sun takes all the waters for eight months, and how the Sun supports the whole world is going to be told now. Sun is supporting the whole world with the rains, which is the source of water, this will be told now. How he is supporting, I will tell you, O Maitreya. For eight months, he absorbs all the waters, the essence. And then he converts it into rains, and brings rains, and because of the food, the whole world is able to live.

Paraasharar says - Listen attentively, I am going to tell you in what way the Sun draws, collects the water for eight months, and then causes rain, pours that in the form of rains. Because of rains, food is grown, and food is the basic support for the living beings in the world.

Sri Vishnu Puraana, Amsa 2, Chapter 9, Shloka 9:

*Vivasvaan amshubhih teekshnaih aadaaya jagato jalam |
Somam punyaat atha induh cha vaayu naadeemayaih divi |
Naalaih vikshipate abreshu dhooma agni anila moortishu ||*

With his rays, which are very powerful, he sucks all the waters. He nurtures the moon and moon through the *Vaayu naadis*, through that path, he places all the waters in the clouds (one stage before it becomes rain), and has got three stages - like smoke or vapours, *agni* and *anila*.

With his fierce rays, Sun collects waters from the world, and pours it on *Soma*. The Moon pours it in the sky, through the channel of *Vaayu*. He places it in the clouds. It has got three forms - *dhooma*, *agni* and *anila*; it is called *abhra* (clouds).

Rain bearing clouds are called *abhra* here.

Sri Engal Aalwaan's Commentary:

Uktam varsha prakaaram prapanchayati vivasvaan amshubhih iti | Naalaih - maargaih |

Sri Vishnu Puraana, Amsa 2, Chapter 9, Shloka 10:

*Na bhrashyanti yatah tebhyo jalaani abhraani taanyatah |
Abhrastaa prapatanti aapo vaayunaa samudeeritaah |
Samskaaram kaala janitam maitraya aasaadya nirmalaah ||*

Abhra is something from which water does not come out. Water does not come from that; it stays there, and at the right time, it starts to rain. When winds blow, they bring rains from the clouds which are carrying the water. Because waters don't fall (from *abhra*), they are called *abhra*.

Because the waters do not immediately pour down in the form of rain, from the clouds in that state (*abhra*); the waters in the cloud, when the right time comes,

being blown by the air, winds, at a particular time, they become purified and pour down, as pure water.

What all happens after the rains, and the various kinds of *divya snaana*, will be told here.

We are studying *Amsha 2*, Chapter 9, where the *Shimshumaara chakra* is being described. Incidentally, *Paraasharar* tells about how Sun causes the rains, and about the *divya snaana*. *Shimshumaara chakra* is a *jyotishchakra*, a *nakshtra mandala*, in the form of a porpoise, aquatic animal, and *Sriman Naaraayana* is *aadhaara* for it; and *Shimshumaara* is *aadhaara* for *Dhruva*, who is located at the tail end of this *Shimshumaara*. The Sun is supported by *Dhruva*. Sun supports the whole world. How, he supports all the three worlds is going to be told now.

[Sri Vishnu Puraana, Amsha 2, Chapter 9, Shloka 11:](#)

Sarit samudra bhoumaah tu tathaa aapah praani sambhavaah |
Chatushprakaaraa bhagavaan aadatte savitaa mune | |

O *Maitreyar*, Sun draws water from four sources, one is rivers and streams, another is oceans, another is from the earth itself, and from all the beings; in four different ways.

[Sri Vishnu Puraana, Amsha 2, Chapter 9, Shloka 12:](#)

Aakaasha gangaa salilam tathaa aadaaya gabhastimaan |
Anabhragatameva urvyam sadyah kshipati rashmibhih | |

In the same way, he also draws water from the *Aakaasha Gangaa*, when there are no clouds also, and then he pours it down as rains, when there are no clouds, through his grace.

[Sri Vishnu Puraana, Amsha 2, Chapter 9, Shloka 13:](#)

Tasya samsparsha nirdhoota paapa panko dvijottama |
Na yaati narakam martyo divyam snaanam hi tat smrutam | |

That water drawn from *Aakaasha Gangaa*, and which is poured down as rains by the Sun, when there are no clouds, is called as *Divya Snaana*. Whoever comes in contact with the waters, when it rains without clouds, but Sun being shining, all their sins get washed away, and they never go to *naraka*.

[Sri Vishnu Puraana, Amsha 2, Chapter 9, Shloka 14:](#)

Drushta sooryam hi yat vaari patati abhraiha vinaa divah |
Aakaasha gangaa salilam tadgobhih kshipyate raveh | |

When the Sun is seen, but there are no clouds, and it is raining, the waters are pouring down as rain, that is nothing but the waters of *Aakaasha Gangaa*, being poured down as rains by the grace of the Sun.

[Sri Vishnu Puraana, Amsha 2, Chapter 9, Shloka 15:](#)

Krutikaadishu ruksheshu vishameshu ambu yat divah |
Drushta arka patitam jnyeyam tat gaangam diggajojjhitam | |

The odd numbered *nakshatraas*, *Ashvini*, *Kruttikaa*, *Mrugashiraa* - when the Sun is in these odd positions, constellations, when the Sun is seen, but clouds are not seen, this is said to be *Gangaa* waters only, but it is poured by the *Diggajaas* in the four directions.

Sri Engal Aalwaan's Commentary:

Kruttikaadishu iti | Kruttikaa mrugashirah prabhruti ayugma nakshatreshu arke sthite |

These are the odd numbered stars (*ayugma*).

Sri Vishnu Puraana, Amsa 2, Chapter 9, Shloka 16:

Yugmarksheshu cha yat toyam patati arkojjhitam divah |

Tat soorya rashmibhih sarvam samaadaaya nirasyate | |

The even numbered stars, like *Rohini*, *Aridra* - when the Sun is in these stars, the Sun is seen, but the clouds are absent, this is through the rays of the Sun itself, and not the *Diggajaas*.

Sri Engal Aalwaan's Commentary:

Yugmarksheshu iti | Evam rohini aardra aadishu yugmeshu arke sthite

arkaakraanta nakshatraat eva vrushti vyavahaara lingaat poorvaashaadhaa aagato bhaanuh ityaadeh | |

The odd stars - rain is through the *Diggajaas*. The even stars - rain is through the Sun itself. Both are waters of *Gangaa* when there are no clouds, when the Sun is seen.

Sri Vishnu Puraana, Amsa 2, Chapter 9, Shloka 17:

Ubhayam punyam atyartham nrunaam paapa bhayaapaham |

Aakaasha gangaa salilam divyam snaanam mahaa mune | |

Both of these are known as *Divya Snaana*, and they wash away all the sins of humans here. It is very sacred, and is called as *Divya Snaana*. These are the waters of *Aakaasha Gangaa* itself.

Sri Vishnu Puraana, Amsa 2, Chapter 9, Shloka 18:

Yat tu meghaih samutsrushtam vaari tat praaninaam dvija |

Pushnaati oshadhyah sarvaah jeevanaaya amrutam hi tat | |

The waters which come from the clouds, as rains, this is the cause of growth of all the plantation, and because of these, it helps in the living of all the beings, because they get all the food from that.

Sri Engal Aalwaan's Commentary:

Yat tu iti | Oshadhyah oshadheeh |

Sri Vishnu Puraana, Amsa 2, Chapter 9, Shloka 19:

Tena vrudhdim paraam neetah sakalah cha oushadheeganah |

Saadhakah phala paaka antah prajaanaam dvija jaayate | |

All the vegetation grows from these waters. This becomes the cause of birth, growth

and living of all the beings. When it gives the fruits, like grains, this is used for cooking, and this is how all the beings live.

[Sri Engal Aalwaan's Commentary:](#)

Tena iti | Saadhakah shareera utpatti poshanayoh |

[Sri Vishnu Puraana, Amsa 2, Chapter 9, Shloka 20:](#)

*Tena yajnyaan yathaa proktaan maanavaah shaastra chakshushah |
Kurvanti ahah ahah taih cha devaan aapyaayayanti te | |*

All the *yajnyaas* as told in the *shaashtraas*, those who live keeping the *shaashtraas* as their guide, who always tread on the path shown by the *shaashtraas* only, every day they perform the *yajnyaas* as told in the *shaashtraas*. Through those *yajnyaas*, they worship various gods, and please them.

[Sri Engal Aalwaan's Commentary:](#)

Tena iti | Tena oshadhi ganena, taih yajnyaih |

[Sri Vishnu Puraana, Amsa 2, Chapter 9, Shloka 21:](#)

*Evam yajnyaah cha vedaah cha varnaah cha dvija poorvakaah |
Sarve deva nikaayaah cha pashu bhoota ganaah cha ye | |*

In this way, all the *yajnyaas*, all the *Vedaas*, all the *varnaas*, classes starting with *Braahmana*, the hosts of all gods also, all the animals, and all other beings, ...

[Sri Vishnu Puraana, Amsa 2, Chapter 9, Shloka 22:](#)

*Vrushtyaa dhurutam idam sarvam annam nishpaadyate yayaa |
Saa api nishpaadyate vrushtih savitraa munisattama | |*

... all these are supported and live because of the rains only; because of rains only, food is grown. That rain is caused by the Sun, O *Maitreyar*.

[Sri Vishnu Puraana, Amsa 2, Chapter 9, Shloka 23:](#)

*Aadhaara bhootah savituh dhruvo munivarottama |
Dhruvasya shimshumaaro asou sah api naaraayanaatmakah | |*

That Sun is supported by *Dhruva*. *Dhruva* is supported by *Shimshumaara*, *nakshatra mandala*, and that is supported by none other than *Naaraayana*.

[Sri Vishnu Puraana, Amsa 2, Chapter 9, Shloka 24:](#)

*Hrudi naaraayanah tasya shimshumaarasya samsthitah |
Bibharti sarva bhootaanaam aadi bhootah sanaatanah | |*

Naaraayana is located at the heart position of the *Shimshumaara chakra*; heart is the support of the body. *Naaraayana* is present as *antaryaami* in everything. He controls everything. He is *Sanaatana*, *Aadibhoota*, *Jagat kaarana*, He is the primeval cause of the entire creation. He supports everything.

[Sri Engal Aalwaan's Commentary:](#)

Hrudi iti | Bibharti shimshumaaram |

This completes Chapter 9.

|| Iti Sri Vishnu Puraane Dviteeye Amshe Navamo Adhyaayah ||

|| Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Dviteeye Amshe Navamo Adhyaayah ||

|| *Atha Dashamo Adhyaayah* || *Seven Beings on Sun's Chariot*

Now Chapter 10.

Sri Paraasharar tells about the movement of the Sun from *Uttaraayana* to *Dakshinaayana*.

Sri Vishnu Puraana, Amsha 2, Chapter 10, Shloka 1:

Sri Paraasharah -

Tri asheeti mandala shatam kaashthayoh antaram dvayoh |

Aarohana avarohaabhyaam bhaanoh abdena yaa gatih | |

Sri Paraasharar - Between the two ends - southern and northern, there are 183 *mandalaas*. He goes up and down. In one year, every day, he moves one *mandala* at a time; up 183 and down 183.

Sri Engal Aalwaan's Commentary:

Atha bhaanu rathasya dina bhramana vrutta samkhyaam aaha tri asheeti iti | Kaashthayoh antaram udak dakshina seemayoh madhyastha viyat pradeshah tri asheeti shatadhaa bhinnah, aarohana avarohanaabhyaam bhaanoh abdena yaa gatih syaat | Gamyata iti gatih | Mahaa akshe hi tat tat vrutta rekhaantaraalam udak ayane anudinam meru abhimukho ratho yaavat kaashthaantam aarohati, yaamyayane tu taani eva mandala antaraalaani prati aham maanasottara abhimukho avarohita yaavat kaashtham | Evam cha bhaanoh ekaabda saadhyaa dvaadasha raashi bhogaatmikaa shat shashti utara tri shata vaara bhramena gatih syaat | Sarvottara meru patita gangaa pravaahanaam tat tat dakshinaabdhi pravesha uktyaa meroh unnati nishchayaaat mahaa akshasya cha bhoomeh upari lakshocchritatvaat rathasya udak aaroho dakshina avarohah cha yukta | Tathaa yat indra praak udak tiryak gatih aahaaraat udaktaat iti cha yaamy dishoh adhara uttaratvam shrooyate |

The chariot of the Sun, how many days he moves, is told here. The north and south borders, the space in between the two ends, is divided into 183 equal parts, going up and down; the Sun's chariot moves like this covering one *mandala* every day, 183 in *Uttaraayana* and 183 in *Dakshinaayana*. The great axle, the space between the circular track, 183 during *Uttaraayana* and 183 during *Dakshinaayana*; during *Uttaraayana*, it goes up facing the *Meru parvata*; and during the *Dakshinaayana*, it traces the same track, it comes down towards the *Maanasottara parvata*, till the border. The Sun, everyday, covers 12 *raashis*; in one year, it covers 366 days. The Sun covers one track in one day; covers 366 tracks in one year. *Meru* which is north to everything, on that *Meru*, the *Gangaa* waters are falling; all those waters enter into the oceans in the south; *Meru* is on the higher side, above the earth, one lakh *yojanaas* is the height of this; this is how it is told that it

goes up during *Uttaraayana* and comes down during *Dakshinaayana*.

Next is told who are the *adhishtaana devataas* in this *ratha*. Seven classes are there.

[Sri Vishnu Puraana, Amsa 2, Chapter 10, Shloka 2:](#)

*Sa ratho adhishtito devaih aadityaih rishibhih tathaa |
Gandharvaih apsarobhih cha graamanee sarpa raakshasaih | |*

On that chariot are located *devaas*, *aadityaas*, *rishis*, *gandharvaas*, *apsaraas*, *yakshaas*, *sarpaas* and *raakshasaas*. They are doing various activities there.

During each month, the *maasaadhishtaana devataas* are there.

[Sri Engal Aalwaan's Commentary:](#)

Sa ratha ityaadi | Graamanyo yakshaah |

[Sri Vishnu Puraana, Amsa 2, Chapter 10, Shloka 3:](#)

*Dhaataa ratusthalaa cha eva pulastyo vaasukih tathaa |
Rathabhrut graamaneeh hetih tumburh cha eva saptamah | |*

[Sri Vishnu Puraana, Amsa 2, Chapter 10, Shloka 4:](#)

*Ete vasanti vai chaitre madhumaase sadaiva hi |
Maitreya syandane bhaanoh sapta maasa adhikaarinah | |*

This starts with *Chaitra maasa*, also called *Madhu maasa*. In this month, *Dhaataa* is *Aadityaa*, *Ratusthalaa* is the *Apsaraa*, *Pulastya* is the *Rishi*, *Vaasuki* is the *Sarpa*, *Rathabhrut* is the *Yaksha*, *Heti* is the *Raakshasa gana*, and *Tumburu* is the *Gandharva*.

[Sri Engal Aalwaan's Commentary:](#)

Dhaataa iti | Rathabhrut graamaneeh rathabhrut naama yakshah | Hetih raakshasah | Rathakrut iti cha paathah |

[Sri Vishnu Puraana, Amsa 2, Chapter 10, Shloka 5:](#)

*Aryamaa pulahah cha eva rathoujaah punjikasthalaa |
Prahetih kacchaveerah cha naaradah cha rathe raveh | |*

In the second *maasa*, *Maadhava maasa*, which is also called *Vaishaakha maasa*, *Rathouja* is the *Yaksha*, *Praheti* is the *Raakshasa*, *Kacchaveera* is the *Sarpa*, *Naarada* is the *Gandharva*. *Aryamaa* is the *Aaditya*, *Pulaha* is the *Rishi*. *Punjikasthalaa* is the *Apsaras*.

[Sri Vishnu Puraana, Amsa 2, Chapter 10, Shloka 6:](#)

Maadhava nivasanti ete shuchi sanjnye nibodha me | |

They all live in the *Maadhava maasa*.

[Sri Engal Aalwaan's Commentary:](#)

Aryamaa iti | Rathoujaah yakshah, prahetih raakshasah, kacchaveerah sarpah, naarado gandharvah | Kacchaneerah cha iti paathah |

Sri Vishnu Puraana, Amsa 2, Chapter 10, Shloka 7:

*Mitro atri h takshako rakshah pourusheyo atha menakaa |
Haahaa rathasvanashchaiva maitreya ete vasanti vai | |*

In Shuchi, which is Jyeshtha maasa, Mitra is the Aaditya, Atri is the Rishi, Takshaka is the Sarpa, Menaka is the Apsaras, Pourusheya is the Raakshasa gana, Haahaa is the Gandharva, Rathasvana is the Yaksha.

Sri Engal Aalwaan's Commentary:

Mitra iti | Rathasvano yakshah |

Sri Vishnu Puraana, Amsa 2, Chapter 10, Shloka 8:

*Varuno vasishtho naagah cha saha janyaa huhoo (ratha) thah |
Rathachitra h tathaa shukre vasanti aashaadha sanjnyake | |*

In the next month, Shukra, which is Aashaadha, Varuna is the Aaditya, Vasishtha is the Rishi, Huhoo is the Gandharva, Sahajanyaa is the Apsaras, Rathachitra is the Yaksha, Naaga is the Sarpa, Ratha is the raakshasa gana.

Sri Engal Aalwaan's Commentary:

*Varuna iti | Varuno vasishtho naagah cha iti paathah, * Greeshmarthou takshako
naama eva cha iti lainga ukteh | Ratho raakshasah, rathachitro yakshah |*

Sri Vishnu Puraana, Amsa 2, Chapter 10, Shloka 9:

*Indro vishvaavasuh srotaa elaaputrah tathaa aangiraah |
Pramlochaa cha nabhasyete saptih cha arke vasanti vai | |*

In the Nabhasya, Shraavana maasa, Indra is the Aaditya, Angiraa is the Rishi, Vishvaavasuh is the Gandharva, Pramlochaa is the Apsaras, Srotaa is the Yaksha, Elaaputra is the Sarpa, Sapti/Sarpaa is the Raakshasa.

Sri Engal Aalwaan's Commentary:

*Indra iti | Srotaah yakshah | Sarpaah - sakaaraanto ayam shabdah raakshasa
naama | Vishvaavasuh srotah sarpaah cha arka iti cha paathah |*

Sri Vishnu Puraana, Amsa 2, Chapter 10, Shloka 10:

*Vivasvaan ugrasena h cha bhruguh aapooranah tathaa |
Anumlochaa shankhapaalo vyaaghro bhaadrapade tathaa | |*

In the Bhaadrapada maasa, Nabhashti maasa, Vivasvaan is the Aaditya, Bhrugu is the Rishi, Ugrasena is the Gandharva, Aapoorana is the Yaksha, Anumlochaa is the Apsaraa, Shankhapaala is the Sarpa, Vyaaghra is the Raakshasa.

Sri Engal Aalwaan's Commentary:

*Vivasvaan iti | Ugraseno gandharvah, aapoorano yakshah, vyaaghro raakshasah
|*

Sri Vishnu Puraana, Amsa 2, Chapter 10, Shloka 11:

Pooshaa cha suruchih vaato goutamo atha dhananjayah |

Susheno anyo ghrutaachee cha vasanti aashvayuje ravou | |

In the Aashvayuja maasa, Isha maasa, Pooshaa is the Aaditya, Gautama is the Rishi, Vasuruchi is the Gandharva, Ghrutaachee is the Apsaras, Sushena is the Yaksha, Dhananjaya is the Sarpa, Vaata is the Raakshasa.

Sri Engal Aalwaan's Commentary:

Pooshaa iti | Vasuruchih gandharvah, vaato raakshasah, dhananjayah sarpah, susheno yakshah |

Sri Vishnu Puraana, Amsa 2, Chapter 10, Shloka 12:

Vishvaavasuh bharadvajah parjanyaairavatou tathaa |

Vishvaachee senajit chaapah kaartike cha vasanti vai | |

In the Kaartika maasa, Oorja maasa, Parjanya is the Aaditya, Bharadvaja is the Rishi, Vishvaavasu is the Gandharva, Airavata is the Sarpa, Vishvaachee is the Apsaras, Senajit is the Yaksha, Aapa is the Raakshasa.

Sri Engal Aalwaan's Commentary:

Vishvaavasuh iti | Vishvaavasuh gandharvah, airavatoh sarpah, senajit yakshah, aapah raakshasah |

Sri Vishnu Puraana, Amsa 2, Chapter 10, Shloka 13:

Amsa kaashyapa taarkshyaah tu mahaapadmah tathaa oorvashee |

Chitrasenah tathaa vidyut maargasheershe adhikaarinah | |

The maasaadhikaaris in the Maargashira maasa, Saha maasa, Amsa is the Aaditya, Kaashyapa is the Rishi, Chitrasena is the Gandharva, Oorvasi is the Apsaras, Taarkshya is the Yaksha, Mahaapadma is the Sarpa, and Vidyut is the Raakshasa.

Sri Engal Aalwaan's Commentary:

Amsa iti | Taarkshyo yakshah, mahaapadmah sarpah, vidyut raakshasah |

Sri Vishnu Puraana, Amsa 2, Chapter 10, Shloka 14:

Kratuh bhago tathaa oornaayuh sphoorjah kaarkotakah tathaa |

Arishtanemih cha eva anyaa poovachittih varaa apsaraah | |

Sri Vishnu Puraana, Amsa 2, Chapter 10, Shloka 15:

Poushamaase vasanti ete sapta bhaaskara mandale |

Loka prakaashanaarthaaya vipra varya adhikaarinah | |

O Maitreya, Shreshta Braahmana, these are all the adhikaaris, for the Pousha Maasa, Pushya Maasa, Sahasya, in the orb of the Sun, these are the seven hosts of people who are there; they all help in movement of the Sun, and in giving light to the world. Kratu is the Rishi, Bhaga is the Aaditya, Oornaayu is the Gandharva, Arishtanemi is the Yaksha, Poovachitti is the Apsaras, Karkotaka is the Sarpa, Sphoorja is the Raakshasa gana.

Sri Engal Aalwaan's Commentary:

Kratuh iti | Oornaayuh gandharvah | Sooryah kaarkotah iti paathah | Sooryo

raakshasah, arishtanemih yakshah |

There is another *paatha*, where Soorya is told for *Sphoorja*.

Sri Vishnu Puraana, Amsa 2, Chapter 10, Shloka 16:

*Tvashtaa atha jamadagnih cha kambalo atha tilottamaa |
Brahmopetaa atha rutajit dhrutaraashtrah cha saptamah | |*

Sri Vishnu Puraana, Amsa 2, Chapter 10, Shloka 17:

*Maaghamaase vasanti ete sapta maitreya bhaaskare |
Shrooyataam cha apare soorye phaalgune nivasanti ye | |*

In *Maagha Maasa*, *Tapo Maasa*, the seven *adhikaaris* who stay in the Sun's orb are: *Tvashtaa* is the *Aaditya*, *Jamadagni* is the *Rishi*, *Dhrutaraashtra* is the *Gandharva*, *Tilottamaa* is the *Apsaras*, *Rutajit* is the *Yaksha*, *Kambala* is the *Sarpa*, *Brahmopetaa* is the *Raakshasa*. In the *Phaalguna Maasa*, *Tapasyaa Maasa*, ...

Sri Engal Aalwaan's Commentary:

Tvashtaa iti | Kambalah sarpah, brahmopetaa raakshasah | Brahmaapetaa iti cha paathah | Rutajit yakshah, dhrutaraashtro gandharvah |

Sri Vishnu Puraana, Amsa 2, Chapter 10, Shloka 18:

*Vishnuh ashvataro rambhaa sooryavarchaah cha satyajit |
Vishvaamitrah tathaa raksho yajnyopeto mahaamune | |*

The *Aaditya* is called *Vishnu*, *Vishvaamitra* is the *Rishi*, *Sooryavarcha* is the *Gandharva*, *Satyajit* is the *Yaksha*, *Yajnyopeta* is the *Raakshasa*, *Ashvatara* is the *Sarpa*, *Rambhaa* is the *Apsaras*.

In the *Dvaadasha Aadityaas*, *Vishnu* is the twelfth *Aaditya*.

Sri Engal Aalwaan's Commentary:

Vishnuh iti | Ashvatarah sarpah, sooryavarchaah gandharvah, satyajit yakshah, shraavana kaartikeyoh dvou vishvaavasu gandharvou |

Sri Vishnu Puraana, Amsa 2, Chapter 10, Shloka 19:

*Maaseshu eteshu maitreya vasanti ete tu saptakaah |
Savituh mandale brahman vishnu shakti upabrumhitaah | |*

In each month, these are the seven *adhikaaris* who live in the Sun's orb, on the chariot of the Sun. How do they get their strength? Their strength is increased because of the powers given by *Vishnu*, *Vishnu shakti*.

Sri Engal Aalwaan's Commentary:

*Maaseshu iti | Ete cha sapta ganaah kourme vibhajya uktaah * Dhaataa aryamaa cha mitrah cha varunah cha indra eva cha | | Vivasvaan atha pooshaa cha parjanya cha amshuh eva cha | | Bhagah tvashtaa cha vishnuh cha aadityaa dvaadasha smrutaah | Pulastyah pulahah cha atri vasishtho atha angiraah bhruguh | | Goutamah cha bharadvajah kaashyapah kratuh eva cha |*

*Jamadagnih koushikah cha munayo brahmavaadinah || Rathakut cha rathoujaah cha graamanee cha rathasvanah | Chitrasrotaa pooranah cha sushenah senajit tathaa | Taarkshyascha arishtanemih cha rutajit satyajit tathaa || Ete yakshaah | * Atha hetih prahetih cha pourusheyo vadhah tathaa | Sarpo vyaaghras tathaa aapah cha vaato vidyut divaakarah || Brahmopetah cha viprendraa yajnyopetah ha raakshasaah || Vaasukih kacchaveerah cha takshakah sarpapungavah | Elaaputrah shankhapaalah tathaa airaavata sanjnitah || Dhananjayo mahaapadmah tathaa kaarkotako dvijaah | Kambalo ashvatarah cha eva vahanti enam yathaa kramam | Tumburuh naarado haahaa hoohoo vishvaavasuh tathaa || Ugraseno vasurichih vishvaavasuh athaaparah | Chitrasenah tathaa oornaayuh dhrutaraashtro dvijottamaah || Sooryavarchaa dvaadasha ete gandharvaa gaayataam varaah | Krutasthalaa apsarovaryaa tathaa anyaa punjikasthalaa || Menakaa sahajanyaa cha pramlochaa cha dvijottamaah | Anumlochaa ghrutaachee cha vishvaachee cha oorvashee tathaa || Anyaa cha poorvachittih syaat anyaa cha eva tilottamaa | Rambhaa cha iti |*

In the Koorma Puraana also, the seven categories of beings who are there on the Sun's orb, are told, in a different way. All the Aadityaas are told together. Dhaataa, Aryamaa, Mitra, Varuna, Indra, Vivasvaan, Pooshaa, Parjanya, Amshu, Bhaga, Tvashtaa, Vishnu - are the twelve Aadityaas, in the months of Chaitra, Vaishaakha, Jyeshtha, Aashaadha, Shraavana, Bhaadrapada, Aashvina, Kaartika, Maargashira, Pushya, Maagha, Phalguna. The Rishis are Pulastya, Pulaha, Atri, Vasistha, Angira, Bhrugu, Goutama, Bharadvaja, Kaashyapa, Kratu, Jamadagni, Vishvaamitra. The order is clearly told here. The Yakshaas are Rathakut, Rathouja, Rathasvana, Chitra, Srotaa, Poorana, Sushena, Senajit, Taarkshya, Arishtanemi, Rutajit, Satyajit. The Raakshasa Gana are Heti, Praheti, Pourusheya, Vadha (told as Ratha), Sarpa (or Sapti), Vyaaghra, Aapa, Vata, Vidyut, Divaakara (or Sphoorja), Brahmopeta, Yajnyopeta. The Sarpaas are Vaasuki, Kacchaneera, Takshaka, Sarpapungava (or Naaga), Elaaputra, Shankhapaala, Airaavata, Dhananjaya, Mahaapadma, Kaarkotaka, Kambala, Ashvatara. The twelve Gandharvaas who are singing in praise of the Sun are Tumburu, Naarada, Haahaa, Hoohoo, Vishvaavasuh, Ugrasena, Vasuruchi, Vishvaavasuh, Chitrasena, Oornaayu, Dhrutaraashtra, Soorya. The Apsarases are Krutusthalaa, Punjikasthalaa, Menakaa, Sahajanyaa, Pramlochaa, Anumlochaa, Ghrutaachee, Vishvaachee, Oorvashee, Poorvachitti, Tilottamaa, Rambhaa.

These are summarized in the table below:

मास	मास	आदित्यः	ऋषिः	गन्धर्वः	अप्सरा	यक्षः	सर्पः	राक्षसगण
मधु	चैत्र	धाता	पुलस्त्य	तुम्बुरु	क्रतुस्थला	रथभृत्	वासुकि	हेति
माधव	वैशाख	अर्यमा	पुलह	नारद	पुञ्जिकस्थला	रथौजा	कच्छवीर	प्रहेति
शुक्र	ज्येष्ठ	मित्र	अत्रि	हाहा	मेनका	रथस्वन	तक्षक	पौरुषेय
शुचि	आषाढ	वरुण	वसिष्ठ	हूह	सहजन्त्या	रथचित्र	नाग	रथ
नभ	श्रावण	इन्द्र	अङ्गिरा	विश्वामित्र	प्रम्लोचा	स्रोताः	एलापुत्र	सर्पिः, सर्पाः

नभस्य	भाद्रपद	विवस्वान्	भृगु	उग्रसेन	अनुम्लोचा	आपूरण	शंखपाल	व्याघ्र
इष	आश्विन	पूषा	गौतम	वसुरुचि	घृताची	सुषेण	धनञ्जय	वात
ऊर्ज	कार्तिक	पर्जन्य	भरद्वाज	विश्वामित्र	विश्वामित्र	सेनजित्	ऐरावत	आपः
सह	मार्गशिर	अंश	काश्यप	चित्रसेन	ऊर्वशि	तार्क्ष्य	महापद्म	विद्युत्
सहस्य	पुष्य	भग	क्रतु	ऊर्णायु	पूर्वचित्ति	अरिष्टनेमि	कर्कोटक	स्फूर्ज
तपो	माघ	त्वष्टा	जमदग्नि	धृतराष्ट्र	तिलोत्तमा	ऋतजित्	कम्बल	ब्रह्मोपेतो
तपस्य	फाल्गुण	विष्णु	विश्वामित्र	सूर्यवर्चा	रम्भा	सत्यजित्	अश्वतर	यज्ञोपेत

Sri Vishnu Puraana, Amsa 2, Chapter 10, Shloka 20:

Stuvanti munayah sooryam gandharvaih geeyate purah |

Nrutyanti apsaraso yaanti sooryasya anu nishaacharaah ||

Rishis who are there in the twelve months - Pulastya, Pulaha, Atri, Vasishtha, Angira, etc., they do *stotra* to the Sun. All the Gandharvaas sing. Apsarases all dance. Raakshasa gana follow the Sun, go behind the Sun.

Sri Vishnu Puraana, Amsa 2, Chapter 10, Shloka 21:

Vahanti pannagaah yakshaih kriyate abheeshu sangrahaah ||

Sarpaas carry the chariot. Yakshaas control the bridle, the headgear of the horse.

Sri Vishnu Puraana, Amsa 2, Chapter 10, Shloka 22:

Vaalakhilyaah tatha eva enam parivaarya samaasate ||

Vaalakhilya Rishis are surrounding, and go along with him.

Sri Vishnu Puraana, Amsa 2, Chapter 10, Shloka 23:

So ayam saptaganah soorya mandale munisattama |

Hima ushna vaari vrushtenaam hetuh sva samayam gatah ||

O Maitreyar, all these categories in the orb of the Sun, they are the cause of the snow, warmth during summer, rains, at the right time.

Sri Engal Aalwaan's Commentary:

So ayam iti | Hima ushna vaari shabdaih vrushti shabdah pratyekam

sambadhyate | Esha gano hemanta aadi sva kaale himaadeh sva bhaktaanaam

paapa kshayaadeh cha hetuh bhavati "Ete tapanti varshanti bhaanti paanti

sravanti cha | Bhootaanaam ashubham kinchit vyapohanti iha keeritaah" iti

lainga vaayu ukteh |

Hima vrushti, ushna vrushti, vaari vrushti - like this, the vrushti word has to be taken for all. Rains help in people getting rid of their sins, those who are really devoted to them. All these categories - there are devotees who are worshipping them. To those devotees, these rains cause them to get rid of their sins. When these seven groups are worshipped, they cause them to get rid of all their sins, as it is told in the Lainga and Vaayu Puraana.

This completes Chapter 10. Next, Maitreyar asks further questions to Paraasharar,

about more details.

|| Iti Sri Vishnu Puraane Dviteeye Amshe Dashamo Adhyaayah ||

|| Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Dviteeye Amshe Dashamo Adhyaayah ||

We just concluded *Amsha* 2, Chapter 10, where *Paraasharar* told details about the seven groups of *aadityaas*, *rishis*, *apsaras*, *gandharvaas*, *yakshaas*, *sarpaas*, *raakshaas*. For each month, there are different beings there, located on the Sun's chariot.

|| *Atha Ekaadasho Adhyaayah* || *Vishnu Shakti in the Sun*

Now, Chapter 11. Here, the various acts of the Sun are going to be told here by *Sri Paraasharar*.

Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 1:

Maitreyah -

Yat etat bhagavaan aaha ganah saptavidho raveh |

Mandale hima taapaadeh kaaranam tanmayaa shrutam ||

Maitreyar - O Bhagavaan Paraashara, whatever you told so far, about the seven groups of Mandala ganaas, seven types of groups of people who are there, and also the cause of hima, taapa, was also told. I listened to that.

Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 2:

Vyaapaarah cha api kathito gandharava uraga rakshasaam |

Risheenaam vaalakhilyaanaam tathaa eva apsarasasam guro ||

The *gandharvaas*, *sarpaas*, *raakshasaas*, what all they do was also told by you. Whatever the *rishis* do, the *Vaalakhilyaas* do, the *apsarases* do, ...

Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 3:

Yakshaanaam cha rathe bhaanoh vishnu shakti dhruta aatmanaam |

Kim cha aadityasya yat karma tat na uktam tvayaa mune ||

... the *yakshaas*, all these who are there on the chariot of the Sun, are being supported by the power of Vishnu. You did not tell me about what *Aaditya* does.

Paraasharar said that the *rishis* will be praising the Sun, *Gandharvaas* will be singing, *Apsarases* will be dancing, *Raakshasaas* are following the Sun, *Sarpaas* are all carrying the Sun, *Yakshaas* are taking care of the girdle, *Vaalakhilyaas* are following the Sun all around.

Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 4:

Yadi sapthagano vaari himam ushnam cha varshati |

Tat kim atra raveh yena vrushtih sooryaat iteeryate ||

The rains, winter, snow - the seven groups of beings are responsible for all of this. The Sun is only the cause for the rains, is being told. What is the reason for that?

Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 5:

Vivasvaan udito madhye yaati astam iti kim janah |

Braveeti etat samam karma yadi sapta ganasya tat ||

We say that the Sun rises, that it is noon, and the Sun sets. This is being done by all the seven classes of beings, but we say that only the Sun does this. What is the

reason?

Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 6:

Sri Paraasharah -

Maitreya shrooyataam etat yat bhavaan pariprucchati |

Yathaa sapta gane api ekah praadhaanyena adhiko raveh | |

Sri Paraasharah - O Maitreyar, please listen to what I will tell you, what you are asking. Though there are seven classes, the Sun is the primary one, the most prominent one there.

Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 7:

Sarvashaktih paraa vishnoh rik yajuh saama sanjnitaa |

Saa eshaa trayee tapati amho jagatah cha hinasti yaa | |

Vishnu shakti is being told here, it is known by the name of Rig, Yajus, Saama.

These Vedaas only are causing brightness of the Sun. This destroys all the sins of the people of the world.

Rig, Yajus, Saama are called Trayee.

Sri Engal Aalwaan's Commentary:

Sarvashaktih ityaadi | Sarva shaktih sampoorana shaktih, yat tapati yat cha

jagato amho hinasti saa eshaa vishnoh paraa sarvashaktih rik yajuh saama

sanjnitaa trayee iti anvayah |

The complete power of Vishnu is told here. That supreme power of Vishnu, and is called by the names of Rig, Yajus, Saama. Vishnu Shakti stays in the Sun, and the entire world gets light because of that only, and destroys the sins of all. He is present in the inner self of the Sun.

Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 8:

Saa eshaa vishnuh stitah sthityaam jagatah paalanaa udyatah |

Rik yajuh saama bhooto antah savituh dvija tishthati | |

Vishnu, who is engaged in the sustenance of the world, and nurturing the whole world; this shakti of Vishnu which is present in all the seven classes present in the Suns ratha, it is in abundance on the Sun only.

Sri Engal Aalwaan's Commentary:

Saa eshaa iti | Jagatah paalanaa udyatah sthityaam sthito vishnuh sa vai

shaktih | Shaktishaktimatoh abhedaat saamaanaadhikaranya nirdeshah | Rik

yajuh saama shareero vishnuh savituh antah tishthati; ato raveh praadhaanyam

|

Vishnu shakti only is engaged in the sustenance of the world. Vishnu has the three Vedaas as His shareera. This is told as "Yasya Vedaah shareeram". This is also told in the Upanishads, "Yat aatmaano vedaas", they are all supported by Him; though Vedaas are eternal, and remains in the jnyaana of Paramaatman during pralaya, He only protects it and teaches it to Chaturmukha Brahma during srushti, and then the pravartana is continued. When

they say *shareera*, it is *Vedaabhimaani devataa*. *Shakti* and *Vishnu* are to be addressed in the same *vibhakti*, with coordination; in *saamaanaadhikaranya nirdesha*; because the power and one who has the power - both are one only. *Shareera* is not like hand and leg, but it is because of the three relations - *aadhaara* - *aadheya bhaava*, *niyaamaka* - *niyaamya bhaava*, *sheshi* - *shesha bhaava*; this is *shareera-shareeri bhaava*. *Shareera* is said to be *dravya*; *Vedaas* are said to be *shareera*, so the *Vedaabhimaani devataa* can be taken. *Vishnu* is present as *antaryaami*, the Inner Self of the Sun. Therefore, the prominence for the Sun. Sun only is addressed in all the acts.

Sri Vishnu Puraana, Amsha 2, Chapter 11, Shloka 9:

**Maasi maasi ravih yo yah tatra tatra hi saa paraa |
Trayeemayee vishnu shaktih avasthaanam karoti vai | |**

Whoever is the *Aaditya* in every month, *Vishnu* is present as inner self or *antaryaami*, and that is only responsible for their powers and functioning.

First, *Paraasharar* tells that *Bhagavaan* is only present as *antaryaami*, *Sooryanaaraayana* present as *antaryaami* of the Sun.

Sri Vishnu Puraana, Amsha 2, Chapter 11, Shloka 10:

**Ruchah stuvanti poorvaahne madhyaahne atha yajoomshi vai |
Bruhadratahantaraadeeni saamaani ahnah kshaye ravim | |**

That *Sooryanaaraayana* is praised by the *Rig Veda* at the early morning time, the *Yajurveda* in the afternoon, and by the *Saamaveda* (*Bruhadratahantara* and others) in the evening.

Shruti also says this.

Sri Engal Aalwaan's Commentary:

Ruchah iti | Ruchah stuvanti, ravou tishthantam vishnum iti sheshah |

Rigveda and others praise the Sun, but the *antaryaami* of the Sun, *Sooryanaaraayana*.

Sri Vishnu Puraana, Amsha 2, Chapter 11, Shloka 11:

**Angameshaa trayee vishno rik yajuh saama sanjnitaa |
Vishnu shaktih avasthaanam sadaa aaditye karoti saa | |**

The three *Vedaas*, known as *Rig*, *Yajus*, *Saama*, is a part of *Vishnu* Himself. *Anga* also means *shareera* here. This is always present in the Sun.

Sri Engal Aalwaan's Commentary:

Anga iti | Anga shakti shabdou shareera paryaayou * Shabda moorti dharasya etat roopam iti hi uktam | Amsha eshaa iti cha paathah |

Anga and *shakti* mean *shareera*. *Anga* means *shareera shareeri bhaava*. There is another *paathaantara*, *amsha esha*.

Bhagavad Ramanuja shows in various works - *Vedarthasangraha*, *Sribhashya* - that many words are used to denote *shareera* - *tanu*, *vapu*, *shakti*, *amsha*, *aatma*,

shareera itself.

Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 12:

Na kevalam raveh shaktih vaishnavee saa trayeemayee |

Brahma atha purusho rudrah trayam etat trayeemayam | |

This kind of Vishnu Shakti, made of three Vedaas, is present not only in the Sun. Brahma, Vishnu, Rudra are also trayee mayaas - they are told as Rig Veda, Yajur Veda and Saama Veda maya.

Sri Engal Aalwaan's Commentary:

Saa vaishnavee trayeemayee shaktih na kevalam raveh eva antasthaa, kintu brahmaadeenaam api iti aaha - na kevalam iti |

Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 13:

Sarga aadou rungmayo brahmaa sthitou vishnuh yajurmayah |

Rudrah saamamayo antaaya tasmaat tasya ashuchih dhvanih | |

Chaturmukha Brahma being Rig Veda maya, does the creation. During sustenance, Vishnu will be Yajur veda maya. Rudra being Saama veda maya, does the dissolution. These are the Vishnu shaktis present in Brahma, Vishnu, Shiva. They do all the functioning with that power. Because Saama Veda is used for dissolution, Paraasharar says that it is ashuchi, ashuddhi.

Sri Engal Aalwaan's Commentary:

Sarga aadou iti | Tasmaat anta hetu rudra sambandhaat, tasya saamnah |

Being connected with Rudra, who does the dissolution, Paraasharar calls Saama dhvani as ashuddhi.

Saama Veda is praised everywhere - Vedaanaam Saamavedo Asmi, Bhagavad Gita, Chapter 10. But here, as Rudra being Saama Veda maya does the dissolution, Paraasharar is telling that it is ashuchi.

Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 14:

Evam saa saatvikee shaktih vaishnavee yaa trayeemayee |

Aatma sapta ganastham tam bhaasvantam adhitishthati | |

The saatvika shakti of Vishnu, which is made of three Vedaas, along with the seven groups of people who are there, including Him, presides over the Sun.

Sri Engal Aalwaan's Commentary:

Upasamharati evam iti | Saatvikee shuddha sattva mayee vaishnavee shaktih, aatma sapta ganastham sva shareera bhoota sapta varga antargatam

bhaasvantam adhitishthati - bhaasvati atishayena tishthati |

Saatvika shakti means sattva is shuddha sattva maya, which is apraakruta or divya. They are all Bhagavaan's shareera, along with the Sun, who is a part of the seven classes. It is excelling, present there.

Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 15:

*Tayaa cha adhithitah sah api jaaavalee iti sva rashmibhih |
Tamah samasta jagataam naasham nayati cha akhilam | |*

Being presided over by the supreme *Saatvika shakti* of *Vishnu*, the Sun is burning bright. He destroys all the world's darkness, burning bright with his rays.

Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 16:

*Stuvanti cha enam munayo gandharvaih geeyate purah |
Nrutyanti apsaraso yaanti tasya cha anu nishaacharaah | |*

All the *rishis* are always praising him, doing His *stotra*. *Gandharvaas* are singing songs. *Apsarases* are all dancing in front. The *raakshasaas* all go following him.

Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 17:

*Vahanti panaagaa yakshaih kriyate abheeshu sangrahaah |
Vaalakhilyaah tathaa eva enam parivaarya samaasate | |*

The *sarpaas* carry the chariot, and the *yakshaas* do that part of the work told, which is the girdle. The *Vaalakhilya Rishis*, surrounding him are praising him. They all bring *atishaya* to the Sun.

Sri Engal Aalwaan's Commentary:

Praadhaanyaat anye api stuti aadyaih enam upaasate iti aaha - stuvanti cha enam iti |

Why are all the *rishis* praising him, *Gandharvaas* are singing to praise him, *Apsarases* are dancing, *raakshasaas* are following him? It is because of the prominence of the Sun.

Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 18:

*Nodetaa na astametaa cha kadaachit shakti roopadhruk |
Vishnuh vishnoh pruthak tasya ganah saptavidho apyayam | |*

It is said that the *Vishnu shakti*; being presided by His power, all the seven classes keep moving the Sun, changing every month. *Vishnu shakti* that presides does not have any rise or setting. Because it is different and distinct from all others, which are presided over by it. *Vishnu* is taking on the form of the Supreme Power.

Sri Engal Aalwaan's Commentary:

Na iti | Shakti roopadhruk vishnuh adhishtaataa sthaayee nodeti na astam iti, adhishtyaat sanchaarino ganaat bhinnatvaat |

He is the one who is the Presiding Deity. He is present without any changes. Because He is very different and distinct from all the other classes which are being presided over by Him.

Sri Paraasharar gives an example.

Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 19:

*Stambhastha darpanasya iti yo ya aasannataam narah |
Chaayaa darshana samyogam sa sa praapnoti athaatmanah | |*

There is a mirror near the pole. Whoever comes near the pole, they see their reflection there. The mirror and pole remains same, whoever keep coming and

moving, they see their image there.

Sri Engal Aalwaan's Commentary:

Stambhastha iti | Chaayaa darshana samyogam chaayaayaah pratibimbasya aadarshanasya darpanasya cha samyogam |

Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 20:

*Evam saa vaishnavee shaktih na eva apaiti tato dvija |
Maasa anumaasam bhaasvantam adhyaaste tatra samstitam | |*

Like this, the *Vaishnavi shakti* does not set or rise. Though the seven classes keep changing every month, the *Vaishnavi shakti* presides over the Sun, being present there all the time, without any change.

Sri Engal Aalwaan's Commentary:

Evam iti | Tatah darpana sthaaneeyaat soorya padaadhikaarinah, tatra sooryapade maasa anumaasam maasaan maasaantaram prati maasam iti arthah | Punkhaanupunkham itivat | Yat vaa maaseshu dvaadasheshu anumaase adhikamaase cha; tena yo maaso adhikah tan maasa ukta sapta gana aavruttih syaat |

Vishnu shakti is in the form of the mirror, as Sun's *antaryaami*, and all others keep coming and going. It is going one continuously month by month. There are *nyoona maasa*, *adhika maasa*.

Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 21:

*Pitru deva manushyaadeen sa sadaa aapyaayan prabhuh |
Parivartati aho raatra kaaranam savitaa dvija | |*

The Sun keeps on moving, being the cause of day and night. He keeps pleasing the *pitru ganaas*, *devaas* and *manushyaas*.

Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 22:

*Soorya rashmih sushumnaa yah tarpitah tena chandramaah |
Krushnapakshe amaraih shashvat peeyate vai sudhaamayah | |*

There is a *Soorya rashmi* called *Sushumnaa*, one of the rays of the Sun. Sun is being nurtured by that. In the *Krushna paksha*, he is continuously being drunk, or enjoy the nectar in the moon. They enjoy or drink him during the *Krushna paksha*. He is full of nectar. The brightness of moon is said to be nectar which is fed by the Sun, through the *Sushumnaa rashmi*.

Even in the *Shruti*, the names of the Sun appear.

Sri Engal Aalwaan's Commentary:

*Pitraadyaapyaayana prakaaram aaha soorya rashmih iti | Tarpitah shukla pratipada aadikramaat pooritah peeyate | Pratipadaadipaanam hi kshaya hetuh, atah shodasha kalasya krushna pratipadam aarabhya ekaikaa kalaa amaraih peeyate, * prathamaam pibate vanhih itiyaadi smruteh |*

How it is being done is going to be told here. He pleases everyone, the *pitru ganaas*,

deva ganaas, manushyaas and also being the cause of day and night. In the *shukla paksha*, from *pratipat* onwards, moon keeps on increasing day by day by one *kalaa*, part. Sun feeds the moon with nectar during the *Shukla paksha*. Consuming this nectar from the Sun is only going to be the cause of his decrease in the *Krushna paksha*. Starting with the *Krushna paksha*, one *kalaa*, part every day is being consumed by the *devataas*. Who drinks what is told in the *Smrutis*.

[Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 23:](#)

Peetam tam dvikalam somam krushna paksha kshaye dvija |

Pibanti pitarah tesaam bhaaskaraat tarpanam tathaa ||

Out of the 16, for 14 days, they consume one by one all the *kalaas* of *Chandra*. There will be two parts which will be left at the end of the *Krushna paksha*. Out of that, one *kalaa* is consumed by the *Pitrus*; this is how they get *tarpana* from Sun.

[Sri Engal Aalwaan's Commentary:](#)

Peetam iti | Atah krushna chaturdashyante dvi kalatvam, krushna paksha kshaye - darshe pibanti eka kalaa varjam; tesaam deva pitruunaam, tathaa ukta prakaarena |

At the end of *Krushna chaturdashi*, he has got two *kalaas*. In *Amaavaasya*, leaving one *kalaa*, part, they drink the remaining. This is how the *devaas* and *pitrus* are being fed and then pleased by the Sun.

This is how the Sun himself feeds everyone, is told.

[Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 24:](#)

Aadatte rashmibhih yam tu kshiti samstham rasam ravih |

Tam utsrujati bhootaanaam pushti artham sasya vrudhaye ||

Through his rays, the Sun draws all water in the earth. And he again throws it down in the form of rain, in order to nurture and be the cause of the growth of the beings, people, and also for the plants, herbs, twiners, etc.

[Sri Engal Aalwaan's Commentary:](#)

Manushyaadi tarpanam aaha aadatta iti | Bhootaanaam manushyaadeenaam |

[Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 25:](#)

Tena preenaati asheshaani bhootaani bhagavaan ravih |

Pitru deva manushyaadeen evam aapyaayati asou ||

This way, the Sun pleases all the beings. This is how he pleases and nurtures all the *pitrus*, *devaas* and *manushyaas*.

[Sri Vishnu Puraana, Amsa 2, Chapter 11, Shloka 26:](#)

Pakshatruptim tu devaanaam pitruunaam chaiva maasikeem |

Shashvat truptim cha martyaanaam maitreya arkah prayacchati ||

Devaas get *trupti* in the *paksha*, *pitrus* every month, all the time, the *manushyaas* are being fed.

This is also told in the *Shrutis*.

Sri Engal Aalwaan's Commentary:

*Deva pitru martyaanaam truptim kaalato vishinashti - paksha iti | * Shukle poornam krushne pibanti devaah, iti teshaam shukla pakshe truptih | Eka maasikeem poorva darshaat utara darsham yaavat | Yat vaa devaanaam darsha poornamaasayoh ishtih, pitruunaam darsha eva ishtih, manushyaanaam nitya bhukti cha, tat tat saadhana havirnishpattih soorya saadhyaa iti dina paksha aadi truptih, * Tasmaat ahah ahah manushyaah ityaadi shruteh | Arkah prayacchati iti punah keertanaat grahaanta krutam vrushti aadi phalam api tat tat taaraa graha anugraahaka rashmi dvaaraa arka eva prayacchati iti uktam syaat | Yathaa kourme * Harikeshah tu yah prokto rashmih nakshatra poshakah | Vishvakarmaa tathaa rashmih budham pushnaati sarvadaa | Vishvavyachaa soorya rashmih sitam pushnaati nityashah | Samyadvasuh iti khyaat yah sa pushnaati lohitaam | Bruhaspatim sa pushnaati rashmih arvaavasuh prabhoh | Shanaishcharam sa pushnaati saptamah tu svaraahvayah | iti |*

In which time he does *trupti* of *devaas*, *pitrus*, *manushyaas* is told here. In the *Shukla paksha*, the moon is fed by the Sun. And in *Krushna paksha*, they consume that. One month means one *Amaavaasyaa* to the next *Amaavaasyaa*. For *devaas*, the *ishti* is done on *Amaavaasya* and *Pournami*. *Pitrus* are worshipped only during *Amaavaasya*. Humans are being fed all the time. The *havis* required for all these *tarpanaas*, *yajnya yaagaadikaas*, *darsha poornamaasa*, *pitru tarpana*, are all due to the Sun. Sun causes rains. Sun only gives, is told again. In various other planets also, there are rains happening; these are also because of the Sun only. All other planets, in order to do *anugraha* for them, to grace them, the various rays of the Sun are told to be responsible for all that. It is told in *Koorma Puraana*, there is one ray, *rashmi* called *Harikeshah*, which feeds the *nakshatraas*, the stars. There is another ray called *Vishvakarma*, which feeds *Budha*. *Vishvavyacha* is one which feeds *Shukra*. There is one called *Samyadvasu* which feeds the *lohita graha*, *Mangala*. *Bruhaspati*, Jupiter is fed by *Arvaavasuh*. There is another called *Svaraahvayah* which feeds Saturn.

In *Shruti* also, these names are told. Various rays of the Sun are feeding various other planets.

This concludes Chapter 11 of *Amsa* 2.

| | Iti Sri Vishnu Puraane Dviteeye Amshe Ekaadasho Adhyaayah | |

| | Iti Sri Vishnu Puraana Vyaakhyaane Sri Vishnu Chitteeye Dviteeye Amshe Ekaadasho Adhyaayah | |

|| *Atha Dvaadasho Adhyaayah* || *Moon, Samaanaadhikaranya, Asti-Naasti Shabdaas*

Now, the Chapter 12. Now, *Sri Paraasharar* is going to talk about the chariots of the moon and other planets.

Sri Vishnu Puraana, Amsha 2, Chapter 12, Shloka 1:

Sri Paraasharah -

Rathah tri chakrah somasya kundaabhaah tasya vaajinah |

Vaama dakshinato yuktaah dasa tena charati asou ||

Sri Paraasharar - The Moon's chariot has got three wheels, the horses are shining like (or have the fragrance of) the jasmine flowers, they are tied on the left and right sides, and there are ten horses.

Sri Vishnu Puraana, Amsha 2, Chapter 12, Shloka 2:

Veethi aashrayaani rukshaani dhruvaadhaarena veginaa |

Haasa vruddhi kramah tasya rashmeenaam savituh yathaa ||

The *nakshatraas* are all supported by *Naaga veethi* and this is supported by *Dhruva*. Riding the chariot which has *Dhruva* as the *aadhaara*, support, he traverses along with the *nakshatraas* located along the *Naaga veethi*. Just like Sun's rays, even the Moon's rays increase and decrease during the rising time and setting time.

Sri Vishnu Puraana, Amsha 2, Chapter 12, Shloka 3:

Arkasya eva hi tasya ashvaah sakruth yuktaa vahanti te |

Kalpam ekam muni shreshtha vaari garbha samudbhavaah ||

The horses of the Moon are born of waters, and just like the horses of the Sun, they are tied only once to the chariot and they carry on the chariot till the end of the *kalpa*. For the entire duration of the *kalpa*, they carry the chariot of the Moon.

Sri Engal Aalwaan's Commentary:

*Arkasya eva iti | Vaari garbha samudbhavaah jala mayaah, * Vaari garbha samudbhooto rathah sa-ashvah sa-saarathih iti aaditya puraane |*

They are born of water, so they are *jala maya*. This is told in *Aaditya Puraana*.

Sri Vishnu Puraana, Amsha 2, Chapter 12, Shloka 4:

Ksheenam peetam suraih somam aapyaayayati deeptimaan |

Maitreya eka kalam santam rashminaa ekena bhaaskarah ||

During *Shukla Paksha*, whatever the Sun feeds, all the *devaas* are eating away one *kalaa* at a time, and it is nectar for them. This way, the Moon which has lost all its brightness, in *Krushna Paksha*, is left with only one *kalaa*. Through one particular ray, the Sun feeds it again, and pleases the Moon.

Sri Engal Aalwaan's Commentary:

*Ksheenam iti | Ksheenam alpeebhoota shukla kalam | Tat uktam * Devaih sapeeyamaanasya shuklaa vardhanti vai kalaah | Somasya krushna pakshaadou bhaaskara abhimukhasya tu | Praksheeyante apare bhaage peeyamaanaah kalaakramaat | ityaadi | Aapyaayaayati shukla kalaavardhayati * Sushumnaa aapyaayamaanasya shukle vardhanti vai kalaakalaam iti |*

The brightness of the moon reduced is *ksheenam*. In the *Shukla paksha*, the Sun is nurturing and feeding the Moon. In the *Krushna paksha*, this reduces because they are being drunk by the *devaas*. Through the *Sushumnaa* ray, the Sun feeds and makes the Moon brighter and brighter, one *kalaa* every single day.

Sri Vishnu Puraana, Amsha 2, Chapter 12, Shloka 5:

Kramena yena peeto asou devaih tena nishaakaram | Aapyaayaayati anudinam bhaaskaro vaari taskarah ||

Bhaaskara, who steals the waters, feeds the Moon every single day. The brightness of the Moon decreases every day being eaten away by the *devaas*.

Sri Engal Aalwaan's Commentary:

Kramena iti | Yena kramena iti | Krushna pakshe yat thitou bimbasya yat bhaage yaavaan hraasah shukle tat bhaage taavati eva vrudhithi | Taskarah alakshitam hartaa |

In the *Krushna paksha*, whichever part is reducing, in the same order, the Sun keeps on feeding him in the *Shukla paksha*, one *kalaa* at a time. *Taskara* is told as someone who steals, where we don't even know. Like this, the Sun is stealing the waters.

Sri Vishnu Puraana, Amsha 2, Chapter 12, Shloka 6:

Sambhrutam cha ardhamaasena tat somastham sudhaamrutam | Pibanti devaa maitreya sudhaahaaraa yato amaraah ||

Devaas are told to be *amaraas*, and have partaken the nectar, ambrosia, *Amruta*. This *Amruta* is consumed from the Moon, it is said; that *Amruta*, which is accumulated in the Moon during the *Shukla paksha*. Because, for the *devaas*, that *Amruta* only is the food.

Sri Engal Aalwaan's Commentary:

Subhrutam iti | Sudhaamrutam sushtu dheeyate peeyate iti sudhaa, saa eva amrutam |

Whatever is consumed by the *devaas*, that is *Amruta*.

Sri Vishnu Puraana, Amsha 2, Chapter 12, Shloka 7:

Trayastrimshat sahasraani trayastrimshat shataani cha | Trayastrimshat tathaa devaah pibanti kshanadaakaram ||

Thirty three thousand, thirty three hundred, and thirty three (which is 36,333) *devaas* consume the nectar from the Moon.

Sri Vishnu Puraana, Amsha 2, Chapter 12, Shloka 8:

Kalaadvayaavashishtah tu pravrushtah sooryamandalam |

Amaakhya rashmou vasati amaavaasyaa tatah smrutaa | |

Paraasharar is telling why it is called as Amaavaasyaa, it means living in Amaa. He would be left with two kalaas, parts, at the end of the *Krushna Paksha*, he enters into the *Soorya Mandala*, and lives in one *rashmi* called *Amaa*. This is why it is called as Amaavaasyaa.

Sri Engal Aalwaan's Commentary:

Kalaadvayaavashishtah iti | Pravishta iti | Tat rashmi abhibhavaat pravishta iva |

Sri Vishnu Puraana, Amsha 2, Chapter 12, Shloka 9:

Apsu tasmin ahoraatre poorvam vishati chandramaah |

Tato veerutsu vasati prayaati arkam tatah kramaat | |

During that day, he first stays in waters. After that, he lives in plants, herbs, twiners; after that, he goes towards the Sun.

Sri Vishnu Puraana, Amsha 2, Chapter 12, Shloka 10:

Chinatti veerudho yah tu veerut samsthe nishaakare |

Patram vaa paatayati ekam brahma hatyaam sa vindati | |

During that *Amaavaasyaa* time, when the Moon is staying in the plants, if someone cuts off a plant or a tree, or even plucks one leaf, during that time, he gets *Brahma hatyaa dosha*, it is told.

Therefore, it is said that during *Amaavaasyaa*, one should not pluck plants, or even *Tulasi*.

Sri Vishnu Puraana, Amsha 2, Chapter 12, Shloka 11:

Somam pancha dashe bhaage kinchit shishte kalaatmake |

Aparaahne pitru ganaah jaghanyam paryupaasate | |

On the 15th day, when he is left with only two *kalaas*, on the second half of the day, the *pitru ganaas* worship him, are satisfied by him.

Sri Engal Aalwaan's Commentary:

Somam iti | Kaalaatmake pancha dashe amshe kinchit shishte darsha aparaahne, jaghanyam paschaat dvikalam somam pitruganaah pari upaasate |

For the 15th part, some part is left in the second half of the *Amaavaasyaa*, when he was left with only two *kalaas*, the *pitrus* partake it.

Sri Vishnu Puraana, Amsha 2, Chapter 12, Shloka 12:

Pibanti dvi kalaakaaram shishtaa tasya kalaa tu yaa |

Sudhaamrutamayee punyaa taam indoh pitaro mune | |

When two *kalaas* are there in the Moon, they consume only one *kalaa* from that. It is made of nectar, it is told, and is very sacred. The *pitrus* consume that one *kalaa*.

Sri Engal Aalwaan's Commentary:

Pibanti iti | Kinchit shishtaa yaa panchadashee kalaa taam kalaam pitarah

pibanti na shodasheem iti arthah |

Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 13:

Nissrutam tat amaavaasyaam gabhastibhyah sudhaamrutaam |

Maasam truptim avaapyaagryaam pitarah santi nirvrutaah |

Soumyaa barhishadah cha eva agnishvaattah cha te tridhaa | |

There are three types of *pitrus*, *Soumyaas*, *Barhishadaas*, *Agnishvaattaas*, who consume that nectar on the *Amaavaasya* day. Whatever was fed from the Sun's rays to the Moon, all the *Amruta*, the *pitrus* get satisfied and are very happy, and get *trupti*.

Sri Engal Aalwaan's Commentary:

Nissrutam iti | Aaditya rashmi dvaaraa nissrutam tat sudhaamrutam peetvaa iti sheshah |

Through the *Sushumnaa rashmi* of *Aaditya*, that *Amruta* which is placed in the Moon, the three kinds of *pitrus* consume, and are satisfied with that.

Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 14:

Evam devaan site pakshe krushna pakshe tathaa pitruun |

Veerudhah cha amrutamayaih sheetaih ap paramaanubhih | |

This way, the Sun satisfies the *devaas* in the *Shukla paksha*, at the end of the *Krushna paksha*, *pitrus* are satisfied; that which is cool and pleasant and made of the water molecules, which are like *Amruta*, the plants are fed by the Sun only.

Sri Engal Aalwaan's Commentary:

*Kim cha, * Tasmaat aapooryamaana pakshe yajanta iti shruteh, * Aparapakshe pitruunaam iti smruteh cha shukla krushnayoh devaan pitruun cha yaaga dvaarena aapyaayayati iti aaha evam iti |*

Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 15:

Veerudhoshadhinishpattyaa manushya pashu keetakaan |

Aapyaayayati sheeta amshuh praakaashya aahlaadanena cha | |

The plants, trees, *oshadhis*, *twiners*, *manushyaas*, *pashus*, *keetaas*; this way, the Moon also with his brightness, and is very pleasant, the Moon also feeds them, keeps them happy.

Sri Engal Aalwaan's Commentary:

Veerut iti | Prakaashasya bhaavah praakaashyam, praakaashyam aahlaadanam cha iti dvandva ekavat bhaavah | Prakaasha aahlaadanena cha iti paathah |

Now, continuing further, the various other planets, chariots, horses, are going to be described.

We just concluded *Amsa 2, Chapter 12*, where we studied about the Moon, how the Sun gives *trupti* to everyone on the earth, through the plants, through the rains caused by the Sun. Through his rays, the *amrutamaya chandra*, the Moon, where

each *kalaa* is consumed by the *devaas* as *amruta*, and by the *pitrus* on the *Amaavaasya* day. In this way, the Sun is responsible for satisfying all of them, the *devaas*, *pitrus*, and the *manushyaas*. We saw the Moon's description, about how every planet has a ratha, chariot - this is going to be told now.

The *devaas* consume *amruta* from the Moon only. During *Amaavaasya*, the *pitrus* consume. Through his *prakaasha*, as well as bringing joy to everyone, the Moon brings happiness to all the plants also, the humans, insects, etc. The Moon brings joy because of his pleasantness in the nights.

The other planets, and their description is given next.

[Sri Vishnu Puraana, Amsha 2, Chapter 12, Shloka 16:](#)

[Vaayu agni dravya sambhooto rathah chandrasutasya cha |](#)

[Pishangaih turagaih yuktah so ashtaabhih vaayuvegibhih ||](#)

Chandra's son is Budha, Mercury, and his chariot is made of Vaayu and Agni. The horses are of reddish brown colour, eight horses, which have the speed of Vaayu.

[Sri Vishnu Puraana, Amsha 2, Chapter 12, Shloka 17:](#)

[Savaroothah sa anukarsho yukto bhoo sambhavaih hayaih |](#)

[Sopaasangapataakah tu shukrasya api ratho mahaan ||](#)

Shukra's chariot is huge, tied with eight horses again, born of earth, along with the chair which protects the chariot (varootha), which covers and protects whoever is inside the chariot, with the pole below the chariot (anukarsha), the part where all the weapons are kept, and the ratha dhvaja. These are in Shukra's huge chariot.

[Sri Engal Aalwaan's Commentary:](#)

[Savaroothah iti | * Varootho ratha guptih yaa tirodhatte rathasthitam |](#)

[Rathasya adhah sthitam kaashtham anukarsho nigadyate | Upasango rathopasthah, iti |](#)

[Sri Vishnu Puraana, Amsha 2, Chapter 12, Shloka 18:](#)

[Ashtabhih kaanchanah shreemaan bhoumasya api ratho mahaan |](#)

[Padmaraaga arunaih ashvaih samyukto vanhi sambhavaih ||](#)

Shukra's chariot is of golden hue. Angaaraka, Bhoomaa's golden chariot, also has eight horses, red like the ruby, and are born of fire.

[Sri Vishnu Puraana, Amsha 2, Chapter 12, Shloka 19:](#)

[Ashtaabhih paanduraih yukto vaajibhih kaanchano rathah |](#)

[Tasminstishthati varsham vai raashou raashou bruhaspatih ||](#)

Bruhaspati also has a gold chariot, with eight horses, of pale white colour. In each raashi, riding on this chariot, every year, he passes through this raashi.

Sri Engal Aalwaan's Commentary:

Ashtaabhih iti | Raashou varsham tishthati iti tat tat graha raashi chaara upalakshanam |

Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 20:

*Aakaasha sambhavaih ashvaih shabalih syandanam yutam |
Samaaruhya shanaih yaati mandagaamee shanaishcharah | |*

Shani or Saturn, has a chariot with eight horses, born of Aakaasha. They are spotted, and he travels in that slowly; he is one who moves slowly.

Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 21:

*Svarbhaanoh turagaah hi ashtou bhrungaabhaa dhoosaram ratham |
Sakrut yuktaah tu maitreya vahanti aviratam sadaa | |*

Raahu, his chariot also has eight horses, they have the hue of the bees, and the chariot is dusty white in colour. Once the horses are tied to the chariot, they carry the chariot without any break till the end of the kalpa.

Sri Engal Aalwaan's Commentary:

Svarbhaanoh iti | Stoka paanduh tu dhoosarah | Aviratam avicchedam | Sadaa - yaavat kalpam |

Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 22:

*Aadityaat nissruto raahuh somam gacchati parvasu |
Aadityameti somaat cha punah soureshu parvasu | |*

Raahu emanates from the Soorya, and approaches the Moon during Chandra parva, pournami. Again, moving away from the Moon, he approaches the Sun during Soorya Parva, Amaavaasya.

Sri Engal Aalwaan's Commentary:

*Aadityaat iti | Arkendvoh upari truteeya dyu sthaane charannapi raahuh
chandrasya arkasya vaa grahana kaale adho gatvaa bhoo cchaayaatmakam tamomayam bimbam gruheetvaa tena tou (raahuh) meghavat cchaadayan tat kaala eva drushyatvameti | Yathaa kourmaadishu * Svarbhaanostu gruhasthaanam
truteeyam yat tamomayam | Tulyah tayo astu svarbhaanuh bhootvaa adhastaat prasarpati | ityaadi |*

Raahu keeps moving between Moon and Sun alternately, during the Paksha kaalaas. He moves in the third place, full of darkness above the Sun. During grahana kaala, he moved down, and covers the Sun like a cloud, and has a dark shade. Above the Sun, in the third place in the Aakaasha; during the eclipse time, he comes down, covers like a shade on the earth. During that time only he is seen. This is also told in the Koorma Puraana.

Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 23:

*Tathaa ketu rathasya ashvaa api ashtou vaata ramhasah |
Palaala dhooma varnaabhaa laakshaarasa nibhaarunaah | |*

In the same way, Ketu's chariot also has eight horses, moving at the speed of Vaayu. It has the hue of smoke, seen when the stars are burnt. The colour is reddish like wax.

Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 24:

*Ete mayaa grahaanam vai tava aakhyaataa rathaa nava |
Sarve dhruve mahaabhaaga prabaddhaa vaayu rashmibhih | |*

All the nine planets - the nine chariots, I have told you now; Paraasharar tells Maitreyar. All of them are tied to Dhruva, through the reins made of Vaayu.

Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 25:

*Graharksha taaraadhisnyaani dhruve baddhaani asheshatah |
Bhramati uchita chaarena maitreya anila rashmibhih | |*

All the grahaas, nakshatraas, vimaanaas, all are tied through the aerial cords, made of Vaayu, to Dhruva. They are moving at their own specific speeds, held by the aerial cords.

Sri Engal Aalwaan's Commentary:

*Graheti | Dhishnyaani vimaanaani | Uchita chaarena * Souro angiraah cha
shukrascha jnyeyaa manda prachaarinah | Soorya somou budhah cha eva
sheeghraghaah * ityaadi koorma ukta sva sva gatyaa saha prayangmukham
bhramanti |*

Some of them are moving slowly - Shani, Angiras and Shukra. Sun, Moon, Budha are moving at a higher speed. It is told in the Koorma Puraana that they are rotating at their own specific speeds.

Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 26:

*Yaavantyaah cha eva taaraah taa taavanto vaata rashmayah |
Sarve dhruve nibaddhaah te bhramanto bhraamayanti tam | |*

As many stars are there, so many aerial cords are there, they are all tied to Dhruva. When they are all rotating around Dhruva, they also make Dhruva also to rotate.

An example is given here.

Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 27:

*Tailapeedaa yathaa chakram bhramanto bhraamayanti vai |
Tathaa bhramanti jyoteemshi vaata viddhaani sarvashah | |*

It is like the bullocks tied to a wheel for extraction of oil. When they rotate, the spindle also rotates, the wheel also rotates. This is how Dhruva is also made to rotate.

Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 28:

*Alaata chakravat yaanti vaata chakreritaani tu |
Yasmaat jyoteemshi vahati pravahah tena sa smrutah | |*

A stick having fire at one end, when rotating very fast, we see a circle of fire there. This is like that. In the same way, the stars are all seen. Because the air carries all these luminary bodies, which are rotating, it is called as *pravaha*.

Now, *Paraasharar* is going to tell about the *Shimshumaara*.

Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 29:

*Shimshumaarah tu yah proktah sa dhruvo yatra tishthati |
Sannivesham cha tasya api shrunushva munisattama | |*

Earlier, it was told about the *Shimshumaara chakra*, like the aquatic animal, the porpoise. The tail part of it is where *Dhruva* is located. At the heart of *Shimshumaara*, *Sriman Naaraayana* is located. How they are all arranged is going to be told, O *Maitreyar*, do listen to me.

Sri Engal Aalwaan's Commentary:

*Shimshumaara iti | Yah proktah * Taaraamayam bhagavatatah iti atra, * Tasya pucche dhruvah sthitah iti lakshanasya uktam, tasya sannivesham shrunu |*

Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 30:

*Yat ahnaa kurute paapam tam drushtvaa nishi muchyate |
Yaavatyah cha eva taaraah taah shimshumaara aashritaa divi |
Taavanti eva tu varshaani jeevanti abhyadhikaani cha | |*

Whatever sins are committed during the day, in the night, if we look at the *Shimshumaara chakra*, we get rid of all those sins. As many stars are supported in the *Shimshumaara chakra* in the sky, the person who sees everyday the *Shimshumaara chakra*, he lives for as many years as there are the number of stars in that, and even more.

Sri Engal Aalwaan's Commentary:

Yat ahnaa iti | Yat ahneti nitya drashtavyataa uktih |

One has to see the *Shimshumaara chakra* everyday, is being told.

Now, it is told by giving analogy of the various parts of the human body.

Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 31:

*Uttaanapaadah tasya adho vijnyeyo hi uttaro hanuh |
Yajnyo adharah cha vijnyeyo dharmo moordhaanam aashritah | |*

Dhruva is located in the upper jaw. *Yajnya* is located in the lower jaw position. *Dharma* is located in the forehead portion.

Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 32:

*Hrudi naaraayanah cha aaste ashvinou poorva paadayoh |
Varunah cha aryamaa cha eva paschime tasya sakthini | |*

In the heart location, *Naaraayana* is present. In the front feet, *Ashvini devataas* are present. *Varuna* and *Aryamaa* are in the back part of the thigh.

[Sri Engal Aalwaan's Commentary:](#)

Hrudi iti | Sakthinee ooroo |

[Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 33:](#)

Shishnah samvatsarah tasya mitra upaanam samaashritah ||

Samvatsara is located in the regenerative part, and *Mitra* is located at the back, rectal part.

[Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 34:](#)

Pucche agnih cha mahendrah cha kaashyapo atha tatho dhruvah |

Taarakaa shimshumaarasya na astameti chatushtayam ||

In the tail part, *Agni*, *Mahendra*, *Kaashyapa* and *Dhruva* are located. These four stars will never set.

[Sri Engal Aalwaan's Commentary:](#)

Puccha iti | Agni aadi devataa roopam taaraa chatushkam pucchastham

dhruvavat nityam drushyate, na tu shimshumaara gaatra antargata

arkshavadastameti dhruvasahayaayitvaat |

These four stars, *Agni*, *Mahendra*, *Kaashyapa*, *Dhruva*, can be seen everyday. The other part of the *Shimshumaara chakra*, whatever stars are there, they are not seen everyday.

[Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 35:](#)

Iti esha sannivesho yah pruthivyaa jyotishaam tathaa |

Dveepaanaam udadheenaam cha parvataanaam cha keertitah ||

Thus, I have told you all the arrangements and disposition of the earth, stars, islands, oceans, mountains.

[Sri Engal Aalwaan's Commentary:](#)

Ityesha iti | Uktasya bhuvanakoshasya anuktaam bhagavat aatmakatvam

vaktum anuvaadah ityesha iti |

This is said in order to say whatever has not been told so far. That everything is *Bhagavat aatmaka*, which is the actual *tattva*.

[Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 36:](#)

Varshaanaam cha nadeenaam cha ye cha teshu vasanti vai |

Teshaam svaroopam aakhyaatam sankshepah shrooyataam punah ||

And also the various lands, demarcated by the *Varshaadris*, the various rivers, whose who live there, everything I have told you. Now, a very important explanation is going to start by *Paraasharar*. Again, listen to that briefly, I am going

to tell you what was not told earlier.

Sri Engal Aalwaan's Commentary:

Varshaanaam cha iti | Atha chit achit mishre jagati chit amshah sva samvedya svaroopam bhedo jnyana ekaakaarah avinaashitvena asti shabda vaachyah, achit amshah tu chit amsha karma nimitta parinaama bhedo vinaashee iti naasti shabda vaachyah | Ubhayam api parabrahma bhoota vaasudeva shareeratayaa tadaatmakam iti etat roopam sankshepena uchyate iti aaha - sankshepah shrooyataam iti |

What is that *Paraasharar* is intending to convey here? In this world, which is mixed with sentient and non-sentient, one who knows himself without any *jnyaana* or *pramaana*, having *jnyaana* only as the *svaroopa*, his essential nature is of consciousness, and he is indestructible, and that is why he is called as *Asti*; and the non-sentient part of the world, and it attains many forms due to the modifications it undergoes, because of the *karmaas* of the sentients, in order to give them the experience of the fruits of the *karmaas*, (*deha*, *insriyaas*, *vishayaas*, are all given), which are all modifications of *prakruti* only, it undergoes destruction (there is no *svaroopa naasha*, but there is *svaroopa parinaama*), it is called by the word *Naasti*. Both these are *shareera* for *Vaasudeva*, who is *Parabrahma*; both these have *Parabrahma*, *Vaasudeva* as their *aatma*. This is going to be told briefly.

Svasmai bhaasamaanastvam is told.

This world has two parts - sentient and non-sentient.

Shareera is because of the three relationships - *Yasya chetanasya yat dravyam, sarvaatmanaa svaarthe niyantum dhaarayitum cha yat shakyam* that *sheshataika svaroopam cha tat tasya shareeram, itarah shareeri*. This is the *lakshana* told by *Sri Bhaashyakaarar* in *Sri Bhaashya* and *Vedaarthasangraha*. *Shareera* is a *dravya*, under the control of the *shareeri*, that which is controlled, supported and meant for the purpose of the *shareeri*. One who controls, supports and is the Master, is the *shareeri*. This is the relationship. Everything is having Him as the self, this way, everything is His *shareera*. He is *aatma* for everything.

This is an extremely important *shloka*, where the principle which is to be understood for all the remaining *shlokaas* is explained. What we have to understand first is explained. The next ten *shlokaas* are commented by *Bhaashyakaarar* in *Sri Bhaashya*. The commentary which we see here in *Sri Engal Aalwaan's vyaakhyaana*, is exactly same as what is found in *Sri Bhaashya*, 99 percent same.

Sri Vishnu Puraana, Amsha 2, Chapter 12, Shloka 37:

Yat ambu vaishnavah kaayah tato vipra vasundharaa |

Padmaakaaraa samudbhootaa parvata abdhi aadi samyutaa ||

Water, is *shareera* of Vishnu, and because of water only, earth in the form of lotus, is

born. It has the mountains, oceans, etc.

This is told in the *Shrutis*, for creation, *Aatmanah aakaashah sambhootah, aakaashaat vaayuh, vaayoragnih, angeraapah, apbhyah pruthivee, pruthivyaa oshadhayah*. From waters, *pruthivi* is created, and it has got plants, rivers, etc. Water itself is the *shareera* of *Vishnu*. Earth which has come from water is also in the same way.

Saamaanaadhikaranya is a very important concept in *Vedaanta*. *Bhinna pravrutti nimittaanaam shabdaanaam ekasmin arthe vruttih saamaanaadhikaranyam*. This is told by the grammarian *KaiyaTa*. We agree with this definition and *Bhaashyakaarar* explains everything according to this. *Saamaanaadhikaranya* means words which are in the same *vibhakti*, indicate different *visheshana*, which denote different aspects of the same qualified object. A single object can be qualified by multiple attributes, which are not opposed to each other. *Visheshanaanaam vyaavartakatvaat*, is a commonly understood thing. Attributes actually eliminate others. If we say "He is a tall boy", it is understood that "He is not a short boy". The attribute Tall eliminates Short. If something is white, it eliminates black, red, blue, etc. Attributes are always of the nature of eliminating others. Other views, *pakshaas* say that multiple *visheshanaas*, attributes, cannot qualify the same object because they are all of the nature of elimination; so they have to qualify different objects is what they say, in *Satyam jnyaanam anantam brahma*; so they give a secondary meaning for all those words. But *Bhaashyakaarar* says that if they are not opposed to each other, there is nothing wrong in multiple attributes qualifying the same object. This is the meaning of *Saamaanaadhikaranya*. *Adhikarana* is the *visheshya*, and the *padaas* are all *visheshanaas*. Different *visheshanaas* which are not contradicting each other can qualify the same *visheshya*. *Ekasmin arthe vruttih*. They all qualify the same *artha*, object. Because everything is *shareera* of *Vishnu*, words which denote the *shareera*, can also denote the *shareeri*. *Shareera vaachaka shabda* also denotes the *shareeri*. This is why *saamaanaadhikaranya* is possible.

Even for humans, when we say *Devadatta, Yajnyadatta*, it is not just the body outside which we are addressing, but also the *jeevaatman* who is inside, who is *visheshya*. *Jeevaatman* who is qualified by the body is addressed as *Devadatta*. But, it is a *manushya shareera*, so *Devadatta* as a man addresses the *manushya jaati*, but also denotes the *shareeri* who is qualified by the *shareera*. This is why *Devadatta* can be used for either the *chetana* or the body. When we say *Devadattah sama parimaanah yuvaa*, they are all different attributes not contradicting each other; one tells about his age, one tells about his being handsome, one tells about his colour. These are all different aspects qualifying the same object. This is how any word can be told in coordination with *Vishnu* because everything is His *shareera* only. This is what *Sri Paraasharar* is telling; first he tells about everything is His *shareera*, then he tells in coordination that everything is *Vishnu* only.

How can we say *saamaanaadhikaranya* with *Vishnu* for everything? This is because of the *shareera shareeri bhaava*. This is the most important thing we have to understand.

First, *Paraasharar* made it clear that everything is *shareera* to *Vishnu*. And then, because of the *shareera aatma bhaava*, everything can be said to be in coordination with *Vishnu* in *Saamaanaadhikaranya*.

Sri Engal Aalwaan's Commentary:

*Yat iti | Tatra yat ambu iti anena shlokena ambunah vishnoh kaayatvena tat parinaama bhootam brahmaandam api tasya kaayah, tasya cha vishnuh aatmaa iti, sakala shruti gata taadaatmya upadesha upabrahmana roopasya **
Jyoteemshi ityaadinaa vakshyamaanasya saamaanaadhikaranasya shareera aatma bhaava eva nibandhanam iti aaha | Tatah ambunah |

In the next *shlokaas* we see *Jyoteemshi Vishnuh*, everything is told in coordination with *Vishnu*. All the world are *Vishnu* only, all the forests are *Vishnu* only, all the mountains and directions are *Vishnu*, stars are *Vishnu*, rivers and oceans are *Vishnu*, everything is told as *Vishnu*. All are told in coordination, how is this to be understood? This is called *saamaanaadhikaranya*. By telling that water is *shareera* of *Vishnu*, that which is created is an effect of water, the *brahmaanda*, *vasundharaa*, *padmaakaaraa*, the lotus shaped *Brahmaanda*, which contains mountains, oceans, etc. is also an effect of that only, as it also is *shareera* of *Vishnu*.

Because waters are *Vishnu's shareera*, the effect of that, the modifications of water, *Brahmaanda* is also *Vishnu's shareera*. *Vishnu* is *aatmaa* for that also, this is told in all the *shrutis*, and also here. *Vishnu Puraana* is *upabrahmana*, *vishadeekarana*, *Shruti vaakyaas* are explained in detail here. *Taadaatmya* is unity, that everything is one only - *Sarvam khalvidam brahma*, that everything is *Brahman*. This *upadesha* is explained here in detail. The *taadaatmya* which is told in the *Shrutis*, these *shlokaas* are *upabrahmana* for that. These are the explanation for how we have to understand that. The *saamaanaadhikaranya*, concomitant coordination which will be told further, is to be understood. How can that happen, means that because of *shareera aatma bhaava*, *saamaanaadhikaranya* is perfectly valid. This explains the *shrutis* which tell the *taadaatmya*.

Paraasharar gives a few examples, and after that concludes with a generic statement - '*yadasti yat naasti cha*'.

Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 38:

Jyoteemshi vishnuh bhuvanaani vishnuh vanaani vishnuh girayo dishascha |
Nadyah samudraah cha sa eva sarvam yat asti yat naasti cha vipravarya ||

All the luminary bodies are *Vishnu* only, the worlds are all *Vishnu*, forests are all *Vishnu*, the mountains, directions, rivers, oceans, everything is *Vishnu* only. Whatever is denoted by *asti shabda*, whatever is denoted by *naasti shabda*, all are Him only.

There is nothing other than *asti* or *naasti*, everything is either *chetana* or *achetana*. There are only three realities, *chit*, *achit* and *Eeshvara*. Apart from *Eeshvara*, there are only two other realities - *chit* and *achit*.

He first tells about all things we see around, various luminary bodies, stars, the worlds, forests, mountains, directions, rivers, oceans. *Paraasharar* says that they are all *Vishnu* only, *shareera* of *Vishnu*. This is told in coordination, *Saamaanaadhikaranya*. After mentioning a few things, anything that can be denoted as *asti shabda vaachya*, and anything which is *naasti shabda vaachya*, everything is *Vishnu* only. What are these *asti* and *naasti*, and why are they called so, is explained in the next few *shlokaas*.

Sri Engal Aalwaan's Commentary:

Tat etat taadaatmyam saamaanaadhikaranyena vyapadishati jyoteemshi iti | Atra asti aatmakam naasti aatmakam cha jagat antargatam vastu vishnoh kaayatayaa vishnu aatmakam iti uktam |

The *taadaatmya*, unity, is explained by the words *jyoteemshi*, etc. *Shareera vaachi shabdaas* are going up to *shareeri*, *shareeri paryanta*. Because of *shareera shareeri bhaava*, this *saamaanaadhikaranya* is to be understood. Whatever is in this world, denoted by *asti* and *naasti*; *asti* is told as *asti* because it is eternal, does not undergo change in its essential nature. All three realities are *nitya* only. Even *prakruti* is *nitya* in its *avyakta avasthaa*. But, *prakruti* is *satata parinaami*, keeps on undergoing change all the time. This is why it is called as *naasti*. When we have a pot, for example, when the pot is broken, it is destroyed, it becomes *kapaala*, and when that gets broken, it becomes powder. When each *avasthaa* goes to another *avasthaa*, it is *naasti*, *naasti*, *naasti*, it attains newer and newer states. Whereas *chetana* is always *jnyaana eka aakaara*, therefore it is said to be *asti shabda vaachya*, *svaroopo parinaama* is not there, change happens only in *svabhaava*.

Sri Vishnu Puraana, Amsha 2, Chapter 12, Shloka 39:

Jnyaana svaroopo bhagavaan yato asou ashesha moortih na tu vastu bhootah | Tato hi shailaabdhi dhara aadi bhedaan jaaneehi vijnyaana vijhrumbitaani | | Bhagavaan is jnyaana svaroopo, because He is only present in all forms. What we see as *deva*, *manushya*, *shaila*, etc. are not that. Know all these things as only the expressions of the *jnyaana*, due to the karma, with the *anusandhaana* that happens. It is not the nature of *aatman*, which is called by the *asti shabda*.

Here, the *srushti prakarana* which was also told earlier, is that during *pralaya*, the entire world consisting of the sentients and non-sentients, *chetana* and *achetana*, the entire thing is merged into *Bhagavaan*, united into *Bhagavaan* as one, as though there are no two entities. This is told in the *Shrutis*. During *Srushti*, what *Paramaatman* does is that those which are there during *pralaya* (in very subtle form, without any name and form differentiation), *Paramaatman* does *sankalpa*, and by mere willing, brings all these into their gross state, *sthoola avasthaa*, where the name and form differentiation is seen. *Sookshma chit achit vishishta Paramaatman* becomes *sthoola chit achit vishishta Paramaatman*. In both the causal state and state of effect, these are all *visheshana* to Him; they are all like His attributes. They are all inseparably associated with Him.

Why is it so? He is the supporter of everything, He is controller of everything, and He is also the Inner Self. Nothing can exist without Him. They are always associated with Him, whether in the subtle or gross state, this entire world consisting of sentients and non sentients is inseparably associated with *Paramaatman*. But, they are existing as *shareera* of *Paramaatman*. *Paramaatman's svaroop*a and *svabhaava* are told in thousands of places in the *Shrutis*, that *Paramaatman's svaroop*a is *Satyam*, *Jnyaanam*, *Anantam*; that He is all pervading, omniscient, omnipotent, immutable. His *svabhaava* is such that He is storehouse of all auspicious qualities, without any blemish, it is told as *nirgunah*, *niranjanah*, *apahata paapmaa*, *vijarah*, *vimrutyuh*, *vishokah*, *vijighatsah*, *apipaasah*, *satya kaamah*, *satya sankalpah*. He is without any defect in any state, at any time, and is storehouse of all auspicious qualities.

Whereas *chetana* and *achetana* have got certain defects. *Achetana* undergoes change all the time in its essential nature itself, so, it is said to be *naasti shabda vaachya*. Whatever was a lump of mud becomes a pot; when the pot is broken, we say that the pot is gone, and that it is only the pieces, *kapaala*; from that it becomes powder. So, *achetana* is all the time changing. *Achetanaa paraartha cha nityaa satata vikriyaa*. *Trigunaa karmanaamshe prakrute roopam uchyate* | *Prakruti* which is *achetana*, undergoing change all the time, in its very essential nature itself. But it is told that it is also *nitya*. How is this possible? If it is changing all the time, how can it be said to be *nitya*, eternal? That is always remaining in one particular state, of *moola prakruti*, *avyakta*, *pradhaana*. It is existing in this state all the time, *nitya*, eternal. This undergoes changes and modifies into *mahat*, *ahamkaara*, *pancha bhootaas* and the *bhoutika padaarthaas* we see here. All the time, it is the *shareera* of *Paramaatman*. Changes happen in the *shareera*, the *svaroop*a *parinaama* of *prakruti* which is happening does not affect *Paramaatman*, as it is happening in His *shareera*, and does not affect His nature in any way.

In the same way, *jeevaatmans* undergo contraction and expansion in their *dharma bhoota jnyaana*, attributive knowledge. They are *avikaari* in *svaroop*a, the essential nature does not undergo any change any time. That is also *apahata paapma*, *vijarah*,

vimrutyuh, vishokah, vijighatsah, apipaasah, satya kaamah, satya sankalpah. In essential nature, he is without any defect, pure. Whereas in his attributive nature, he has contraction and expansion because of the dharma. What is this contraction and expansion; contraction means that he forgets the true reality of his nature. He forgets that he is *sheshabhoota* to *Paramaatman*, he forgets that he is pure in reality. He thinks that he is the body he has taken due to the *karma* to experience these fruits. He takes on bodies of *deva, manushya*, etc. and he thinks that he himself is *deva*. Whereas he is not. He suffers in agonies, sorrows, has happiness, etc. whereas in reality, these are all not connected to his essential nature. This is what happens to *jeevaatman*. He is always in the same way, without any change, He is eternally present like that. There is no change in his essential nature, this is why he is called as *nitya*. This is *asti shabda vaachya*. But, here also, *jeevaatmans* are having *Paramaatman* as the inner controller. They are also his *shareera*. There is change in the attributive nature of the *jeevaatman*, who is *shareera* of *Paramaatman*. This does not affect *Paramaatman* in any way.

In His essential and attributive nature, *Paramaatman* is untouched by any of these changes.

This is what is explained in these *shlokaas* as *asti* and *naasti*. What we see in this world - rivers, mountains, oceans - all of them have *Paramaatman* as the *aatman* or inner self. Words which denote the body also denote the inner self. In our case, we have a body, and there is an individual self inside. The name given the body addresses the individual self also; it is not merely the body. In the same way, the same name also addresses the *Paramaatman* who is Inner Self. So, everything can be said to be *Paramaatman* only. This is told here as *jnyaana svaroopah bhagavaan yatah. Bhagavaan is jnyaana svaroopah.*

Ashesha moortih asou - all these forms are Him only. Mountain is also *Bhagavaan* only. He is *jnyaana svaroopah*. He Himself is not the mountain; mountain is His *shareera, prakruti* which has modified into the form of mountain, which is *shareera* to *Paramaatman*, inseparably associated with *Paramaatman*, He being the Inner Self is always there. He can also be said to be the mountain in that way. He Himself is not the mountain, but is *antaryaami* of the mountain. Because it is inseparably associated with Him all the time, He can also be called as mountain.

It is only the outer expression of *Paramaatman's* Self that all these - *shaila, abdhi, dharaa* - the multifarious, multitude of things we see here, they are all modifications in the body of the *Paramaatman*. This is said as *vijnyaana vijhrumbhitaani*.

Sri Engal Aalwaan's Commentary:

Idam astyaatmakam, idam naastyaatmakam, (iti atra) asya cha naastyaatmakatve hetuh ayam iti aaha - jnyaana svaroopah iti | Ayam arthah -

*ashesha kshetrajnya aatmanaa avasthitasya bhagavato jnyaanam eva
svaabhaavikam roopam na deva manushyaadi vastu roopam | Yata evam ata eva
achit roopa deva manushya shaila abdhi dharaa aadayah tat vijnyaana
vijhrumbhitaah tasya jnyaana eka aakaarasya sato devaadi aakaarena sva
aatma vaividhya anusandhaana moolaah, deva aadi aakaara anusandhana moola
karma (moolaah) kalpitaah iti arthah | Yatah cha achit vastu kshetrajnya karma
anuguna parinaama aaspadam tatah tat naasti shabda abhidheyam, itarat asti
shabda abhidheyam iti arthaat uktam bhavati |*

This is going to be explained, what is *astyaatmaka*, and what is *naastyaatmaka*. *Kshetrajnyaas* are *jeevaatmans* with *deha*. Cf Chapter 13 of *Bhagavad Geetha*. *Bhagavaan* is only present as all the *kshetrajnyaas*. The nature of *Bhagavaan* is actually *jnyaana roopa*; though He is present in all these forms, He is present as *shareeri*, and the changes happen only in the *shareera*. *Shareeri* is eternal, *eka roopa*, and there is no change in *Bhagavaan's svaroopaa*, *svabhaava*. What we see as *deva*, *manushya*, etc., are not the nature of *Bhagavaan*. He is only present as everything. His *svaabhaavika roopa* is *jnyaana* only, it is not *deva* and *manushya*. Because it is so, that which is seen in *achit roopa* (non sentient form) as *deva*, *manushya*, *shaila* (mountains), *dharaa* (earth), they are all the expressions of the *aatman* due to wrong understanding, what we see outward; inside the *vijnyaana* is *eka roopa*, unchanged. The *chetanaas* also think that 'I am only *deva*', 'I am only *manushya*', etc., they think that everything is Him, the *jnyaana eka aakaara* is *svaabhaavika roopa*, these are all just the understanding. Because of the *karma*, the *chetana* thinks that he only is *manushya*, but he is not *manushya*, he is *jnyaana svaroopaa* inside; he does not understand this because of the *karma*. The *achit vastu*, non-sentient is always getting modified, undergoes change in the *svaroopaa* itself, according to the *karmaas* of the *kshetrajnyaas*, that is why it is called by the word *naasti*. The other *jnyaana svaroopaa* is told as *asti shabda*.

What is said as *asti-aatmaka* and *naasti-aatmaka* - *asti* is that which exists all the time, and *naasti* is that which is not there or destroyed - and what is the reason why they are told like that? This is told in this *shloka*.

Bhagavaan is only present as all the *kshetrajnya*. *Kshetrajnyas* are embodied souls, *jeevaatman* having the body. *Kshetra* is the body, and *kshetrajnya* is *jeevaatman*. *Paramaatman* is present as Inner Self. He is only present as all. The *kshetra* is not the natural form of *Paramaatman*, as that is undergoing change all the time, and *Bhagavaan* does not undergo change like that. Because of that, these things - mountain, ocean - all are the outer expression of His *vijnyaana*, His *jnyaana* only told as His *sankalpa*. Because of His *sankalpa*, He said - *Bahusyaam prajaayeya*; and everything became gross like this. This is said to be *vijnyaana vijhrumbitaani*.

He did *sankalpa*, that Let Me become many; and He became many. Because of this

reason, He is seen in all these forms. He brought this subtle state to the gross state like this. Why should He do like this? He creates all these into the gross state, He wants to give the *jeevaatmans* the experiences of the fruits of their *karma*. In order to do that, He Himself expresses in all these forms, so that *jeevaatmans* can get into all these, and can experience the results of their *karma*. And that they can also do the *anusthaana* of *upaaya*, means to emancipation, and get rid of *samsaara*. He gives them an opportunity to experience the fruits of the actions they have done, *karmaas*; and based on the *karmaas* of each individual, different experiences are there; those experiences happen in various kinds of bodies, and all these bodies are created because of that. This is told as *kalpita*, *kalpanaa* means *srushti*; this is also told in one *Brahma Sutra*, *Kalpanopadeshaat cha*. *Kalpanaa* is *sooryaa chandramasou dhaataa yathaa poorvam akalpayat*. *Kalpanam srushtih* is explained by *Bhaashyakaarar*.

Generally, when we translate the word *kalpita*, we say "imagined". He did *sankalpa*; they are all true. Nothing is false in our *siddhaanta*; everything is true; it is not an illusion. Why is it true? It is to give a place for experience of the *karmaas*, fruits of the *karmaas*, for the *jeevaatman*. *Paramaatman* Himself has to support everything, He is supporting all the time; He brings about this change in the *shareera*, and then He makes *jeevaatmans* get into the various bodies, makes them experience the results of the karma, creation is done because of that. But, by His nature, He Himself is not the mountain, He is unaffected by any of the defects of the *shareera*, *chetana* or *achetana*. He remains in the same form all the time.

The *achit vastu*, which is non-sentient, is getting modified according to the *karmaas* of the *kshetrajnya*. So, it is told as the *naasti shabda*. It does not remain the same all the time, keeps on changing. When a person dies, that person is gone, he is *naasti*. Whereas he enters another body. The body merges into the five elements, *pancha bhootaas*. And a new body is created, and is given to the *jeevaatman*. *Achetana* is all the time undergoing change, and does not remain in the same state always. Because of this, it is said to be *naasti shabda vaachya*.

Jeevaatmans are called by *asti shabda*, because the same *jeevaatman* enters into another body. There is only contraction in his *dharma bhoota jnyaana*, but he remains constant without any change.

[Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 40:](#)

[Yadaa tu shuddham nijaroopi sarvam karmakshaye jnyaanam apaasta dosham | Tadaa hi sankalpataroh phalaani bhavanti no vastushu vastu bhedaah | |](#)

When all the *karmaas* end, he gets rid of all the *doshaas*, defects, because of which his *dharma bhoota jnyaana* has contracted; therefore he thinks that he himself is *deva*, *manushya*, *krimi*, *keeta*. When the *karma kshaya* happens, all the *dosha* goes.

All the fruits in the tree of *sankalpa*, when they end, this kind of experience will not exist any more, is the meaning of this *shloka*.

When he is in the body of *deva*, *manushya*, etc., he will act according to that, again accumulate *karma*, and fruits, good or bad, and in order to experience, he will get another body.

Sri Engal Aalwaan's Commentary:

Tat etat eva vivrunoti yadaa tu shuddham iti | Yadaa etat jnyaana ekaakaaram aatmavastu devaadi aakaarena sva aatmani vaividhya anusandhaana moola sarva karma kshayaat nirdosham parishuddham nija roopi bhavati, tadaa devaadi aakaarena ekeekrutya aatma kalpanaa moola karma phala bhootah tat bhoga arthaa vastushu vastu bheda na bhavanti - ye devaadishu vastushu aatmatayaa abhimateshu bhogya bhootaa deva manushya shaila abdhi dharaa aadi vastu bhedaah te moola bhoota karmasu vinashteshu na bhavanti iti, achit vastunah kadaachitka avasthaa vishesha yogitayaa naasti shabda abhidheyatvam itarasya sarvadaa nija siddha jnyaana ekaroopatvena asti shabda abhidheyatvam iti arthah |

When he is real *jnyaana eka aakaara*, *shuddha*. The most important attribute of *aatman* is that he is *jnyaana eka aakaara*. That is why he is addressed at many places as *jnyaana* itself, because it is the *saara bhoota guna* of *jeevaatman*. His *nija roopa* is that only, but because of *karma*, it is covered because of the *avidyaa*. When he gets rid of that, which is the cause of the *anusandhaana* that 'I am different', when all the defects are completely gone, he becomes pure and his original state, the various objects of experience which are here, that will not be there anymore with the *karma* completely gone. In order to experience the *karma* only, all these are there, we think that 'We are eating food', in the real state, all these things are not there, when he attains his real state without any *karma*. Because of the *karma*, he thinks of himself as *deva*, *manushya*, etc., he thinks of them to be enjoyable, this is addressed by the word *naasti*. *Chetana* is in its original state, which is *jnyaanaika roopa*, *shuddha*, denoted by the *asti shabda*.

We are studying *Amsa* 2, Chapter 12, where *Paraasharar* is teaching very important aspects. After having taught about the *bhuvanaas*, the various worlds, *Paraasharar* is teaching a very important concept that everything is controlled by *Paramaatman*, *Sri Mahaavishnu*, and that He is *antaryaami* of everything. He is existing as everything. All these aspects, *Paraasharar* is teaching here.

Jeevaatman is also *jnyaana eka aakaara*. *Jeevaatman* who is also *jnyaana eka aakaara*, being pure and untainted even in the bound state in his essential nature, but his attributive nature only changes. When he is in a body of a *deva*, he identifies himself with the *deva*, he thinks he himself is the body. But, he is not *deva*, he is actually a *jnyaana svarooopa*. He forgets this because of the contraction in attributive

knowledge. He identifies himself with all these *achetana padaarthaas*. Whereas he is *chetana*, *jnyaana avaroopi*, he forgets that. This happens because of the *karma* that he has accumulated. He has to experience the results of that *karma*. When he surrenders unto the Lord, does *bhakti yoga*, gets rid of that *karma*, all these defects vanish. At that time, he is without any defect, and goes into his natural state, *nija roopi*. Identifying himself with the *deva* and other forms, he thinks of himself in those forms - these forms are a result of the *karmaas* of the *jeevaatmans*, and also the enjoyable things which are there - the sense objects, *bhoga arthaah*. When his *karmaas* all end, then he will not experience these forms and sense objects any more, he will never think of himself as *deva*, *manushya*, etc. All these things we see in this world, as most enjoyable, it will not be like that, because he will be in his true original state where his *dharma bhoota jnyaana* will be in proper original state. He will never be subjected to these limited experiences which happen here. When he was in a body like *deva* and others, when he thought of himself as the body, the objects of experience and enjoyment, which are nothing but *deva*, *manushya*, *shaila*, *abdhi*, *dharaa*, the various objects we see here, when the *karmaas* are destroyed, these kinds of experiences will not be there any more. The *achit vastu*, which is insentient, matter, is always taking some state or the other, undergoing change, is called by the *naasti shabda*. *Jeevaatmans* are all the time in their essential nature, *jnyaana eka roopa*, and because of that, they are called by the *asti shabda*.

[Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 41:](#)

*Vastu asti kim kutrachit aadi madhya paryanta heenam (cha sadaa eka)
satataika roopam |*

*Yat cha anyathaatvam dvija yaati bhooyo na tat tathaa tatra huto hi tattvam
||*

The first line of this *shloka* is telling about *jeevaatman*, and the second line is telling about *achetana*.

[Sri Engal Aalwaan's Commentary:](#)

*Prati kshanam anyathaa bhootatayaa kaadaachitka avasthaa yoginah chit
vastunah naasti shabda abhidheyatvam eva iti aaha - vaastu asti iti | Asti
shabda abhidheyo hi aadi madhya paryanta heenah satata eka roopah
padaarthah, tasya kadaachit api naasti buddhi anarhatvaat | Achit vastu kinchit
kvachit api tathaa bhootam na drushtacharam | Tatah kim iti atra aaha - yat
cha anyathaatvam iti | Yat vastu prati kshanam anyathaatvam yaati tat
uttarottara avasthaa praaptyaa poorva poorva avasthaam jahaati iti tasya
poorva avasthasya uttara avasthaayaam na prati sandhaanam asti, atah
sarvadaa tasya naasti shabda abhidheyatvam eva |*

The *achetana* which is all the time undergoing change in its essential nature itself, is always said to be by the *naasti shabda* only. It is called *naasti* as it never exists in the same state, keeps on modifying from one state to another state. We have ice, when heated it becomes water, then it becomes steam, water is gone. This is told

as *naasti*. It always exists in some other state, there is no complete destruction in its essential nature, because in some state, it is eternal. That which is called as *asti*, *jeevaatman*, do not have a beginning or middle or end, as they exist in the same state all the time. The essential nature of *jeevaatman* is identical for ever, all the time, it is always *eka roopa padaartha*; it is never told as *naasti*. Whereas the inert matter is never seen like that, not in the same state all the time. Because of this, what happens? That which is attaining different states all the time, which is undergoing changes, is it told at any time as *asti*? No. it is never told like that, it is always told as *naasti* only.

Have you seen any matter, material which can be told as not having beginning or middle or end? No, we can never see like that because they are always created, destroyed, they go to different states, they keep on changing. We can never say that they are existing forever in one state, with respect to the *achetanaas*, non-sentient matter.

[Sri Vishnu Puraana, Amsha 2, Chapter 12, Shloka 42:](#)

*Mahee ghatatvam ghatatah kapaalikaa kapaalikaa choorna rajah tato anuh |
Janaih sva karmastimita aatma nishchayaih aalakshyate broohi kim atra vastu
||*

Mud which becomes a pot, pot when broken becomes *kapaala*, *kapaalikaa* when broken becomes powder, that becomes very subtle dust, then it becomes *anu* or atomic. It changes state like this. *Kapaala* is not called as *ghata*; *ghata* gets destroyed. *Kapaala* gets destroyed, and then it becomes *choorna*. *Choorna* is destroyed and becomes *rajas*. *Rajas* gets destroyed and goes into *anu* state. People who have lost the knowledge of their real self, because of their own *karmaas* done - how can they say that it is *asti shabda*? They will not say like that.

[Sri Engal Aalwaan's Commentary:](#)

*Tathaa hi upalabhyata iti aaha - mahee ghatatvam iti | Choornam sookshmam,
rajah sookshmataram, anuh sookshmatamah, sva karmanaa dev amanushyaadi
bhaavena stimita aatma nishchayaih sva bhogya bhootam achit vastu prati
kshanam anyathaa bhootam aalakshyate anubhooyate | Evam sati kimapi achit
vastu asti shabdam arham aadi madhya paryanta heenam satata eka roopam
aalakshitam asti kim ? Na hi asti iti abhipraayah |*

The *naasti shabda*, is what we see in this world. Each one is more subtle than the previous state. Because of their *karma*, they are identifying themselves as *deva*, *manushya*; so the nature of understanding their own self is obstructed. When they are finding all this matter as enjoyable, objects of enjoyment, they also see that the *achit vastu* is changing all the time; even though they do not have an understanding of the nature of the self; even such people do not see it as *asti shabda vaachya*. Even with people who have got limited knowledge of their self, they also see that *achetana* is changing all the time; so it can never be told by the *asti shabda*.

There is no *achetana padaartha* which is changing all the time.

Sri Vishnu Puraana, Amsha 2, Chapter 12, Shloka 43:

*Tasmaat na vijnyaanam rute asti kinchit kvachit kadaachit dvija vastu jaatam |
Vijnyaanam ekam nija karma bheda vibhinna chittaih bahudhaa abhyupetam ||*

Leaving out the *vijnyaana*, there is nothing which is *asti shabda vaachya*. *Aatma vastu* is only thought of or identified with all these, but in reality it is not because of the nature of *aatman*, but because of the nature of *achit*, with which it is associated, due to the *karma*.

Sri Engal Aalwaan's Commentary:

*Yasmaat evam tasmaat jnyaana svaroopaa aatma vyatiriktam achit vastu
kadaachit kvachit kevala asti shabda vaachyam na bhavati iti aaha tasmaat na
vijnyaanam iti | Aatmaa to sarvadaa jnyaana eka aakaaratayaa devaadi bheda
pratyaneeka svaroopo api devaadi shareera pravesha hetu bhoota sva kruta
vividha karma moola devaadi bheda bhinna aatma buddhibhih tena tena roopena
bahudhaa anusamhita iti, tat bheda anusandhaanam na aatma svaroopaa
prayuktam iti aaha vijnyaanam ekam iti |*

Excepting the *aatma vastu*, which is *jnyaana eka aakaara*, there is nothing which is *asti shabda vaachya*. Leaving out the *jnyaana svaroopaa aatma*, any *achetana*, material we see around here, at any point of time, and for whatever reason cannot be called by the *asti shabda*. Though he is of a nature very different from *deva* and others, the cause of taking on a body like *deva*, *manushya*, etc., are the various *karmaas* done himself; and the identifying with the body of *deva* and others, also happens due to the *karma* only. Always he is associated and going with those forms only, it is not because of the *aatma*, but because of the *achetana* which is *naasti shabda vaachya*.

Paraasharar is telling that no *achetana*, for whatever reason, cannot be called as *asti shabda*. *Jeevaatman* only is the thing which can be called as *asti shabda*. Even though *jeevaatman* is taking the form and identifying himself, it is due to the association with *prakruti* and not because of nature of *aatman*. It is not because of the nature of *aatman* because it is unchanging all the time, and all the time *jnyaana eka aakaara*.

Sri Vishnu Puraana, Amsha 2, Chapter 12, Shloka 44:

Jnyaanam vishuddham vimalam (cha nityam) vishokam ashesha lobhaadi nirasta sangam |

Ekam sadaikam paramah pareshah sa vaasudevo na yato anyat asti ||

Aatma svaroopaa is *jnyaana eka aakaara*, is *vishuddha*, *karma rahita*. It is not associated with all these, *shoka*, *moha*, *lobha*, grief, desire, greed, and all these experiences we see here.

Sri Engal Aalwaan's Commentary:

Aatma svaroopam tu vishuddham karma rahitam, tata eva vimalam mala roopa prakruti sparsha rahitam, tata cha tat prayukta shoka moha lobhaadi ashesha heya guna asangi, ekam upachaya apachaya anarhataa ekam, tata eva sadaa eka roopam; tat cha vaasudeva shareeram iti tadaatmakam, atadaatmakasya kasyachit api abhaavaat iti aaha jnyaanam vishuddham iti |

Aatma does not have all these *karmaas* which we do here or see here. Because of association with *achetana prakruti*, we are thinking that we are doing all these, but in reality that is not true. *Aatma svaroopam* is always very pure, *karma rahita*. Even in the bound state, *jeevaatma svaroopam* is untainted by the *prakruti* because it remains pure *jnyaana svaroopam* only even in the *baddha dashaa*. Only in the *dharma bhoota jnyaana*, attributive nature only, there is change. *Aatma svaroopam* is only one, does not undergo increase or decrease. It is always *eka roopa*. *Jeevaatma* is also *Vaasudeva* means that *jeevaatman* is *Vaasudeva's shareera*, having *Vaasudeva* as his *aatma*, or Inner Self. He is *Vaasudeva* because there is nothing other than Him, means that he is *shareera* of *Vaasudeva*, having *Paramaatman Vaasudeva* as his *aatma*; there is nothing which does not have *Vaasudeva* as his *aatma*. *Abrahmaatmaka vastu* does not exist. All the *padaarthaas* are *Brahmaatmaka* only.

Sri Vishnu Puraana, Amsha 2, Chapter 12, Shloka 45:

Sadbhaava evam bhavato mayaa ukto jnyaanam yathaa satyam asatyam anyat | Etat tu yat samvyavahaara bhootam tatra api choktam bhuvanaashritam te ||

Sadbhaava is only told to you by me. That everything is *Vaasudevaatmaka*, everything is *Brahmaatmaka*. There is nothing which does not have *Vaasudeva* as the *aatman*. Everything is His *shareera*, being inseparably associated with Him, supported by Him, controlled by Him. The *chetana amsha*, *jnyaana* does not undergo changes in its nature. The *achetana* is undergoing change every moment.

Sri Engal Aalwaan's Commentary:

Chit amshah sadaa eka roopatayaa sarvadaa asti shabda vaachyah | Achit amshah tu kshana parinaamitvena sarvadaa naasha garbhamiti sarvadaa naasti shabda abhidheyah | Evam roopam chit achit aatmakam jagat vaasudeva shareeram tadaatmakam iti jagat yaathaatmyam samyak uktam iti aaha - sadbhaava evam iti | "Esho bhavatah" iti paathe aarshatvaat supo lopaabhaavah | Atra satyam asatyam iti yat asti yat naasti iti prakraantasya upasamhaarah | Etat jnyaana ekaakaaratayaa samam, ashabda gochara svaroopam bhedom eva achit mishram, bhuvanaashritam - deva manushya aadi roopena samyak vyavahaara arha bhedom yat vartate tatra hetuh karma eva iti uktam it iaaha - etat tu yat iti |

In this embodied soul, there is a *chetana amsha*, and *achetana amsha*.

Chetanaamsha is always *eka roopa* in its essential nature. He always exists. When someone dies, *aatman* is always existing, and takes on a different body. When body dies, it disintegrates, and various elements merge into their causes.

Whereas *jeevaatman* remains in the same state, constant in his essential nature. *Achit amsha* is changing every moment, is called *naasti shabda*. This kind of world having *chetanaas* and *achetanaas*, is the *shareera* of *Vaasudeva*, supported by Him, controlled by Him, and He is master of all. Always it is having *Vaasudeva* as the self. That is the reality of this world, which I have explained you in detail. I have explained you in detail, very clearly, that this is the *yaathaatmya* of the *jagat*, reality, real nature of this world, which has *chetana* and *achetana*, everything having *Vaasudeva* as the *aatman*. Everything is the *shareera* for *Vaasudeva*.

Yat asti, yat naasti, whatever was told in the beginning, is being concluded here with the words *satya* and *asatya*. *Asatya* does not mean it is false or illusion, but that it is *naasti shabda vaachya*. Because the *upadesha* here is started with the world being *Vaasudevaatmaka*, by telling as *asti, naasti*. Whatever is started in the *upakrama*, beginning, is concluded here in the *upasamhaara* with the words *satya* and *asatya*. The *aatma-aatma saamya*, which is told in *Geetha* also, that all the *aatmans* are similar because all are *jnyaana eka aakaara*. Every *aatma* in every body is *jnyaana eka aakaara*. They are multiple individuals but are all *jnyaana eka aakaaraas*. There is no identity, but it is similarity. There are innumerable number of *jeevaatmans*, but all are *jnyaanaikaakaaraas*. *Ashabda* is *prakruti*, which is *achetana*, as told in the *Brahma Sutras*. The entire thing present in this world is mixture of *chetana* and *achetana*. In the *vyavahaara*, when we do our daily activities, as *deva, manushya* - *karma* only is the cause for all this.

[Sri Vishnu Puraana, Amsha 2, Chapter 12, Shloka 46:](#)

*Yajnyah pashuh vahnih ashesha rutvik somah suraah svargamayah cha kaamah |
Ityaadi karmaashrita maarga drushtam bhooraadi bhogaah cha phalaani teshaam
||*

[Sri Engal Aalwaan's Commentary:](#)

*Tat eva vivrunoti - yajnyah pashuh iti | Karma aashrita maarga drushtam
yajnya pancha aadi roopam karma eva aashrito maargah, tatra drushtam deva
manushyaadi roopam teshaam karmanaam bhooh aadi bhogaah cha phalaani |*
That only is again explained here. We have to understand as *karma aashrita maarga*, and *drushtam* (what is seen there) - there are two. The path of the *karmaas* - *Vedaas* tell about *yaagaas*, *yajnyaas*, etc. about *Jyotishtoma yaaga*, *Ashvamedha Yaaga*, *Vaajapeya*, etc. - all of them consist of a *yajnya*, a *pashu* (bali), *vahni* or *agni*, *ritviks* (*hotru, udgaataa, adhvaryu*, etc.), *soma rasa*, *devataas* associated with that who are worshipped through the *yajnyaas*, *svarga aadi phalaas*; these are all the *karmaas* there, the *karma maarga*. For those who are following the *karma maarga*, there we see the *deva, manushya*, these kind of forms. We see that we are worshipping a *devataa*, only a *yajamaana* is performing the *yajnya*, these worlds where there are enjoyments - they are the fruits of that *karma*.

After telling about *asti* and *naasti shabda*, it tells about those following the *karma maarga*. In this *karma maarga*, all of these are involved - *yajnya*, *pashu*, *ritwiks*, *manushyaas*, *devataas* being worshipped; and that enjoyments in the worlds are the fruits, like *bhooloka*, *bhuvarloka*, etc.

Sri Vishnu Puraana, Amsa 2, Chapter 12, Shloka 47:

Yat cha etat bhuvanagatam mayaa tavoktam sarvatra vrajati hi tatra karmavashyah |

Jnyatvaa evam (tat) dhruvam achalam sadaa ekaroopam tat kuryaat vishati hi yena vaasudevam | |

Paraasharar gives an ultimate message, *upadesha* here. A *karmavashya*, who is performing only the *karma maarga*, offering *havis* through various *yaagaas*, and enjoying the fruits of *svarga* and other things found in this world, and all the worlds explained to you, *bhoo*, *bhuva*, *suva*, *maha*, *jana*, *tapa*, *satya* (in the previous chapters), and all the *aavaranaas* beyond that, *ahamkaara*, *mahat*, up to *avyakta* - the *jeevaatmans* are always traversing here, because of experiencing the fruits of *karma*. They cannot escape from this *samsaara*. They undergo this cycle of births and deaths. One has to follow that path through which he will attain *Vaasudeva*, and will attain eternal bliss, *eka roopa*, which does not change, to escape from this cycle of births and deaths. He then enjoys communion with the Lord.

Sri Engal Aalwaan's Commentary:

Jagat yaathaatymya jnyaana prayojanam moksha upaaye yatanam iti aaha - yat cha etat iti | Jnyaatvaa etat iti | Karma phalasya asthiratvam jnyaatvaa dhruvam iti aahadi vaasudeva visheshanam, tat - upaasanaadi |

Why should one know about the various worlds, *lokaas*, *svargaas*, *narakaas*, the *aavaranaas*, which *Paraasharar* explained in such detail? One should know that whoever is here, in all these worlds - they are all ending some time or the other. If one starts associating with these, and identifying with these only, he will keep on coming into the cycle of births and deaths only. Having known all these, one should put effort to escape from *samsaara*. This is the purpose of all of this. One has to put effort to liberate from this *samsaara*. Knowing that the fruits of *karma* are all *asthira*, impermanent. *Vaasudeva* who is *sadaa achala*, *sadaa ekaroopa*, *dhruva* - whatever is to be performed in order to attain, gain communion with *Vaasudeva*, then he will attain that. He will go and attain *Paramaatman*. *Upaasanaa*, *prapatti*, etc.

Having told about the 14 worlds, in such great detail, having told that everything is *Vaasudevaatmaka*, having told the *chetana amsha* is only *nitya* here, the *asti shabda vaachya*, that the essential nature of *aatman* is untainted, that *achetana* is all the time undergoing changes, that they are all created by *Paramaatman* in order to experience the fruits of the *karma* that the *chetanaas* have done, that the *chetanaas* get into that and identify themselves, that even those not having a proper knowledge see that *achetana* is all the time changing, realizing that

the *karmaas* are giving fruits which are impermanent, short lived and meagre; one has to put effort towards the means required in order to attain unity with *Paramaatman*, who is eternal and ultimate bliss. This is the purpose of teaching all that.

This concludes Chapter 12. Next, he is going to talk about *Bharata* who actually did this, the means to attain *Vaasudeva*.

|| *Iti Sri Vishnu Puraane Dviteeye Amshe Dvaadasho Adhyaayah* ||

|| *Iti Sri Vishnu Puraana Vyaakhyaane Sri Vishnu Chitteeye Dviteeye Amshe Dvaadasho Adhyaayah* ||

|| Atha Trayodasho Adhyaayah ||

Jadabharata Upaakhyaana

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 1:

Maitreyah -

Bhagavan samyak aakhyaatam yat prushto asi mayaa akhilam |

Bhoo samudra aadi saritaam samsthaanam graha samsthitih ||

Maitreyar asks Paraasharar - O Bhagavan, you have told me completely everything that I wanted to know, whatever I requested you. About the earth, oceans, mountains, their positions, the planetary positions, etc.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 2:

Vishnu aadhaaram yathaa cha etat trai lokyam samavasthitam |

Paramaarthah tu me prokto yathaa jnyaanam pradhaanatah ||

You also told me how this entire world consisting of sentient and non-sentient, is having Sri Vishnu as its inner self, Vishnu being the Inner Controller of everything, how everything is existing like that, being His shareera, He is aatma for everything. In that, most prominently, you have told me what is Paramaarthah, that is, the jeevaatman, their jnyaana svaroopaa, that is eka roopa. How jeevaatman is also Paramaarthah, that they never change, also you told me prominently.

Sri Engal Aalwaan's Commentary:

Vishnu aadhaaram iti | Chit achit aatmakam jagat yathaa vishnu aatmakam tathaa uktam | Yathaa chit amsho nija siddha jnyaana ekaakaaratvena avinaashitvaat paramaarthah tathaa praadhaanyena uktah |

You told me the important thing that the jeevaatman, the chit amsha, the sentient part, because of the nature of consciousness, which is their natural state. They are eternal and never change, they never get destroyed. Bodies get changing and prakruti gets changing all the time. Jeevaatmans are always unchanged, avikaari in their essential nature. You told me that also. That the jeevaatmans do not change in their essential nature is the most important aspect to know.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 3:

Yat tu etat bhagavaan aaha bharatasya maheepateh |

Shrotum icchaami charitam tat maam aakhyaatum arhasi ||

You also told me about Bharata who was king; you had told that you will tell me his story. I would like to know his story. Please do tell me the story of Bharata.

Sri Engal Aalwaan's Commentary:

***Atha bhagavat praapti upaayasya jnyaana yogasya tat antaraaya parihaarayoh
cha udaaharana bhootam bhārata charitam praak prastutam vistarena shrotum
maitreyah prucchati - yat tu iti |***

What is the *sangati* of *Bharata's* story coming immediately after telling that everything is *Vishnu-aatmaka*, and about this *bhuvana kosha*, that *Jyoteemshi vishnuh*, *bhuvanaani vishnuh*, etc., that everything is *Bhagavat aatmaka*. Now, what is the connection, transition to the story of *Bharata*, coming here? This is explained in the Commentary. In the last *shloka* of the previous chapter, it was told that "Having known that this *jeevaatman* takes on different forms and it is not in his real nature like that; because of *karma*, he becomes *deva*, *manushya*, *pashu*, *pakshi*, he is suffering here, thinking that he only is all that; but in reality, he is not so; knowing that, and understanding that, one has to put effort by adopting which means, he will get rid of this *karma*, and he will attain *Vaasudeva*. One has to do whatever is required to get rid of this *samsaara*", this was told in the end. The means to attain *Vaasudeva* was told there. It was told that one has to do that, the means; one has to do the *upaaya anusthaana*. That is not easy, *bhagavat upaasanaa* is difficult, and is full of obstructions, so many obstructions to attaining *Vaasudeva*. To attain that *jnyaana yoga*, the obstructions which are there in the path of attaining *Vaasudeva*, and the way one can get rid of those obstructions - the story of *Bharata*, whichever was mentioned earlier, is a good example for that. In order to listen to that in detail, *Maitreyar* is asking *Sri Paraasharar*.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 4:

***Bharatah sa maheepalah saalagraame avasat kila |
Yoga yuktah samaadhaaya vaasudeve sadaa manah ||***

You had told that *Bharata* was a king, who was living in *Saalagraama kshetra*, he was always focussed, meditating upon *Vaasudeva*, performing that *yoga*, he was living in *Saalagraama kshetra*.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 5:

***Punya desha prabhaavena dhyayatah cha sadaa harim |
Katham tu na abhavan muktih yat abhoot sa dvijah punah ||***

In spite of that, in spite being completely engaged in meditation of *Vaasudeva*, meditating upon Him all the time, because he was staying in such a *punya kshetra*, sacred place, because of the *prabhaava* of that *punya kshetra*, how come he did not attain liberation, and he was born again as a *Brahmin*?

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 6:

***Vipratve cha krutam tena yat bhooyah sumahaatmanaa |
Bharatena munishreshtha tat sarvam vaktum arhasi ||***

When he was born as a *Brahmin*, what all did he again do in order to attain *Vaasudeva*? All that, please do tell me.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 7:

Sri Paraasharah -

Saalagraame mahaabhaago bhagavan nyasta maanasah |

Sa uvaasa chiram kaalam maitreya pruthivee patih ||

Sri Paraasharar - Having focussed his mind on Bhagavaan Vishnu, meditating upon Him, in Saalagraama kshetra, Bharata who was a great person, lived there for a long time.

This Saalagraama kshetra, is in Nepal now.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 8:

Ahimsaadishu ashesheshu guneshu guninaam varah |

Avaapa paramaam kaashthaam manasah cha api samyame ||

All the qualities like Ahimsaa and others, which are all accessory to Yoga, one has to have all these aatma gunaas, asteya, aparigraha, satya, tapas, the qualities told in Yoga shaastraas. One engaged in Ashtaanga Yoga has to cultivate these aatma gunaas. He had all these qualities, and was a very great person. He was a noble person. He attained the ultimate in all these. He had complete control of his mind.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 9:

Yajnyesha achyuta govinda maadhava ananta keshava |

Krushna vishno hrusheeksha vaasudeva namostu te ||

When he was meditating upon Bhagavaan, on the so many divine names of Bhagavaan, he was praying to Him as Yajnyesha (the Lord of all yajnyaas, worshipped by all the yajnyaas, and also the bestower of fruits), Achyuta, Govinda, Maadhava, Ananta, Keshava, Krishna, Vishnu, Hrusheeksha, Vaasudeva. He was praying thus with all the auspicious names of Bhagavaan, he was engaged in Dhyaana.

Sri Engal Aalwaan's Commentary:

Ahimsaadishu iti | Ahimsaadishu guneshu yogaangeshu vakshyamaaneshu |

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 10:

Iti raajaa aaha bharato hareh naamaani kevalam |

Naanyat jagaada maitreya kinchit svapnaantareshu api |

Etat pathan tadartham cha vinaa naanyat achintayat ||

The king Bharata was only uttering the names of Hari, all the time. Even in his dreams, he did not say anything else. He was only doing the japa of Bhagavannaamaas only. Apart from this, he did not think of anything else.

Sri Engal Aalwaan's Commentary:

Iti iti | Svapnaantareshu svapna madhyeshu | Etat - yajnyesha ityaadinaama |

Etat naama tat artham cha tat pravrutti nimittam kevalam achintayat, etat

vinaa na anyat |

Even in his dreams, he used to say *Yajnyesha, Achyuta, Govinda, Ananta, Madhava, Keshava*, etc. The name, *Yajnyesha* and also its meaning, *yajnyaanaam eeshah*, he is the Lord of the *yajnyaas*, and the purpose of that word; this word is telling some of the attributes of *Paramaatman*, that He is the one worshipped by all the *yajnyaas*, He is the one who bestows fruits of all *yajnyaas*, *phala pradaataa*, and also the *aaraadhya*. Like this, for each of the *Bhagavannaamaas*, he was meditating upon with meaning and all attributes denoted by those names. He did not think of anything else, or utter any other word, even during his dream.

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 11:

Samit pushpa kusha aadaanam chakre deva kriyaa krute |

Na anyaanii chakre karmaani nissango yoga taapasah ||

He only performed those *karmaas* for worshipping *Bhagavaan*, like offering *samit*, *pushpa*. He went and collected *darbhaas*, *samit*, *pushpaas*, which are used for all the *karmaas* for worshipping *Bhagavaan*, the *nitya naimittika karmaas*. He was not engaged in any other *karma*. He was detached from everything else, and was always engaged in *yoga*.

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 12:

Jagaama so abhishekaarthaam ekadaa tu mahaanadeem |

Sasnou tatra tadaa chakre snaanasya anantara kriyaah ||

Once he went for taking bath to the river. He took bath there and was performing all the *karmaas* performed after the *snaana*.

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 13:

Atha aajagaama tat teeram jalam paatum pipaasitaa |

Aasan na prasavaa brahman ekaa eva harinee vanaat ||

At that time, a female deer came there, which was very thirsty. It came thereto drink water. This female deer was about to deliver a baby. From the forest, that female deer came there.

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 14:

Tatah samabhavat tatra peeta praaye jale tayaa |

Simhasya naadah sumahaan sarva praani bhayankarah ||

When that female deer had almost drunk the water, there was a great roar of the lion, which all the animals fear.

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 15:

Tatah saa sahasaa traasaat aaplutaa nimnagaa tatam |

Ati ucchaarohanena asyaa nadyaam garbhah papaata sah ||

Immediately, that female deer started to climb back onto the banks, to a higher place. Because of climbing high, the new born fell into the waters.

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 16:](#)

*Tamoohyamaanam vegena veechi maalaa pariplutam |
Jagraaha sa nrupo garbhaat patitam mruga potakam ||*

From that *garbha*, womb, the baby was thrown out and was being carried away by the waters, the waves. King *Bharata* held on to that young baby deer, which was born there.

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 17:](#)

*Garbha prachutyi dukhena proktunga aakramanema cha |
Maitreya so api harinee papaata cha mamaara cha ||*

Because of the pain of giving birth to that baby, and also because of climbing the high banks, the mother deer was very much suffering and fell and died there itself.

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 18:](#)

*Harineem taam vilokya atha vipannaam nrupa taapasah |
Mruga potam samaadaaya nijam aashramam aagatah ||*

This sage *Bharata* saw that female deer, which had died there. He took the newborn baby deer, and brought to the *aashrama*.

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 19:](#)

*Chakaara anudinam cha asou mruga potasya vai nrupah |
Poshanam pushyamaanah cha sa tena vavrudhe mune ||*

He started nurturing and feeding that baby deer everyday and it started growing, being nurtured by *Bharata*.

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 20:](#)

*Chachaara aashrama paryante trunaani gahaneshu sah |
Dooram gatvaa cha shaardoola traasaat abhyaayayou punah ||*

It went as long as the end of the *aashrama*, in search of grass. Whenever it was scared of lions there, when it went far away from the *aashrama*, it used to come back to the *aashrama*.

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 21:](#)

*Praatah gatvaa atidooram cha saayam aayaati atha aashramam |
Punah cha bharatasya abhoot aashramasya utajaajire ||*

In the morning, it will go very far away from the *aashrama*, and in the evening, it used to come back to the *aashrama* again. Again, it used to come to *Bharata's aashrama* only in the evening.

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 22:](#)

*Tasya tasmin mruge doora sameepa parivartini |
Aaseet chetah samaasaktam na yayaa vanyato dvija ||*

Bharata was slowly getting attached to that deer. When it went far away, his mind also used to go far away. His mind would not go anywhere else, but would simply follow that baby deer wherever it went. His mind was always getting attached to that deer.

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 23:](#)

*Vimukta raajya tanayah projjita ashesha baandhavah |
Mamatvam sa chakaara ucchaih tasmin harina vaalake | |*

Having renounced his kingdom, his children, having renounced all his relatives completely, he was so much attached to that deer, that, the *mamataa*, he got deeply attached to that baby deer.

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 24:](#)

*Kim vrukaih bhakshito vyaaghraih kim simhena nipaatih |
Chiraayamaane nishkraante tasya aaseet iti maanasam | |*

Whether it is eaten by wolf, or by tiger, or was it injured by lion; it has gone long ago, and has not yet come, he started thinking like that.

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 25:](#)

*Eshaa vasumate tasya khuraagrakshatakarburaa |
Preeyate mama yaato asou kva mama enaka baalakah | |*

This baby deer used to play on the earth, and used to make pictures with its hoof. He used to feel very happy seeing those drawings, that the earth is looking so good with all these marks from its hooves, he used to say. It has come back again in order to please me. He used to worry about where has it gone, during daytime, if it did not come for a long time.

[Sri Engal Aalwaan's Commentary:](#)

Eshaa iti | Kshata karburaa - kshataih vishama samsthaanaa |

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 26:](#)

*Vishaana agrena mat baahukandooyanaparo hi sah |
Kshemena abhyaagato aranyaat api maam sukhayishyati | |*

With its horns, it will come and scratch my back and arms, which gives me a lot of joy. If he comes safely back from the forest, he will make me very pleased. Like this, he was thinking all the time about this baby deer only.

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 27:](#)

*Ete loona shikhaah tasya dashanaih achirodgataih |
Kushaah kaashaa viraajante vatavah saamagaah iva | |*

He used to look at the *darbhaa* and other grass grown there, *kusha*, *kaasha*, and other grass, and the teeth had just come for that baby deer. With these teeth, it has just cut the top edges of the grasses. Looking at the *darbha* and other grasses with their

tip being cut, and eaten away by the baby deer, he says that they are all looking so beautiful, they look just like the *Brahmin* boys chanting *saama gaana*, with their shaven heads, with so much of *varchas*, *tejas*.

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 28:

Ittham chiragate tasmin sa chakre maanasam munih |

Preeti prasanna vadanah paarshvasthe cha abhavan mruge ||

When the deer was not seen for a long time, he used to think about all these things, whatever he was seeing when the deer was in his *aashrama*. He used to be only thinking about the deer all the time. When the deer came close to him, sitting next to him, he used to be extremely pleased.

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 29:

Samaadhi bhangah tasya aaseet tanmayatvaadrutaatmanah |

Santyatka raaja bhogarddhi svajanasya api bhoopateh ||

That king who had completely renounced the kingdom, the enjoyments, pleasures of the king, his prosperity, his relatives, and was engaged in meditation, his *yoga* was broken and he lost his concentration on *Vaasudeva*. Because he was all the time thinking of the deer only.

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 30:

Chapalam chapale tasmin dooragam dooragaaminee |

Mruga pote abhavat chittam sthairyavat tasya bhoopateh ||

If the deer is wandering here and there, his mind also used to wander here and there. If the deer is far away, his mind also would go far away following it.

That *Bharata* who had a steady firm mind established on *Vaasudeva*, his mind started wandering along with the deer. He lost steadiness of the mind.

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 31:

Kaalena gacchataa so atha kaalam chakre maheepatih |

Piteva sraasam putrena mruga potena veekshitah ||

After some time, he left his mortal body, died. At the time of his death, the baby deer was looking at him with tears, just like a son is looking at his father at the time of death, with tears in the eyes.

Sri Engal Aalwaan's Commentary:

Kaalena iti | Kaalam maranam |

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 32:

Mrugameva tadaa aadraaksheet tyajan praanaan asou api |

Tanmayatvena maitreya na anyat kinchit achintayat ||

At that time of death, he was only looking at that deer and was only thinking about that. He breathed his last only looking at the deer and thinking of it. He was thinking

about it only all the time. He did not think of anything else.

Sri Engal Aalwaan's Commentary:

Mrugameva iti | Tanmayatvena chitta vrutteh tat praachuryenaa | |

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 33:

Tatah cha tat kaala krutaam bhaavanaam praapya taadrusheem |

Jamboo maarge mahaa aranye jaato jaatismaro mrugah | |

Whatever he thought at time of death, he attained that only, and was born as a deer. *Jamboomaarga* is a place on the banks of *Gangaa* river. He was again born there in a great forest, and because of his yoga, he remembered his earlier birth.

Yam yam vaapi smaran bhaavam tyajatyante kalevaram, tam tam eva eti kounteya sadaa tadbhaava bhaavitah | is told in the *Bhagavad-Gita*. Whatever he is thinking at the time of death, he will attain that only.

Sri Engal Aalwaan's Commentary:

Tatah cha iti | Jamboo maarge gangaa teera visheshe |

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 34:

Jaatismaratvaat udvignah samsaarasya dvijottama |

Vihaaya maataram bhooyah saalagraamam upaayayou | |

Again, because of *yoga mahimaa*, that he remembered his previous birth, he was completely detached from *samsaara*. Leaving his mother deer, he again went to *Saalagraama kshetra* only, where he lived in his earlier birth as *Bharata*.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 35:

Shushkaih truhnaih tathaa parnaih sa kurvan aatma poshanam |

Mrugatva hetu bhootasya karmano nishkrutim yayou | |

There, he was only eating all the leaves, and others, dried grass and leaves, and used to live by that. And all the *karmaas* responsible for being born as a deer, those he completely finished; he experienced the fruit of that. The cause of being born as a deer, that karma, he completely exhausted.

Sri Engal Aalwaan's Commentary:

Shushkaih iti | Karmanah karmaatra mruga snehah, tat bhaavanaa cha |

Because of being attached to a deer, and thinking about it, whatever *karmaas* he had accumulated, he exhausted the fruits of those.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 36:

Tatra cha utsrushta deho asou jajnye jaatismaro dvijah |

Sadaachaaravataam shuddhe yoginaam pravare kule | |

Then he left his body of deer, and was again born as a *Brahmin*, who again,

remembered his earlier births. He was born in a *kula*, who had all *sadaachaara*, all the *shishtaas*, in a *kula* of *yogis*.

It is told in *Bhagavad Gita* that even if little yoga is done, it does *traayate mahato bhayaat*.

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 37:

Sarva vijnyaana sampannah sarva shaastraartha tattvavit |

Apashyat sa cha maitreya aatmaanam prakruteh param ||

Because of his earlier birth, the yoga that he had done, he had all the knowledge required, he had mastered all the *shaastraas* along with their meanings, he remembered all of that, along with the *loukika jnyaana* required. He knew the realities taught by all the *shaastraas*. He saw himself as completely different and distinct from the *deha*, *indriya*, from the *prakruti* which is present in the form of body, *indriya*; he was self-realized.

Sri Engal Aalwaan's Commentary:

Sarva iti | Vijnyaanam shilpa aadi jnyaanam, prakruteh param dehaadi roopena sthitaayaah prakruteh vilakshanam, jnyaana ekaakaaram apashyat |

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 38:

Aatmano adhigata jnyaano devaadeeni mahaamune |

Sarva bhootaani abhedena sa dadarsha tadaa aatmanah ||

Having realized his true nature, that it is different from this matter, *prakruti*, and it is only *jnyaana aakaara*. He used to see all beings, *deva* and others, as very similar. In all of them, he used to see the *aatman*, who is *jnyaanaaakaara*. He realized that he is also *jnyaanaaakaara*. He also realized that all these embodied souls have individual self who are all *jnyaanaaakaara*.

Sri Engal Aalwaan's Commentary:

Aatmana iti | Aatmano adhigata jnyaanah adhigata aatma jnyaanah, deva manushyaadi deha sthitaani sarva bhootaani tat tat aakaara vilakshana jnyaana ekaakaaratayaa svaatmanah nirvisheshaani apashyat |

He realized that all the beings, embodied souls, the individual selves in that, are different from those forms which are seen as the body there. That they are all *jnyaana svaroopas*, he saw them as not different from his own nature.

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 39:

Na papaatha guruproktaam kruta upanayanah shrutim |

Na dadarsha cha karmaani shaastraani jagruhe na cha ||

Upanayana was done for him. Whatever *Vedaas* the guru taught, he never used to say that. He did not also do any *karmaas*, at that time.

Sri Engal Aalwaan's Commentary:

*Na iti | Praak eva adhyayana janmasya jnyaanasya nisargaat eva siddheh, vipratve api vedam na papatha ityaadi uktih uktaa | * Aarurukshoh muneh yogam karma kaaranam uchyate, iti vachanaat asya cha yoga aaroodhatvena siddha aatmaa aparokshasya yajnyaadi karma ananushthaanam cha yuktam | Ne etaavataa vaakyaaartha jnyaana maatravatah karma tyaago yuktah * tat praapti hetuh jnyaanam cha karma cha ityaadi vachanaat |*

Whatever *adhyayana* he had done in the earlier *janma*, he naturally remembered everything, he was already endowed with all that knowledge. Though he was a *Brahmin*, he did not recite the *Vedaas*, because he was already endowed with that complete knowledge, because of the previous *janma*. It is said that one who has perfected the yoga, the *karmaas* done earlier will lead him to attain perfection in the yoga. He had attained perfection in the *yoga*, he had perceived the self directly; *aparoksha jnyaana* is *pratyaksha jnyaana* of the *aatman*. Because of that, he was a realized soul, and was always established in the self, in the *aatma jnyaana*; for such a person who is a *yogaaroodha*, it is alright if he does not do *yajnya* and other such *karmaas*. By this it does not mean that one who has simply known the *vaakyaaartha jnyaana*, who just has studied the *Vedaas* and knows the meanings of the *mantraas* without having the *aatma jnyaana* and having not realized the meanings - such a person is not supposed to leave the *karma*. Because, in order to attain perfection in *yoga*, one has to get *jnyaana* and *karma* - both are required. *Karma anushtaana* is also required for *shuddhi* of the mind. When he attains perfection, at that time, he would have realized the self. A person who has only *vaakyaaartha jnyaana* cannot give up *karmaas*.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 40:

Ukto api bahushah kinchit jada vaakyam abhaashata |

Tat api asamskaara gunam graamyaa vaakyaa ukti samshritam | |

Though the *gurus* tried to make him tell many times, he used to tell *jada vaakyas* (he used to mutter something) as though a dullard (who does not understand anything) is telling something. He used to make grammatical mistakes and mix it with very meagre talk.

Sri Engal Aalwaan's Commentary:

Vyakta iti | Jada vaakyam jadasya eva vaakyam, haasaavaham, asamskaaram vyaakarana ananushishtam | Agunam shlesha prasaadaadi guna shoonyam, graamyaa vaakyasya vreedaa jugupsaa maangalya daayinah ukti aashritam |

He used to tell something which will make people laugh at him, without any *vyaakarana*, grammar. He used to have all kinds of grammatical errors. His talk did not have the *lakshana* of the *kaavyaas*; his used to talk something which will make someone ashamed, he used to mix such talk in between.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 41:

*Apadhvastha vapuh so atha malina ambaradhruk dvijah |
Klinna danta antarah sarvaih paribhootah sa naagaraih | |*

His body was full of dirt, he used to wear all dirty clothes, he had never brushed his teeth, his teeth were full of dirt, and all the people around him used to ridicule him; they used to ill-treat and disrespect him.

Sri Engal Aalwaan's Commentary:

*Apadhvastha vapuh iti | Apadvastam pankaaadi rooshitam, klinna dantaantarah
ashodhita dashana madhyah |*

He never brushed his teeth.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 42:

*Sammaananaa paraam haanim yogarddheh kurute yatah |
Janenaavamato yogee yogasiddhim cha vindati |*

This is *hiranyagarbha vachana*. *Hiranyagarbha* has taught the *yoga shastra*. He has told that one who is established in *yoga*, for him, the most dangerous thing is being praised, or somebody honouring him, because it destroys his *yoga*, it obstructs his *yoga*, makes him give up that *yoga*, because of all the honours he receives. A *yogi* who is disrespected, dishonoured by people, he attains *yoga siddhi*, is told.

Sri Engal Aalwaan's Commentary:

*Sammaananaa iti | Sammaananaa ityaadi shloka dvayam hiranya garbha
vachanam | Yogino hi anyaih sammanyatve aham adhiko asmi iti abhimaanika
sukhabhogena eva yoga sukutam charitaartham syaat | Evam avamaanajena
dukkena paapam cha ksheeyate |*

This is told by *Hiranyagarbha*. If a *yogi* is being honoured by others, it gives a feeling that 'I am such a great person, being honoured by everyone'; because of that feeling, whatever *yoga* he has attained will all go away. When he is being dishonoured, disrespected, he feels sad because of that, and all his sins will get destroyed.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 43:

*Tasmaat chareta vai yogi sataam dharmam adooshayan |
Janaa yathaa avamanyeran gaccheyuh naiva sangatim | |*

This is how a *yogi* should be in society. Not hampering the *dharma* of *sajjanaas*, he behave like a *jada*. He has to present himself in such that all people around him will ridicule him, disrespect him and dishonour him. They never come to him, never talk of him, never do any transactions with him; like this he has to behave.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 44:

*Hiranyagarbha vachanam vichintya ittham mahaamatih |
Aatmaanam darshayaamaasa jadenmattakrutim jane | |*

Thinking of the *Hiranyagarbha vachana* like this, he started showing himself, and behaving himself as though he is mad, *jada*, *unmatta*, that he does not know

anything.

Sri Engal Aalwaan's Commentary:

Tasmaat iti | Sataam dharmam adooshayan iti | Yadi asou jadataam anabhivyanjayan karmaani na anutisthet tadaa itaro janah tadvat karmaani ananutishthan pratyavaayaat narake patet | Tasmaat yathaa avamanyeran tathaa jaadyena charet |

A yogi has to behave like a *jada*, like a person who does not know anything, does not understand anything. Not behaving like that, if he does not perform the *karmaas*, then others also will follow him, and they will all go to *narakaa*, not performing *karmaas* properly, and he will also get *paapa* because of that. Whereas if a yogi is behaving like a *jada*, then nobody will follow him; they will say that this is a useless person, and ridicule and dishonour him; and nobody will follow him; so if he does not do *karma*, it is alright for him. He has to behave such that they all disrespect him.

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 45:

*Bhunkte kulmaashavaatyaaadi shaakam vanyam phalam kanaan |
Yat yat aapnoti subahu tadatte kaala samyamam | |*

Whatever he was getting, horse gram, *urad daal*, which were not even cooked properly, some kind of rice which is not normally used, he used to eat those only. Some vegetables and fruits available in the forest, he used to eat them only. Whatever he gets one day, he thought that it is more than enough.

Sri Engal Aalwaan's Commentary:

Bhunkta iti | Kulmaashah eeshatpakvo maashayaavakaadih | Vaatyao maashamayo bhakshyah, kanah syaat kshudra tandulah | Yadyat iti | Kaala samyamam mrutyu nirodhakam deha dhaarakam bhakshyam yat yat aapnoti tat tat alpam api santoshaat subahu manyamaanah atte atti, bhunkta iti yaavat | Aatmane padam aarsham | Tadatyeakaanta samyamee iti cha paathah |

That which is required only for survival, only for living, he used to eat only that. Whatever little is available for living, for keeping his body, he used to eat that thinking that that itself is more than enough.

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 46:

*Pitari uparate so atha bhraatru bhraatruvya baandhavaih |
Kaaritah kshetra karmaadi kadannaahaara poshitah | |*

When his father died, his brothers and nephews started using him for all kinds of work, to plough the lands, etc. Whatever is left over food, they used to give him, and use him for all work in the fields.

Sri Engal Aalwaan's Commentary:

Pitari iti | Bhraatruvyah bhraatrujah |

[Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 47:](#)

[Samaakshaapeenaavayavo jadakaaree cha karmani |](#)

[Sarvalokopakaranam babhoova aahaara vetanah | |](#)

He was fat and well built, he would do blindly anything that was told. Because he used to eat whatever little they gave, he did not expect anything else, whatever leftover they used to give, he used to eat it very happily. They used to use him for all kinds of work.

They used to feed him with all kinds of old stuff.

[Sri Engal Aalwaan's Commentary:](#)

[Samaakshaa iti | Jadakaaree jadavat kartaa | * Kartari upamaane iti ninih |](#)

[Aahaara vetanah aahaaramaatra bhrutikah, sarveshaam karmakaro babhoova |](#)

Then the *Souveera Raaja's* story is going to come, where King *Souveera* is going towards *Kapila Aashrama*, to obtain instructions on the *aatma jnyaana*. How he meets *Bharata*, the *yogi*, is going to come next.

We saw the story of the *antaraaya* with the *mruga*, how he had to be born as a deer, how he expended all that *karma* responsible for that *janma*, and again was born in a *yogi's kula*, and is again established in *aatma jnyaana*.

We are studying *Amsha 2*, Chapter 13, the *Jadabharata upaakhyaana*; about how *Jadabharata*, was born in a great *yogi's* family, as a *brahmin*, had *poorva janma smaranaa*, and was endowed with complete knowledge, a person who had perfected the yoga already, and knew that because of the *praarabdha karma*, he had to continue and do all the things that are coming. As a *yogi*, he was so much involved in his yoga, following the *Hiranyagarbha vachana*. He used to fear any honour, because that will bring some kind of ego, and will disturb the yoga. When a *yogi* is dishonoured and disrespected by people, then this *yogi* attains perfection soon. He used to live as though he was *jada*, *unmatta*, etc. as if he is a dullard, not knowing anything, and absolutely useless kind of feeling. He used to wear all dirty clothes, and was never bothered about any of these things. Whatever little people used to give, leftovers, he used to think that itself as a lot, and used to be very happy, contented with whatever he used to get to carry his body. He used to be happy with whatever was given, even old and spoilt stuff.

He was fat and well built. Looking at him, people all around used him for all kinds of work.

[Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 48:](#)

[Tam taadrusham asamskaaram vipra aakruti vicheshtitam |](#)

Kshattaa souveera raajasya kaalye pashum akalpayat ||

He was not cleaning his body, but had all the *samskaaraas*, *upanayana* and others. King Souveera's servant saw him, and took him as the sacrificial *pashu* given to *Kaali*.

Sri Engal Aalwaan's Commentary:

Tam taadrusham iti | Asamskaaram mrujaadi rahitam, na toopanayanaadi rahitam | Vipra aakruti viveshtitam shikhaa yajnyopaveeta snaana sandhyaa japa upaasanaadi shishta aachaara-maatravantam |

He had all the signs of a *Brahmin*. He had what was required minimum, the signs of *shikhaa*, *yajnyopaveeta*.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 49:

Taatrou tam samalankrutya vaishastasya vidhaanatah | Adhishtitam mahaakaalee jnyaatvaa yogeshvaram tathaa ||

Vaishasa is the *bali* offered in sacrifices. They nicely decorated him as told in the *shastraas*, about how a *bali pashu* has to be brought in decorated. They brought and placed him in place of the *bali*, and *Mahaakaali* saw him, and She knew that he was a *yogeshvara*, a great yogi.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 50:

Tatah khadgam samaadaaya nishitam nishi saa tadaa | Kshattaaram kroorakarmaanaam acchinnat kanthamoolatah | Svapaarshada yutaa devee papou rudhiramulabanam ||

She pulled out her sword, which was very sharp, in front of the king's servant, and She just beheaded him, because he was doing such a bad act of bringing a great yogi, without knowing that he was such a great person, and using him as a *bali pashu*. Along with all her attendants, *kinkaraas*, *Mahaakaali* drank the blood of the king's servant, who had done this bad act.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 51:

Tatah souveera raajasya prayaatasya mahaatmanah | Vishtikarthaa atha manyeta vishtiyogyo ayam iti api ||

Souveera Raaja had started on a journey to go to *Kapila Aashrama*, and one who employs labourers, he saw him (*Jadabharata*) as fit for forced labour, where they don't pay any money, and he dragged him along for that work.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 52:

Tam taadrusham mahaatmaanam bhasmacchannamiva analam | Kshattaa souveera raajasya vishtiyogyam amanyata ||

Such a great yogi who was like fire covered with ashes, where we cannot see the fire underneath, the king *Souveera* thought that he was fit only for being employed for forced labour.

Sri Engal Aalwaan's Commentary:

Tam taadrusham iti | Kshatta saarathih dvaasto vaa, vishtih karma kartura phaladam balaat karma, tat yogam |

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 53:

Sa raajaa shibhkaaroodho gantum krutamatih dvija |

Babhoova ikshumatee teere kapilarsheh varaashramam | |

Paraasharar is telling - O Maitreyar, that king Souveera, wanted to go to *Kapila Maharshi's aashrama*, on the banks of *Ikshumati* river, he had started his journey seated on a palanquin.

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 54:

Shreyah kim atra samsaare dukhapraaye nrunaam iti |

Prashtum tam mokshadharmajnyam kapilaakhyam mahaamunim | |

He wanted to ask *Kapila Maharshi*, about what is the ultimate good for a person, for a king, for a human being; in this *samsaara* filled with grief, what is the utmost good? He wanted to enquire *Kapila Maharshi*, who was a *moksha dharmajnya*, who had that knowledge of all the *shaashtraas*, and whatever is required for attaining liberation.

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 55:

Uvaaha shibikaam tasya kshatturvachanachotidah |

Nrunaam vishtigruheetaanaam anyeshaam so api madhyagah | |

Jadabharata simply obeyed the instructions, he was pulled into carrying the palanquin, and he carried that palanquin along with others, who were also brought in like that, as told by the servant of the king.

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 56:

Gruheeto vishtinaa viprah sarvajnyaanaikabhaajanam |

Jaatismaro asou paapasya kshayakaama uvaaha taam | |

Jadabharata was resort of all knowledge, he had the ultimate knowledge with him. Because he remembered his earlier birth, and he knew that there were some sins to be expended by experiencing them, he wanted to expend it as quickly as possible. So, he carried the palanquin without telling anything.

Sri Engal Aalwaan's Commentary:

Gruheeto iti | Vishtinaa nimittena |

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 57:

Yayou jadagatih so atha yuga maatra avalokanam |

Kurvan matimataam sreththah tat anye tvaritam yayuh | |

He carried the palanquin without any interest, and was just looking at the yoke (the carrying pole), and nothing else. All others were carrying fast, whereas he was going slowly and lazily dragging along, looking at the yoke placed on his shoulder.

Sri Engal Aalwaan's Commentary:

Yayou iti | Jadagatih mandagatih |

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 58:

Vilokyam nrupatih so atha vishamaam shibhkaam gatim |

Kim etat iti aaha samam gamyataam shibikaavahaah | |

The palanquin used to shake a lot, and looking at that, the king asked them why is it going so unevenly, why are you not carrying it properly? O carriers of this palanquin, move properly and uniformly.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 59:

Punah tathaa eva shibikaam vilokya vishamaam hi sah |

Nrupah kim etat iti aaha bhavadbhih gamyate anyathaa | |

Whatever he said, it was moving in the same way, with a lot of shake, and unevenly. He was angry, and again he asked about what is this improper carrying of the palanquin?

When *Jadabharata* was carrying the palanquin along with all others, and it was going very uneven, the king got very angry and asked them again and again, because after telling also, it was going in the same way. He said that "I am telling you many times, still you are carrying in the same way. What are you doing?".

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 60:

Bhoopateh vadatah tasya shrutvaa ittham bahusho vachah |

Shibikaavaahakaah prochuh ayam yaati iti asatvaram | |

When the king said so many times, all the other carriers of the palanquin said pointing at *Jadabharata*, that this is the person who is coming very slowly. We are all carrying uniformly, with uniform speed. He is the one coming very slowly and making it uneven.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 61:

Raajaa uvaacha -

Kim shraanto asya alpam adhvaanam tvayodhaa shibikaa mama |

Kim aayaasasaho na tvam peevaan asi nireekshyase | |

King said - O man, you are already tired? You have carried for a very short distance. You look quite fat, and should be able to tolerate this strain. Why are you not able to tolerate this?

Sri Engal Aalwaan's Commentary:

Kim iti | Aayaasa saho naasi kim | Aayaasa saha eva asi | Tatra hetuh peevaan nireekshyasa iti | Aarhatvaat na lopa abhaavah |

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 62:

Braahmanah -

Naaham peevaa na chaivodhaa shibikaa bhavato mayaa |

Na shraanto asmi na cha aayaasah sodhavyo asti maheepate ||

The *Braahmana* *Jadabharata* replied - I am not fat, and I am not carrying your palanquin also. I am not tired at all. I have no strain to tolerate also.

Sri Engal Aalwaan's Commentary:

Na aham iti | Peevatva aadeeni na aham arthasya, kim tu shareerasya iti abhipraayah | Aayaasah bhaara udvahana aadeh deha kleshah | Tena karma ashaktih shraantih |

When *Jadabharata* is always in *aatma dhyana*, he is replying from that point of view, that he is not fat; because being fat and such things are not the characteristics of the self, not the *dharma* of *jeevaatman*. They all belong to the *shareera*, being fat or thin. *Aayaasa* is nothing but the tiredness of the body, carrying weight, etc. Not being capable of doing work, is the tiredness.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 63:

Raajaa -

Pratyaksham drushyase peevaan adyaapi shibikaa tvayee |

Shramah cha bhaarodvahane bhayatvena hi dehinaam ||

King replied - I am seeing you right in front of my eyes, you are fat, and carrying my palanquin. For everybody, when they carry a lot of weight, they do get tired.

Sri Engal Aalwaan's Commentary:

Abhipraayamajaanaan prucchati pratyaksham iti |

King did not understand the real meaning of what *Jadabharata* was telling. He was thinking from the body point of view as he did not have the *aatmajnyaana*.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 64:

Braahmanah -

Prayaksham bhavataa bhoopa yat drushtam mama tat vada |

Balavaan abalah cha iti vaachyam paschaat visheshanam ||

The *Braahmana* *Jadabharata* replied - O king, whatever you saw, you tell me that first. After that, you can tell the characteristics of what you saw, as whether I am powerful or weak.

Sri Engal Aalwaan's Commentary:

Prativakti pratyaksham bhavati iti | Mama yat roopam tvayaa pratyaksham drushtam tat vada | Na aham drushtah, achaakshushatvaat aatmanah iti abhipraayah |

Tasya peevatvam shraanti aadikam bala abala roopam visheshanam paschaat vaachyam - sutaraam durvacham, visheshyasya dharminah eva apratyakshatvaat iti bhaavah |

Whatever you saw, my form, you tell me that, what you directly perceived. The real meaning of what *Jadabharata* said is that I was not seen, because self cannot be perceived with our eyes. What *Jadabharata* meant was the form of him that the king saw. After that comes the fatness, strong, weak, etc. can be told. Because if he had seen the proper form, that "I am not the body", then he cannot say all these things, because it cannot be said like that. When the *visheshya* is not seen, how can you tell about the *visheshana*? When the qualified object, *aatman* cannot be seen, how can the qualities of the *aatman* be told? You are telling about fatness, which is not the *aatma dharma*.

[Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 65:](#)

Tvayodhaa shibikaa cha iti tvayi adya api cha samsthitaa |

Mithyaa etat atra tu bhavaan shrutotu vachanam mama | |

You told me that you carry the palanquin. Even now, you are carrying it. What you saw is false, listen to me.

[Sri Engal Aalwaan's Commentary:](#)

Tvayaa iti | Vachanam uttaram iti sheshah |

[Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 66:](#)

Bhoomou paada yugaavasthaa janghe paada dvaya aashrite |

Oorvoh janghaa dvayaa avasthaa tat aadhaaram tathaa udaram | |

He explains what is that the king saw. On the earth, the two legs are standing. The thighs and its lower part are resting on the feet. The thighs are resting on the *janghaa*. The stomach is resting on all these things.

[Sri Engal Aalwaan's Commentary:](#)

Bhoomou iti | Avasthaa sthitih | Aatah cha upasarga iti praanktaattaap |

[Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 67:](#)

Vakshasthalam tathaa baahoo skandhou cha udara samsthitou |

Skandha aashritaa iyam shibikaa mama bhaaro atra kim krutah | |

On top of that, the chest and two arms and shoulders are supported, resting on the stomach. This palanquin is supported on the shoulders. This is the body structure. What is this weight for me?

Means that "I am not carrying this weight, this is carried by the body made of feet, legs, stomach, chest, arms, shoulders".

[Sri Engal Aalwaan's Commentary:](#)

Vakshasthalam iti | Mama aham arthasya kimkruto bhaarah ? Ato na aham vodhaa iti abhipraayah |

What is this weight for the *aatman*? So, I am not carrying.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 68:

*Shibikaayaam sthitam cha idam vapuh tvat upalakshitam |
Tatra tvam aham api atra prochyate cha idam anyathaa | |*

And you are also not being carried on the palanquin. Your body which is sitting on this palanquin, is actually what you said as *upalakshana* for *aatman*; you saw that as *aatman* itself. Only the body is sitting on the palanquin.

Sri Engal Aalwaan's Commentary:

*Na api tvam vaahya iti aaha - shibikaayaam iti | Tvat upalakshitah tvayaa
aatmatvena lakshitah bhraantya drushto dehah shibikaayaam sthitah | Atra
dehe sthitah tvam, aham api asmin dehe | Atah idam aatmanoh vaahyatvam
vaahakatvam cha anyathaa mitthyaa iti uchyate |*

What you thought as *aatman*, you have perceived it wrongly as the body. You have perceived the body as *aatman*, wrongly. You are in that body, and I am in that body. You are being carried, and I am carrying you, are all false, because it is thinking that body itself is *aatman*. You are thinking like that, and telling me.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 69:

*Aham tvam cha tathaa anye cha bhootairuhyaam paarthiva |
Guna pravaaha patito bhootavargo api yaati ayam | |*

I, you and all others also, are being carried by the *pancha bhootaas*. The collectivity of elements, is being carried away in the flood of *guna pravaaha*.

Sri Engal Aalwaan's Commentary:

*Yadi aham tvayaa na oohye, kena tarhi? Tata aaha aham tvam cha iti | Bhootaih
dehatvena parinataih | Bhoota sanghaatasya cha gamanaadi vyaapaara bhedah
guna kruta iti aaha - guna pravaaha iti | Guna parinaama roopa teevra
srotovega paratanthro yaati, trunam iva vaayu udakaadibhih | Durbalam iva
dushta ashvaah, antahkarana paryantam sanghaatam tasthaah gunaah gamana
aasana icchaa dvesha aadi roopena bahudhaa pravartayanti | Atra * prakruteh
kriyamaanaani gunaih karmaani, ityaadi anusandheyam |*

If I am not carried by you, who else is carrying, is the question that the king would have got in his mind. For this, *Jadabharata* is giving the reply. *Pancha bhootaas* which have got modified, into the form of the body, and the collectivity of the body - this going, coming, sitting, are all because of the *gunaas*. Because of the *gunaas*, they are engaged in all these activities. It is the effect of the *gunaas*, which is like a stream which is flowing, and this body is being carried in that flowing stream. Just as a blade of grass is being carried by air, water, etc. Just like a weak person is being dragged here and there by horses which are uncontrollable, wild horses, so also, all the collectivity of the *pancha bhootaas*, till the *antahkarana*, the inner sense organ the mind, and all the qualities, *sattva*, *rajas*, *tamas* of the *prakruti*, come in the form of walking, sitting, desire, hatred, and all these forms.

In *Bhagavad Gita* also, it is told that "*Prakruteh kriyamaanaani gunaih karmaani sarvashah | Ahamkaara vimoodhaatmaa kartaaham iti manyate |*". He thinks that I am the doer, whereas these are all activities of the body, which are due to the *prakruti*, the *gunaas sattva, rajas, tamas*.

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 70:

*Karmavashyaa gunaa hi ete sattvaadyaah pruthivee pate |
Avidyaa sanchitam karma tat cha ashesheshu jantushu |*

Because of *karma*, the *gunaas* keep getting modified. *Sattva, rajas, tamas* are all *karmajaa*, accumulated due to *avidyaa*.

Sri Engal Aalwaan's Commentary:

Gunaah cha praacheena karma aayatta iti aaha karma vashyaa iti | Karma cha avidyaa moolam iti aaha avidyaa iti | Anaatmasu deva aadi deheshu aatma buddhih avidyaa | Tat cha avidyaa moolam karma brahma aadi sarva jantu saadhaaranam iti aaha tat cha ashesheshu jantushu iti |

How *sattva, rajas, tamas* are varying and creating all kinds of activities, in this body of the *jeevaatman*, are all because of the *karma*. Based on the *karma*, the *gunaas* keep getting modified. *Karma* is because of *avidyaa*. The *deva* and other bodies which are not the *aatman*, which are the *prakruti parinaamaas*, having the idea of *aatman* in the body, is because of *avidyaa*. From *Chaturmukha Brahma*, till the lowest being, the *karma* which is leading to this *avidyaa*, of having the sense of *aatman* in the body, is common to all the bound selves.

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 71:

*Aatmaa shuddha aksharah shaanto nirgunah prakruteh parah |
Pravruddhapachayou naasya cha ekasya akhila jantushu |*

Bharata is telling the nature of *aatman*. *Aatman* is *shuddha*, which is without *karma*, *parishuddha*, in his *svaroop*. He is indestructible. *Aatman* does not have *oormi shatka*. *Aatman* does not have *gunaas*. He is different from *prakruti*.

Sri Engal Aalwaan's Commentary:

*Evam aatmanah drushyatvam vaahakatvam cha na aaseet iti uktam | Atha peevatva aadi visheshanam na asti iti aaha aatmaa iti | Shuddhah karma rahitah pooya shonita aadi asamsprushtah cha, aksharah avinaashee, shaantah ashanaayaadi oormi shatka rahitah, nirgunah - sattva aadi guna rahitah | Atra hetuh - prakruteh para iti | Atah pravruddhi apachayou na asya | Hetu antaram aaha - ekasya iti | Ekasya - asanghaata roopasya | Sandhaata roopasya hi dehaadeh vruddhi hraasou, na asanghaata roopasya gagana paramaanu aadeh |
* Aham tvam cha tathaa anye chetivat yathaa mayi tathaa sarveshu aatmasu saadhaaranam roopam etat iti aaha akhila jantushu iti | Uktam akhila jantushu drashtavyam iti | Yat vaa akhila jantushu ekasya iti sambandhah | Jantu shabdo*

*deha vishishta aatma vaachee | Jantushu aatma amshah eka eva iti arthah |
Dehaanaam sanghaatatvaat pratyekam anekatvam |*

It was said that it is because of *prakruti*, *gunaas*, *karmaas* which are accumulated due to *avidyaa*. So, the *aatman* does not have all these. By these, we can know that *aatman* cannot be seen, that he is not carrying, etc. He also does not have the characteristics of being fat, etc. *Aatman* is untouched by the blood and all things, impurities in the body. He is indestructible. He is free from *ashanaaya*, *pipaasa*, *jaraa*, *mrutyu*, *dukha*, *sukha* - these are the *oormi shatka* - hunger, thirst (characteristics of the *praana*), old age, death (characteristics of the *deha*), happiness and sorrow (characteristics of the mind); this *oormi shatka* is not there for the *aatman*. The *prakruti gunaas sattva*, *rajas*, *tamas* are not there for the *aatman*. He is different and distinct from *prakruti*. He does not have the *dharmaas* of *prakruti*. Therefore, either growth or deterioration are not there for the *aatman*. Body grows and shrinks in old age - these are all not there for *aatman*. One more reason is that he is *eka*; the meaning is not that there is only one *aatman* in all of us, but that he is not a collectivity, he is *niravayavi*. Body is collectivity of five elements, which has *indriyaas*, which are *ahamkaarika*, but all are *prakruti parinaama* only. Body is *sanghaata*, collectivity. Whereas *aatman* is *eka*, *niravayavi*. Because it is a collectivity, *deha* and other things grow and shrink. That which is not a collectivity, like the sky, or *paramaanu*, it does not have growth and shrinkage. Just as you and I are not the body, all the embodied souls are like that, the *aatman* which is present in all the embodied souls, is similar to the *aatman* who is in you and in me. Whatever I said, you can see in all the beings. He is *jnyaana svaroop*a in all the bodies. In all beings, *aatma amsha* is only one, is also another meaning of *ekasya akhila jantushu*; there is one *aatman* in every being. Because *deha* is *sanghaata*, collectivity, there is multiplicity like that. Each body is multiple, because five elements are there, whereas *aatman* is one only in every body.

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 72:

Yathaa na upachayah tasya na eva apachayah tathaa |

Tadaa peevaan asi ittham kayaa yuktyaa tvayaa eeritam | |

Just as the *aatman* does not have increase, in the same way, he does not shrink or deteriorate, decrease. You said that I am fat, with what logic did you say this? What is the reason for telling like that? (It is not reasonable).

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 73:

Bhoopaada janghaa kati ooroo jatharaadishu samstHITE |

Shibhikaa iyam yathaa skandhe tathaa bhaarah samah tvayaa | |

Earth, the feet, lower part of the leg, thigh, hips and stomach, and the shoulders which are supported by all these, on that, the palanquin is sitting. If I am carrying weight, for you also, it should be same - implying that both of us are not carrying. You are not being carried and I am not carrying.

Sri Engal Aalwaan's Commentary:

Matto anyasmin skandhe sthitah shibikaa bhaaro mama chet syaat tava api syaat, sarva jeevaanaam api syaat, sarve bhaaraah sarveshaam syuh iti vaahyaadi prasangam vaahakaadi prasangam cha aaha - bhoopa aadi ityaadi dvayena |

This palanquin which is resting on me and others here, if it is mine, for you also it should happen in the same way. For all beings, it should be there.

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 74:

*Tathaa anyaih jantubhih bhoopa shibikodhaa na kevalam |
Shailadruma gruhottho api pruthivee sambhavo api vaa | |*

If all weights are carried by everyone, is what is being told here, others also will be carrying this palanquin. Whether it is the mountains, trees, houses, or wherever on the earth, all will be carrying in that case.

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 75:

*Yadaa pumsah pruthak bhaavah praakrutaih kaaranaih nrupa |
Sodhavayah tu tadaa aayaasah katham vaa nrupate mayaa | |*

Because of the *prakruti sambandha*, we see people as different, as humans, gods, etc. We see difference. It is because of the *prakruti* that we see various bodies, various beings all around. Because of the association with *prakruti* only, these weights are being carried; then for me, how can there be *aayaasa*? By my *aatma svaroopaa*, there is nothing for me, these are all not related to me.

Sri Engal Aalwaan's Commentary:

Ato mama bhaara udvahana abhaavaat tat krutaa shraantih cha na iti aaha yadaa iti | Kaaranaih karanebhyah |

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 76:

*Yat dravyaa shibikaa cha iyam tat dravyo bhoota sangrahaah |
Bhavato me akhilasya asya mamatvena upabrumhitah | |*

Whatever this palanquin is made of, this body is also made of the same material. This body is also *paanchabhoutika*, and the palanquin is also *paanchabhoutika*. Both are made of the same material. For your body as well as mine, for everyone, they are all thinking that "This is mine", which is wrong thinking.

Sri Engal Aalwaan's Commentary:

Kim cha paarthivatva avisheshaat tat jaateeya kaashthaadou iva dehe mamakaaro api na yuktah, kimuta ahamkaara iti aaha yat dravyaa iti | Bhoota sangrahaah deha | Mamatvena upabrumhita iti vachanaat dehe mamatvam api upabrumhitam - aaropitam, na svatah tat iti darshayati |

Both are *paarthiva* only, a stick or broken piece of tree, just like that, even the body we should not think as mine. When we see a stick lying somewhere, we don't say that

it is mine; in the same way the body is also made of the same material, we cannot say that it is mine. What is the I and Mine, there? These are superimposed on that. Body is mine means that I am different and body is different. *Aatman* is superimposed on that. This is not really true.

Thus *Bharata* said - I am not carrying you. You are not being carried. I am not carrying this weight. all of these are only bodies, bodies are only carrying. After telling these, he said that *aatman* is different from the body, the *aatma dharmaas* are different, it is all because of *prakruti*, the *karma*, *avidyaa*, it is because of these that we are thinking like this.

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 77:](#)

Sri Paraasharah -

Evam uktvaa abhavan mounee sa vahan shibikaam dvija |

So api raajaa avateerya urvyaam tat paadou jagruhe tvaran | |

Sri Paraasharah - Having told all these, *Bharata* kept quiet, carrying the palanquin. The king got shocked, and he just got down from the palanquin and hurriedly held *Bharata's* feet. The king realized that he is no ordinary person.

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 78:](#)

Raajaa -

Bho bho visrujya shibikaam prasaadam kuru me dvija |

Kathyataam ko bhavaan atra jaalmaroopa dharah sthitah | |

Raaja said - O *Brahmin*, please leave that palanquin. Please do grace me. You are looking like a *jada*, an inert useless person. Tell me who are you in reality. I want to know.

[Sri Engal Aalwaan's Commentary:](#)

Bho bho iti | Jaalmo jadah |

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 79:](#)

Yo bhavaanyannimittam vaa yat aagamana kaaranam |

Tat sarvam kathyataam brahman mahyam shushrooshave tvayaa | |

Who are you, and for what reason have you come here? I am asking you, please do kindly tell me, everything about yourself. What is the reason for your coming here.

Raaja says - I am interested in learning about who you are, what is the reason you have come here, why are you like this.

[Sri Engal Aalwaan's Commentary:](#)

Ko bhavaan iti etat vivrunoti yo bhavaan iti | Ya iti jaati kula prashnah |

Nimittam prayojanam, aagateh kaaranam utpaadakam |

Then *Bharata* replies again, and tells what is it you are telling - *tvam*, *aham*, etc. He does the *aatma upadesha*, which we will see next.

We are studying *Amsa 2*, Chapter 13, where *Mahaayogi Bharata*, who is not revealing his nature that he is a great *yogi*, is showing himself as a dullard, or useless person, is made to carry the palanquin of the king *Souveera*. And as he is going in an uneven way, the king asks the carriers to carry them properly, then *Jadabharata* starts to give strange answers, when everyone points at him. The king asks him - You are so stout, well built, why re you not carrying properly, are you tired. He starts to give strange answers and the king does not expect such answers from someone who looks like a labourer, who has been brought to carry his palanquin. He tells that the king does not have *aatma jnyaana*, that the self is different and distinct from the body; the king starts to still argue with him that he is fat; *Bharata* explains to him that these are all *prakruti* only, the *aatman* is different and distinct from the body, and that the *aatman* is not carrying anything. He says that if I have to carry this weight, if I am carrying this weight, I should carry the weight of the *pruthvi* also, all the mountains, and everyone should be doing that including you. Whatever is the material from which your palanquin is made, from the same material the body is also made, and keeps quiet. Immediately, the king recognizes that he is no ordinary person, that he is a great *yogi*, then jumps from his palanquin and holds his feet firmly, and requests him to tell him who he is, and teach him that *aatma jnyaana*. Then *Bharata* starts to teach.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 79:

Yo bhavaanyannimittam vaa yat aagamana kaaranam |

Tat sarvam kathyataam brahman mahyam shushrooshave tvayaa | |

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 80:

Braahmanah -

Shrooyataam so aham iti etat vaktum bhoopa na shakyate |

Upabhoganimittam cha sarvatra aagamana kriyaa | |

Bharata - O King, listen to me, I cannot say. The reason why we are all moving around everywhere is to experience the fruits of the karma.

Sri Engal Aalwaan's Commentary:

Ko bhavaan iti asya prashnasya esha aham iti uttare vaktavye jaati aadeh

anaatma dharmatvam iti abhipretya yah tvam iti prashtum aham esha iti

prativaktum cha na shakyam iti aaha shrooyataam iti | Nimitta prashna uttaram

upabhoga iti | Pumsah sarva deshsheshu aagatih sukhaadi bhogaaya |

If the king was asking "Who are you", if I have to say as "Whom are you seeing", with *jaati* like "I am a *Brahmin*", these *jaati* and other *dharmaas* are not the *aatma dharmaas*, not the attributes of the self. So, you cannot ask as to "Who are you", and I

cannot also say that "I am so and so". If he said that "For what reason are you here", the answer is to experience the fruits of the *karma*. The *chetana* is moving around with a body everywhere, in order to experience the fruits of the *karmaas*, that he has accumulated.

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 81:](#)

[Sukha dukha upabogou you tou deha aadi upapaadakou |](#)

[Dharma adharma udbhavou bhoktum jantuh dehaadim rucchati | |](#)

Sukha and *dukha* are coming from *dharma* and *adharma*, following the *shaashtra* and not following the *shaashtra*. When we transgress the *shaashtraas*, we will be punished, and this leads to *dukha*. When one is following the *shaashtraas*, he will be rewarded, and will enjoy some *sukha*. In order to experience all these things, the good and bad of the virtues and sins, he takes different bodies, and they are the cause for all these things.

[Sri Engal Aalwaan's Commentary:](#)

[Etat vivrunoti sukha iti | Tou dharmaat udbhavou sukha aadi bhogou yasmaat prati-niyata desha deha kaala bhogyou tasmaat tou bhoktum jeevou deha deshaantaraani yaati |](#)

The fruits of the *karma* are to be experienced in a particular place, at a particular time, in a particular body. This is all well established. Whatever *karmaas* we do, the fruits will be according to those, and will in a particular place, time and body. For each *karma* for each person, it is well established, that that person has to experience the fruits for this *karma*, with this body, at this time, and in this place. In order to experience those fruits, he keeps moving around, in different places. To experience the results of those *karmaas*, he takes different bodies, and moves around in different places.

This is the answer to the question of the king - "Why have you come". He says that this is to experience this *karma*. For everyone, it is like this.

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 82:](#)

[Sarvasya eva hi bhoopaala jantoh sarvatra kaaranam |](#)

[Dharma adharmou yatah kasmaat kaaranam prucchyate tvayaa | |](#)

For everyone, everywhere, *dharma* and *adharma* are only the causes. You are asking "What is the cause, reason why you are here, in this body", for this, *Bharata* says that *dharma* and *adharma* are only the causes of a *jeevaatman* taking on a body.

[Sri Engal Aalwaan's Commentary:](#)

[Kaarana prashnottaram sarvasya iti | Sarvatra janmaadou api |](#)

[Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 83:](#)

[Raajaa -](#)

*Dharma adharmou na sandehah sarvakaaryeshu kaaranam |
Upabhoga nimittam cha dehaat dehaantara aagamah ||*

King - There is no doubt that for all things that we do, *dharma* and *adharma* only are the causes. One moving from body to body is to experience the fruits of the *karma*. I have no doubt about this.

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 84:

*Yat tu etat bhavataa proktam so aham iti etat aatmanah |
Vaktum na shakyate shrotum tat mama icchaa pravartate ||*

Whatever you told me that "*Sah aham*", is with respect to the *aatman*; one cannot say with respect to the *aatman* that "*Sah aham*", I want to understand that.

Sri Engal Aalwaan's Commentary:

*Soham iti vaktum na shakyate iti uttarasya abhipraayam ajaananah cha
chodayati - yah tu etat iti saarddhena | Yah tu etat iti | Etat svaroopam iti
sheshah |*

Why *Bharata* said that one cannot say "*Sah aham*" with respect to the *aatman*, king is asking that question. *Etat* means with respect to the *svaroopa*, nature.

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 85:

*Yo asti so aham iti brahman katham vaktum na shakyate |
Aatmani esha na doshaaya shabdo aham iti yo dvija ||*

O *Brahmin*, how can you say that one who is here - "He is I", why cannot one say that? This *shabda* of *aham* is not wrong if I tell it with respect to the *aatman*.

Sri Engal Aalwaan's Commentary:

*Ya iti | Ya aatmaa kartru bhoktru roopena sphuran sadaa asti, so aham iti
shabdena katham vaktum na shakyate | Na hi nirarthako aham shabdah; na cha
nirvisheshano aham arthah, * aatmaa shuddha ityaadi visheshana ukteh |
Tasmaat soham iti uktou na anupapattih, yo bhavaan iti prashtum cha na
anupapattih iti bhaavah | Anaatmani khalu aham iti shabdo na prayujyate |
Aatmani tu tasya prayoge ko dosha iti abhipraayena aaha aatmani iti |*

The *aatman* who is always present as a doer, as an enjoyer, why can't I say *aham* with respect to that *aatman*? *Aham shabda* is not a waste. *Aham* is told with respect to the *aatman* only. *Aham artha* is not without any attributes, to say that I cannot say *aham*. Because many attributes are told with respect to *aatman*, *aatman* is *shuddha*, etc. So, if I say *sah aham*, there is nothing wrong in this, it is reasonable. In the same way, if I ask who are you, for that question also, there is nothing wrong in that, it is also quite reasonable. With respect to that which is not an *aatman*, if I say *aham*, then it is wrong. But, with respect to *aatman*, I should be able to address it as *aham*; what is wrong in that, is the *abhipraaya*.

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 86:

Braahmanah -

Shabdo aham iti doshaaya na aatmai esha tathaa eva tat |

Anaatmani aatma vijnyaanam shabdo vaa bhraanti lakshanah | |

Bharata - There is nothing wrong in addressing the *aatman* as *aham*. This is quite alright, what you said. But thinking that using that *shabda* with respect to what is not the *aatman*, that is the *bhraanti*, the wrong knowledge, which is not correct.

Sri Engal Aalwaan's Commentary:

Uttaram aaha shabdo aham iti | Ayam abhipraayah - (prativaktuh) esho aham shabdo na aatmani doshaayeti yat uktam tat satyam | Ahamtaa hi pratyaktvam | Tena pratyaktvena avabhaasamaana eva aatmaa, na dehaadih | Ato ayam aham iti vaktum shakyo api, so aham iti vaktum yo bhavaan iti prashtum cha na shakyate, tasya shuddhi aadi visheshana antara sadbhaave api jaati aadi dharma asat bhaavaat iti aatma vijnyaanam aham buddhih, shabdah aham iti shabdah |

Whatever you said that this is *aham*, I, there is nothing wrong in that; that is true. He is known, He reveals to Himself; this is only called as *aham-tva*. The *aatman* only reveals with that *pratyaktva*, and not the body. Even though we can say *aham* with respect to this *aatman*, "This is I", and "Who are you" - these kind of questions cannot be asked, is the *bhaava*. He does not have *jaati*, class and other *dharmaas*, attributes. We cannot say that "I am a *Brahmin*, a *Kshatriya*, a king, etc", though one may have the attributes of *avikaari*, *shuddha*, etc., this kind of *jaati* and other *dharmaas* which are of the *deha*, cannot be told to be *aatman*. This is the *abhipraaya* of this *shloka*.

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 87:

Jihvaa braveeti aham iti dantoshthou taaluke nrupa |

Ete naaham yatah sarve vaang nishpaadana hetavah | |

Now he explains why it cannot be said as "Who are you?", "I am he", etc. The tongue says "*Aham*", the lips, teeth, palate, are all involved, when the sound is produced. All these are not I, these are all mere instruments of producing the sound, speech. They are all not I.

Sri Engal Aalwaan's Commentary:

Evam taavat dehaadi vilakshana aatma paksha parigrahena yo asti so aham iti prashna prativachana upapattim vadan nrupah prati uktah | Idaaneem dehaadi aatmatva paksham tasya mate pradhaanam kurvan niraakaroti jihvaa iti tribhih | Jihvaa iti | He nrupa | Jihvaadi aham iti braveeti iti kim manyase ? Tat na | Ete na aham bahutvaat na aham arthah, aham arthasya ekatvena prateetih | Kim cha yato jihvaadeeni shabda nishpatti kaaranaani, atah na kartru bhaavam anubhavanti | Kartaa khalu aatmaa | Anena nyaayena aham sprushaami smaraami ityaadishu baahya antara kaaranaanaam aatmatva niraasah |

Assuming that *aatman* is different and distinct from the body, how do you say that "That is I", it was told that that is correct to the king. Now, what *Bharata* is explaining

is that thinking that the body itself is the *aatman*, this is the major reason why king is asking these questions, it is told that it is not true, in these three *shlokaas*. The tongue and others are saying I, do you think like that, that is not true. These are all not I, because they are many - there is tongue, lips, teeth, palate. *Aham* is not like that. *Aham* is only known as one. *Ekatva* is known. Because the tongue and others are just the causes of producing the speech, that is why they are not the doers. The doer is *aatman* only. From this, "I am touching this", "I am remembering this", with respect to the external and internal sense organs which are there, thinking that they are the *aatman*, is rejected from this.

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 88:

Kim hetubhih vadati eshaa vaak eva aham iti svayam |

Atah peevaan asi iti etat vaktum ittham na yujyate ||

This organ of speech is telling "*Aham*". For what reason it is telling like that? For the same reason, if you say that "You are fat", that is also not correct.

Sri Engal Aalwaan's Commentary:

Shankaantaram aaha - kim hetubhih iti | Atha vaak indriya roopaa jihvaadyaih karanaih svaatantryena aham iti braveeti, tena sa eva aatmaa iti matam; tat cha na; tasya api kaaranatvena svaatantrya abhaavaat, aatmatve na vaachah sthoulya abhaavaat peevaan asi iti aatma dharmatvena peevatva ukti vyaahateh, mama vaak iti bheda vyavahaara anupapatteh cha | Kechit shabda eva artha iti vaiyaakarana paksha parigrahe na jihvaadi karanaih vaanee sva aatmaanam aham iti vadati iti; yathaa ghata shabda eva ghata iti uchyate iti varnayanti | Tatra api ukta eva doshah | Anena nyaayena sparsha roopa aadeenaam buddhi sukha icchaa aadeenaam cha kartrutva nishedhah |

Thinking that he may have one more doubt, he is clarifying like this. The organ of speech itself, along with the instruments of tongue and others, is telling "*Aham*". In this case, the *vaak indriya* will itself become the *aatma*. This is also not true. Because it is also an instrument, and is not independent. Assuming that the *vaak indriya* is itself the *aatma*, it cannot say that "You are fat", because the *aatma* is not fat. If *vaak indriya* is itself *aatman*, then also it would not have told that you are fat, because that is not the *dharma* of the *aatman*. And we use in our regular transactions that "My speech" - this also shows that speech is different from I. There is on *Vyaakarana paksha*, grammarians, which says that *shabda* itself is the *artha*, with the tongue and other instruments, the organ of speech is itself telling *aham*, they explain that *ghata shabda* is itself the *ghata*. That is also not correct. By this, *sparsha*, *roopa*, *buddhi*, *sukha*, *icchaa* - all these do not have any doership. None of them have the *kartrutva* is made clear here.

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 89:

Pindah pruthak yatah pumsah shirah paani aadi lakshanah |

Tato aham iti kutra etaam samjnyaam raajan karomi aham ||

The person's body is different. It is made of head, hands, etc. Because the body which is different from the individual self, who is inside, and body has head, hands, etc., where will I say that "this is I", Will I say "Hand is I", or "Head is I"? It has all these things in the body, and these are different from the individual self, where can I say that I am this.

Sri Engal Aalwaan's Commentary:

Pinda iti | Evam jihva aadi aadhaara shareerah paayu paani aadi samudaayo deho api na aatmaa, jaagare mama dehe iti pruthak bhaavaat | Svapna sushuptyoh aatmani bhaasamaane api dehasya anyathaa bhaanaat abhaanaat cha; svarga kaama aadi shruti siddha shareera vilakshana aatma prasiddhi virodhaat cha | Yat vaa pindah pumsah pruthak - shira paani aadi roopena aneka iti yatah, aham arthah cha eka iti yojanaantaram | Tasmaat deha indriya aadi naama na aatmatvaat teshu kutra aham shabdham karomi iti aaha - tata iti |

In the same way, the body which is made up of head, *paayu*, *paani*, etc., is a collection of all these, and is the support of tongue and others. That body is also not the individual self. When one is awake, we say that "This is my body", I am different from the body, as clearly experienced. In the dream state and deep sleep state, even though *aatman* is present and is self-vivid, *svayam prakaasha*, and *deha* is different, the body is experienced as differently, or it is not experienced at all. In dream state, we experience different things, and in deep sleep, nothing is experienced, but the *aatman* is still there. This also shows that body is different from *aatman*.

Shruti says "*Svarga kaamo yajeta*", meaning that one who wants to go and experience in *svarga*, he has to perform this *yaaga*. If *aatman* is not different from the body, the body is destroyed when one dies, and *svarga* and other fruits are experienced after death only, in some other birth. If the *aatman* is not different from the body, then all these things will become meaningless. It is very clear in the *shrutis* that *aatman* is different and distinct from the body. Or, the body made of head, hands, etc., has got many parts, *avayavaas*, *aham artha* is only one. It can also be explained in this way. *Deha*, *indriya*, are all not the *aatman*, with which part shall I say "*aham*", "this is I". That is why I am not able to say.

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 90:

*Yadi anyo asti parah ko api mattah paarthiva sattama |
Tadaa esho aham ayam cha anyo vaktum evam api eeshyate ||*

If there had been another person, if the other person was different from me, then only I can say that "This is I" and "This is him". That is why I cannot say that he, and I, because all are of the same nature, *aatma-aatma saamyas*. If another *aatman* is of a different nature from me, I could have said that.

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 91:

Yadaa samasta deheshu pumaan eko vyavasthitah |

Tadaa hi ko bhavaan so aham iti etat viphalam vachah ||

In all the bodies, the *aatman* is only one, all are *prakaaraas* of *Paramaatman*; there is only one *aatman* who is *prakaara* of *Paramaatman* in all the bodies; there is an *aatman* in each body, but they are all *prakaara* of *Paramaatman*. In this case also, questions like "Who are you", "I am this", are of no use because we are all *prakaaraas* of *Paramaatman* only.

Sri Engal Aalwaan's Commentary:

Nanu dehaadi vyatiriktasya aham shabdo vaachako astu iti aashankya tasya sarva bhooteshu avasthitasya jnyaana-eka-aakaaratayaa eka-prakaaratvaat shuddhatvaadeh cha saadhaaranyaat, vyaavartaka jaati aadi dharma abhaavaat cha ko bhavaan so aham iti prashna prativachane nirarthake iti aaha - yadi anyo asti iti dvayena | Yadi anyah asti iti | Na atra aatmaanaam vyakti aikyam pratipaadyate | Kutah ? Yadi anyo asti parah ko api matta iti svasmaat vyatiriktam aatmaanam abhyupagamy tasya anyatva nishedhaat | Ekasmin arthe para shabda anya shabdayoh prayoga ayogaat anya shabdah parasyaapi jnyaana-eka-aakaaratvaat anyaakaaratva pratishedhaarthah |

Let the *aham shabda* be used with respect to the *aatman* only, different and distinct from the body - if there is thinking like that, because the *aatman* is there in all the bodies, because all *aatmans* are *jnyaana-eka-aakaara*, and of the same mode, and *shuddhatva* is common to all the *aatmans*, *jaati* and other *dharmaas* which differentiate one from the other - these are also not there in the *aatman*, questions such as "Who are you", "I am this", are all not proper. This is told by these two *shlokaas*. According to our *siddhaanta*, *aatma-bahutva* is accepted, that every body has a different *aatman*. Every body has an *aatman*, but all are of the same nature - all are *jnyaana-eka-aakaaraa*, and all are *prakaara* of *Paramaatman*. In this way, all are similar, equal, and it is not identity. The individual selves are many, there is not one individual self. Why we can understand like this? If there is one who is different from me, it is accepted that there is one in another body also. If the *aatman* in another body is different from me, then only we can say that "He is he", and "I am I". We know that, and it is accepted that there is an *aatman* in another body also, but he is not different from me, in the sense that we are of the same nature. *Vyakti aikya* is not told. Accepting that there is another *aatman* who is other than me, he is not different; the meaning is that he is of the same nature. If it had been only one *aatman*, words like *anyah*, *parah* would not have been used here. I cannot say that "He is *anya*", because the other person is also *jnyaana-eka-aakaara* only. That he is different is negated here.

Etat uktam bhavati - yadi mat vyatiriktah ko api aatmaa mat aakaara bhoota jnyaana aakaaraat anya aakaarah syaat, tadaa aham eva aakaarah, ayam cha anyadrusha aakaara iti shakyeta vyapadeshtum | Na cha evam asti, sarveshaam jnyaana-eka-aakaaratayaa samatvaat, jaati kula aadeh anaatma dharmatvaat cha | Prakaara aikya cha ekatva vyavahaaro mukhya eva,

*samaana-dharma asamaana-dharma iti asmin arthe samaana-dharma aneka-dharma iti prayoga darshanaat, * eko vreehih sunishpannah supushtah kurute prajaah, iti cha darshanaat |*

This is the gist of these two *shlokaas* here. If any other *aatman* would have been different from me, who is of a different nature than *jnyaana-eka-aakaara* of mine, pure consciousness, in that case, I would have told that I am *jnyaana-eka-aakaara*, and he is of a different nature. It is not true like this. This is the *aatma-aatma-samatva* which is told in *Bhagavad Gita* also, that all are *jnyaana eka aakaaraas*, they are all equal. The difference which we see in *jaati*, *kula*, etc, is not the *dharma* of the *aatman* - these are not the attributes of the individual self, who is only of the nature of consciousness. All are *prakaara*, modes of *Paramaatman*, so that we can say that all are equal, one. All are *prakaara* of *Paramaatman*. For everyone, *Paramaatman* only is the inner self. He is the *prakaari*, *antaryaami*. There is only one *Prakaari*, but all are modes of *Paramaatman*. All are *prakaara* of *Paramaatman*, so all are one. All are *prakaara* of *Paramaatman*, can be told in the primary meaning itself. There is a *prayoga* called *samaana-dharma asamaana-dharma aneka-dharma*; that they are all of the same attributes, they are of different attributes, and same attributes and many attributes; all are of the same attributes, all are of different attributes, in this kind of meaning, if it is to be conveyed, all are of same attributes, all are of many attributes, is also used. *Eko vreehih* is a common usage. When we see a heap of rice, we say In all houses, it is the same rice which is used. Means that *vyakti aikya* is not there. Rice is same means that they also eat rice and we also eat rice, but it is not the same rice eaten at both places.

Ato na ayam oupachaarikah prayogah, prakaara ekatvasya nimittasya vidyamaanatvaat | Atra poorva shlokena aatma bheda nirdesha mukhena tesaam aneka aakaaratvam nishiddham |

So, it is not a secondary meaning here. *Prakaara* is one for everyone, and it is not *oupachaarika*. So, oneness can be told of all the *aatmans*. In the first *shloka* above (*Shloka* 90), *aatmans* are different in each body, but they are all of the same nature, they are not of different nature. So, the fact of the *aatmans* being of different nature is negated here, but not the multiplicity of *aatmans*.

*Uttara shlokena eka aakaarataa vidheeyate | Aatma ekatva pakshe - * nityo nityaanaam chetanah chetanaanaam * aham tvam cha tathaa anye cha * ityaadinaa virodhah | Samaana aakaaratvam cha * nirdosham hi samam brahma ityaadishu uktam | Tasmaat aatmaanam vaishamya abhaavaat prashna prativachane yukte iti arthah |*

In the second *shloka* (*Shloka* 91), the *eka-aakaarataa* is told. They are all of *jnyaana svaroopaa*, and are all *prakaara* only. With respect to the *Poorva pakshi*, who says that *aatma* is only one, not many, who does not accept the multiplicity of individual *aatman*, there will be many *pramaanaas* which will be against telling

that. *Upanishad* says - *ekah, nityah, chetanah, nityaanaam, bahoonaam, chetanaanaam* - one *Paramaatman* who is eternal, of the nature of consciousness, he grants the desires of many eternal *aatmans*. If you accept that there is only one *aatman*, it will be totally against this *shruti*. It is also said "*Aham tvam cha tathaa anye cha*" (*Shloka* 69 above) - so it is not one *aatman*, but it is one *aatman* in each body, of the same nature and they are all being the *prakaara* of *Paramaatman*, all *jnyaana-eka-aakaara*. And also of the same nature, the *Bhagavad Gita shloka* is told. The *aatmans*, individual selves, the *vaishamya* is not there, they are of the same nature. Therefore, the question asked by the king and the replies given by *Bharata* are proper, as can be understood from this.

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 92:

*Tvam raajaa shibikaa cha iyam ime vaahaah purassaraah |
Ayam cha bhavato loko na sat etat nrupa uchyate | |*

You are the king, and this is the palanquin; the labourers are all the carriers. All these are not said to be *sat*.

Sri Engal Aalwaan's Commentary:

*Evam taavat dehaadeenaam pruthak upalabdhi kaaranatva anekatva aadibhih
anaatmatvam uktam | Idaaneem anityatvena anaatmatvam aaha tvam raajaa
ityaadinaa adhyaaya sheshena | Tvam raajaa iti | Atra shibikaa grahanam yat
dravyaa shibikaa itivat anityatve anaamatve cha drushtaanta artham | Etat
raaja shibikaadikam sarvam, na sat anityam | Ato na aatma iti abhipraayah |*

So far, *Bharata* taught him that *deha, indriya*, etc. are very clearly different from the *aatman*; they are experienced and known as different from the *aatman*. They are many, and very clearly understood as different from the *aatman*. Because of that, they are all not the *aatman*, was told. From now, what is told is that they are all *anitya* and *aatman* is *nitya*. In the remaining part of this chapter, this is being taught. Palanquin is being told here, because whatever is the material of the palanquin, it is *anitya* and *anaatma* also. It is not *nitya*, it is *anitya*. These are all not eternal. So they are all not the *aatman*, is the meaning.

Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 93:

*Vruksho daaru tatah cha iyam shibhikaa tvat adhishtithaa |
Kim vruksha samjnyaa vaasyaa syaat daaru samjynaa athavaa nrupa | |*

He asked a question to the king that there is the tree, we take the wood from the tree, and then make this palanquin, and you are sitting on that. Is this palanquin called the tree itself? Or is it called wood?

This palanquin is not called either tree or mere wood. It is called as a palanquin.

Sri Engal Aalwaan's Commentary:

Drushtaantam niroopayati vruksha iti | Iyam shibikaa jeeva drushaayaam

vrukshah, bhinno daaru, paschaat samyojitaa shibikaa | Tatra shibikaa avasthaayaam vruksha daaru samjye kva gate ? Vrukshatvaadi avasthaa naashaat nashte iti arthah |

This palanquin, when it is living, it is in the form of a tree. When cut from the tree, it becomes wood. And then, it is assembled into a palanquin. When it is in the state of palanquin, it does not have name of tree and wood. The state of tree is gone, the state of wood is also gone. The palanquin is only existing. So it keeps changing from state to state. They are all *anitya*, not permanent.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 94:

*Vrukshaaroodho mahaaraajo naayam vadati te janah |
Na cha daaruni sarvah tvaam braveeti shibikaa gatam | |*

Nobody will tell you that you are sitting on a tree. When you are sitting on the palanquin, they will also not say that you are sitting on a wooden block. They will say that you are sitting on the palanquin only.

Sri Engal Aalwaan's Commentary:

Etat upapaadayati vrukshaaroodha iti | Tvaam jano vrukshaaroodha iti na vadati, daarunyaaroodhaa iti cha, kim tu shibikaa gatam braveeti |

They will not say that you are sitting on wood, or on the tree. They say that you are sitting on the palanquin only.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 95:

*Shibikaa daaru sanghaato rachanaa sthiti samsthitah |
Anvishyataam nrupa shreshtha tat bhede shibikaa tvayaa | |*

The palanquin is a collection of wooden pieces. Even this palanquin is also impermanent.

Sri Engal Aalwaan's Commentary:

Shibikaa cha asthira iti aaha shibikaa iti | Rachanaa sthiti samsthitto daaru sanghaatah shibhikaa; saa tat bhede anvishyataam nashta iti arthah |

Wood is assembled in a particular form and given the shape of palanquin. The collectivity of wood in a particular formation is constructed into a palanquin. The wooden pieces, and the differences between that and the palanquin, can you find out? No, because they are all collected together, so that you cannot differentiate like that.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 96:

*Evam chatra shalaakaanaam pruthak bhaave vimrushyataam |
Kva yaatam cchatram iti esha nyaayah tvayi tathaa mayi | |*

In the same way, there is an umbrella, and all the sticks. They are all assembled from different parts. Same way it is in me also.

Sri Engal Aalwaan's Commentary:

Evam iti | Evam shalaakaa pruthak bhaave cchatram vimrushyataam | Tvam aham arthatayaa lokaabhimateshu anityeshu shareereshu api esha nyaayah |

When the sticks are all taken out and separated, when it is destroyed, can you say where is the umbrella? Umbrella is all gone, destroyed. Whatever the world thinks that you and I are the body only, and the *shareera* is all *anitya*, in the same way, we cannot say that I am the body.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 97:

Pumaan stree gourajo vaajee kunjaro vihagah taruh |

Deheshu loka samjyeyam vijnyeyaa karma hetushu | |

In the world, when people see like that, that he is a man, that she is a woman, this is a cow, this is a goat, this is a horse, this is an elephant, this is a bird, this is a tree. These are all the names given to the body only. They have all come because of the *karmaas* only. They have *karma* as the root. What we identify as differences are only in the body and not in *aatman*.

Sri Engal Aalwaan's Commentary:

Pumaan stree iti | Aatmatayaa abhimateshu deheshu lokasamjnyaa, na tu shaastra nyaaya drushta aatma samjnyaa |

This is only according to the views of the people of the world, and not according to *shastraas*.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 98:

Pumaan na devo na nara na pashuh na cha paadapah |

Shareera kruti bhedaah tu bhoopa ete karma yonayah | |

He is not a *deva* or a *nara*, or a *pashu* or a tree. They are all differences in form or shape of the body only, and are all born due to *karma*, caused by *karma* only.

Bharata says that this *jeevaatman* is not a *manushya*, not a *deva*, or an animal or a tree. These differences in the body and its form, etc. are because of the *karma*.

Because of the *karma*, the *jeevaatman* has got these bodies.

Sri Engal Aalwaan's Commentary:

Pumaan iti | Pumaan aatmaa, na deva aadi roopah | Ete devatva aadayah |

Pumaan means *jeevaatman* here.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 99:

Vastu raajaa iti yat loka yat cha raaja bhata aatmakam |

Tathaa anyat cha nrupettham tat na tat sankalpanaamayam | |

Raaja, *raaja-bhata* and all those which we see here, all those things which are born out of *sankalpa*, they are all created, and the world is full of these creations, like father and son, all these creations here are not eternal. They are not *sat*.

O king, whatever is told in this *loka* as *vastu*, the *raaja*, *raaja bhata*, and whatever things you told - they are not *sat*, they are *asat*. They are all created, relations like father-son, etc. are not *sat*, they are *asat*.

Sri Engal Aalwaan's Commentary:

Vastu iti | Ittham sampratiyogikam pitru putratva aadikam yat tat sankalpanamayam sankalpanaa utpattih tanmayama tat prachuram | Ato na sat |

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 100:

Yat tu kaalaantarena api na anya samjnyaam upaiti vai | Parinaama aadi sambhootaam tat vastu nrupa tat cha kim |

Even at different times, he does not get called by different names. And he does not undergo any change.

That which does not get a different name, at any point of time is *vastu*. The *anya samjnyaa* comes because of *parinaama*. The *achetana* goes on continuously changing in its *svaroopaa* itself, and because of that, it keeps on getting different names. The previous state is destroyed and a new state is created. For *achetana*, there is *parinaama* in the *svaroopaa* itself. Whatever is *vastu* is only that which does not get a different name or form, at any point of time. It is of the same form at any point of time; there is no change in its *svaroopaa*. It is all not what is seen here; these are all *avastu*.

Sri Engal Aalwaan's Commentary:

Atra achit vastuni avastu asat shabdou na tucchatva mitthya tu aparou; api tu vinaashitva parou it aaha yah tu iti | Yat tu kaala bhedena parinaama upaadhyayadibhih krutaam anya samjnyaam na yaati tat vastu tat kim? drushyeshu na kinchiti iti arthah | Yat vaa vastu iti uktam tat na tuccham mitthyaa vaa, kaala antarena iti vachanaat | Vidhi nishedhayoh desha kaala aikye hi virodhah | Atra tu kaala bhedaat avirodhah |

Achit is being told as *avastu* and *asat*, does not mean *tucchatva* or *mithyaatva*, not *bhramaa* or illusion, because *achit* also is *nitya* in a particular state. *Anityatva* that is told with respect to *avastu* is meaning that it continuously undergoes changes, *satata parinaami*. In the state of *avyakta*, the *moola prakruti*, it is also eternal. But, it undergoes changes, that is why it is called as *asat*, or *avastu*, because it does not remain in the same state all the time.

We are at the end of *Amsa 2*, Chapter 13, where *Bharata* is teaching the *aatma svaroopaa*, to King *Souveera*, that the *aatma svaroopaa* is different from *deha*, *indriyaas*, and we need to study the last few *shlokaas*.

With respect to the *achit*, *achetana*, what is meant is *avastu* and *asat*; *tuccha* means

it gets destroyed, it does not exist; *mitthya* means that it is imagined, it is only appearance; it is not like this, because though there is change in the essential nature, there is no complete destruction.

In one of the earlier *shlokaas*, it was told that whatever is mud, it became pot; that mud is destroyed and pot is created. Then pot is destroyed and *kapaala* is created. Then *kapaala* is destroyed and *choorna*, powder is created. Then the powder is destroyed, and it becomes dust. Then, it is destroyed and it becomes *anu*, which is not seen. But, in all these, the *svaroopa naasha* is not there. It is only there in some other state. The previous state gets destroyed, and the next state is created, *avasthaantaraapatti*. There is no complete destruction of the *svaroopa*.

So *avastu* or *asat* does not mean *tucchatva* or *mitthyaatva*.

The *avastu* - state gets destroyed, and it gets into new state. Due to a different time, because of the *parinaama* or *upaadhi*, like *karma*, different form comes. That which does not get that, what is that - it is not whatever you are seeing here. How can we know that it is not *tucchatva* or *mitthyaatva*; the word *kaalaantarena* indicates that as time passes, whatever does not change is told with respect to the *vastu*, which is *aatman*. This means that the *avastu* changes over time. This indicates that it is not *mithyaa*.

If it is in the same place, and same time, then *vidhi* and *nishedha* both cannot happen. So, it can happen at different times, and different places, it is possible. *Desha*, *kaala aikya* is not there. What was mud in the morning, it becomes pot in the afternoon. Mud is destroyed and pot is there. So, destruction and creation, does not happen at the same time and place, but there is time difference, there could be place difference, etc. If there is *desha kaala aikya*, then *virodha* can happen, but it is not so here.

[Sri Vishnu Puraana, Amsha 2, Chapter 13, Shloka 101:](#)

[Tvam raajaa sarva lokasya pituh putro ripoh ripuh |](#)

[Patnyaah patih pitaa soonoh kim tvaam bhoopa vadaami aham | |](#)

The *Braahmana* continues to say - you are the king of all these lands, with respect to your father - you are son, with respect to your enemy - you are his enemy, you are husband with respect to your wife, you are father with respect to your son. Should I say that you are father, or you are son, or husband, what should I say?

[Sri Engal Aalwaan's Commentary:](#)

[Asthiram asat iti uktam tat nidarshayati - tvam raajaa iti | Raajatva aadeh lokaadi upaadhikatvaat asthiratvam |](#)

Whatever is *asthira* is *asat*, it was told. This is explained in this *shloka*. It is with respect to the *upaadhi* of this *loka*, that there is a mutual relationship of father-son,

and he becomes father with respect to his son, etc. *Raajatva* and all these are coming because of all this. He rules over people, and is called as king. These are all caused by *upaadhi*, and are not permanent.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 102:

*Tvam kim etat shirah kim nu greevaa tava tathaa udaram |
Kimu paada aadikam tvam vai tava etat kim maheepate ||*

Are you your head, or are you your neck. Or are you your stomach, what are you? Or are you your feet? Are you all of these, or do they belong to you? Shall I say you are the head, or shall I say that it is your head?

Sri Engal Aalwaan's Commentary:

*Atha * Pindah pruthak ityaadinaa sankshepena uktam artham upapaadayan deha
aatma vivekam prakarana artham upasamharati - tvam kim etat iti |
Andhatamasi akshi nimeelane cha niravayavatvena aatmanah pratyaktayaa
aham iti bhaasamaanatvaat, idam buddhi bodhyam adrushya aparabhaagam cha
shira aadi naatmaa, na cha aatmano avayavah |*

What was told earlier that you are different from the body, and *indriyaas*, etc., it is explained again, and the *prakarana* is concluded with these *shlokaas* now. The gist of this *prakarana* is *deha aatma viveka*, differences and specific distinctions between body and *aatman*, is being concluded here. In darkness, and when someone is closing their eyes, as *aatman* is *niravayavi*; meaning that when we close the eyes, *aatma's* eyes are not closed, as *aatman* does not have eyes, hands, etc.; so it is *niravayavi*. *Pratyaktva* is *svasmai bhaasamaanatvam*; it always reveals itself as *aham aham*.

There is a wonderful portion in *Bruhadaaranyaka Upanishad* called *Jyoti Braahmana*. There, these things are explained in detail. It is asked - how is the *aatman* known when the *Aaditya*, Sun is not there? It is answered that - is it *Chandramaa*, is it *Agni*? Finally when it is complete darkness, what is it that gives light to the *Purusha*? This is called as *Jyotirbraahmana*. First, it says *Aaditya*; *Aaditya* is the one which gives light to the *jeevaatman*. When Sun is not there, there is the Moon. When the Moon is also not there, how does the *jeevaatman* know; it is through *Agni*. When *Agni* is not there, extinguished, what is the light. Finally it comes to when it is full darkness, it is *vaak*, speech. When there is complete darkness, we can know by speaking. When *vaak* is also not there, it is *svayam jyotih*, *aatma jyoti*. He knows himself, does not need any external light, or anything else. This is *svasmai bhaasamaanatva*. He is always known as *aham*. *Aatman* is *aham*, everything else is *idam*. When we point to some object, we say *idam*. When we say ourselves, we say *aham*. This is different from I. Whatever other parts of the body are there, head and others, they are not *aatman*; they are told as *idam*. They are also not parts of the *aatman*. *Aatman* is a *niravayavi*.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 103:

Samasta avayavebhyah tvam pruthak bhoopa vyavasthitah |

Ko aham iti atra nipuno bhootvaa chintaya paarthiva | |

From all these parts in the body, eyes, ears, hands, legs, etc., you are existing separately from all of them, O King. You have to intelligently think "Who am I".

Sri Engal Aalwaan's Commentary:

*Samasta avayavebhya iti | Tasmaat ebhah pruthak aatmaa vyavasthita iti arthah | Nipuno bhootvaa iti paathah | Yathaa uktam yaamunaachaaryaih * Aham buddhya paraagarthaat pratyak artho hi bhidyate * iti |*

Because of this, the *aatma* is existing separately from all these things, different and distinct. *Yaamunaachaarya's sookti* is referred here by *Sri Engal Aalwaan* - the *Pratyagaatma* is revealed to himself, *svasmai bhaasamaanah*, *paraak artha* is *parasmai bhaasamaana*. From that which is only revealed to others, but does not know itself, the *aatman* who knows itself is different, by *aham buddhi*, known as *aham aham*. Whereas things which are revealed to others are known as *idam*, they don't know themselves. This is the difference.

Sri Vishnu Puraana, Amsa 2, Chapter 13, Shloka 104:

Evam vyavasthite tattve mayaa aham iti bhaashitum |

Pruthak karana nishpaadyam shakyate nrupate katham | |

Tattva, reality exists like this. Whatever is possible of being separated from the *aatman*, how can I say that as *aham*? I have to address that as *idam* only; that is not the *aatman*.

Sri Engal Aalwaan's Commentary:

Prakrutam prashna prativachana vaiyarthyam upasamharati evam iti | Tattve aatma svaroope | Pruthakaranam pruthak kaarah, deva aadi jaaticharana aadi pruthak kaarasya bhedasya dehagatatvena anaatma dharmatvaat atmaantarebhyah pruthak karana nishpaadyam vachanam bhaashitum na shakyam, sarva saadhaarana aakaarah aham iti vaktum na shakya iti arthah |

The question and answer which they exchanged initially was not proper because this is how reality is. This is concluded here. The reality, nature of the *aatman* is like this. We can separate hands and feet, or also as *deva*, *manushya* - we see this kind of separation and differences. This is the *bheda*. These are all characteristics of the body, and not the *aatman*; they are all *anaatma dharmas*. From other *aatmans* also, whatever can be separated - I cannot say that I am that. I cannot say that I am like all others, because one is *deva*, one is *manushya*, one is someone else, etc. Whatever forms we are seeing outside, with all the parts of the body, the *jaati*, etc. we cannot say that I am all that.

This concludes Chapter 13.

| | Iti Sri Vishnu Puraane Dviteeye Amshe Trayodasho Adhyaayah | |

|| *Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Dviteeye Amshe Trayodasho*
Adhyaayah ||

|| *Atha Chaturdasho Adhyaayah* ||

Now Chapter 14.

[Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 1:](#)

Sri Paraasharah -

Nishamya tasyeti vachah paramaarthasamanvitam |

Prashrayaa avanato bhootvaa tamaaha nrupatih dvijam ||

Sri Paraasharah - The king understood that what he is talking is about *paramaarthas*. Listening to that, with lot of obedience and bowing down to him, the king told the *Braahmana* thus.

[Sri Engal Aalwaan's Commentary:](#)

Poorvaadhyaa dehaadi vyatirikta aatmaa iti uktam | Anantarena adhyaayena sa eva [nityatva ananyaaarthatva anoupaadhikatva aadibhih] parama purushaarthas iti uchyate - nishamya iti | Paramaarthas samanvitam paramaarthatayaa vakshyamaanena aatmanaa samanvitam tat vishayam |

In the previous chapter 13, it was told that *aatma* is different from body and *indriyaas*. In Chapter 14, which is following it, the same *aatman* is now said to be *parama purushaarthas*, because he is *nitya*, he is not meant for enjoyment of *prakruti*, *prakruti* is meant for him, *aatma* is *ananyaaarthas*, *aatman* is not *upaadhi*. Body and others are not *nitya*. *Prakruti* is *anyaaarthas*. Body comes due to *upaadhi*. *Jeevaatma svaroopas* is *nirupaadhika aananda maya*, existing as it is. Because of all these differences, it is *parama purushaarthas*, is going to be told here. Whatever *aatman* is told as *paramaarthas* here, is the meaning of *paramaarthas samanvitam*.

[Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 2:](#)

Raajaa uvaacha -

Bhagavan yat tvayaa proktam paramaartham ayam vachah |

Shrute tasmin bhramanti iva manaso mama vruttayah ||

King said - Whatever you told, all the words talking about *paramaarthas*, my mind is completely immersed in that wandering in those thoughts only.

[Sri Engal Aalwaan's Commentary:](#)

Bhagavan iti | Paramaartham ayam aatma yaathaatmya pratipaadakatvena parama prayojana roopam | Bhramanti parama purushaarthas shushrooshayaa paryaakulaa bhavanti |

You talked about the reality of the *aatman*, real characteristics of *aatman*; it is of

utmost use, *parama prayojana*. Now, I want to listen about how it is the *parama artha*; that my mind is fully anxious to know.

Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 3:
Etat viveka vijnyaanam yat ashesheshu jantushu |
Bhavataa darshitam vipra tat param prakruteh mahat ||

Sri Engal Aalwaan's Commentary:

Uktam anuvadan evam prashamsati etat iti | Yat cha prakruteh viveka vijnyaanam asti tat viveka vijnyaanam yat etat ashesha jantushu anuvruttam | Viveka vijnyaanam aatma tattvam, tat prakruteh param - vilakshanam mahat cha |

Whatever was told, he is repeating and praising that. Whatever is the *viveka vijnyana*, you told, from *prakruti*, differentiating the knowledge of the special characteristics of *aatman*, which distinguishes it from *prakruti*, that knowledge; and that which is present in all the beings. *Viveka vijnyana* means the *aatman*, which is different and superior to the *prakruti*.

Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 4:
Na aham vahaami shibikaam shibikaa na mayi sthita |
Shareeram anyat asmatto yena iyam shibikaa dhrutaa ||

I am not carrying the palanquin, and palanquin is not standing on me. Body is different from me, and body is carrying the palanquin, and I am not carrying.

Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 5:
Gunapravruttyaa bhootaanaam pravruttihi karma choditaa |
Pravartante gunaa hi ete kim mama iti tvayaa uditam ||

The various actions and activities of the beings, it is all because of the *karma*; it happens because of the influence of *gunaas*, *sattva*, *rajas*, *tamas*, which are *gunaas* of *prakruti*, all the time having influence on the *jeevaatman*. This association with *prakruti* has come because of *karma*. And this is what is making him do various things he is doing here, engaged in so many activities here. Qualities of *prakruti*, *sattva*, *rajas*, *tamas* only are actually responsible for that, and they are only doing all these; it is not mine.

Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 6:
Etasmin paramaarthajnya mama shrotra patham gate |
Mano vihvalataameti paramaarthitaam gatam ||

This *parama artha* when I heard from you, whatever words you said, O great *Brahmin* who knows the reality, the ultimate goal which is to be known, when I listen to that, in order to know that *parama prayojana*, I am really happy and satisfied. I feel that I have listened to what one ought to listen.

Sri Engal Aalwaan's Commentary:

*Etasmin iti | * Aatmaa shuddho akshara iti vachanaat | Paramaartharthaam gatam parama prayojana shravanena arthitaam gatam | 'Paramaartharthaam gatam' iti cha paathah |*

What was told earlier that aatmaa shuddhah, aksharah, etc., whatever words you said about the *paramaarthartha*.

Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 7:

Poorvam eva mahaabhaagam kapila rishim aham dvija | Prashtum abhyudyato gatvaa shreyah kim nu atra shamsa me ||

Earlier itself, in order to enquire about all these, I wanted to go and attain this knowledge from *Kapila Rishi*, who is a great sage. And I wanted to ask him what is *shreyas*, good to me.

Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 8:

Tat antare cha bhavataa yat etat vaakyam eeritam | Tena eva paramaarthartham tvayi chetah pradhaavati ||

In between, on the way when I was going, you told all these words, and by this itself, I am very eager to understand what is the *paramaarthartha* now.

Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 9:

Kapila rishih bhagavatah sarva bhootasya vai kila | Vishnoh amsho jaganmohanaashaaya urveem upaagatah ||

Kapila Rishi is *Vishnu's amsha* only, and in order to dispel the illusion or *moha*, wrong understanding and knowledge, which is existing on this earth, he has come here as the very *amsha* of *Vishnu*.

Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 10:

Sa eva bhagavaan noonam asmaakam hitakaamyayaa | Pratyakshataam atra gato yathaa etat bhavataa uchyate ||

Based on what you are telling me, I now think that that *Kapila Rishi* only has come in front of me in your form. In order to do good to all of us. That he has come directly in front of me here. I think so, because of whatever you told.

Sri Engal Aalwaan's Commentary:

Sa eva iti | Yathaa etat iti | Etat aatma tattvam paramaartharthaam gatam |

Because of the *aatma tattva* which you are talking about here.

Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 11:

Tanmahyam pranataaya tvam yat shreyah paramam dvija | Tatvat aakhila vijnyaana jala veechi udadheeh bhavaan ||

Again, he asks about that *shreyas*, what is that *shreyas*. Please do instruct me on that.

You are an ocean of that knowledge. (Just as an ocean has water, tides, etc., you are an embodiment of that knowledge with all the specific aspects).

Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 12:

Braahmana uvaacha -

Bhoopa prucchasi kim shreyah paramaartham nu prucchasi |

Shreyaamsi aparamaartharthani asheshaani cha bhoopate | |

The *Braahmana* replies - You wanted to know about *shreyas* earlier also, you wanted to go to *Kapila Rishi*, in order to know what is *shreyas*. Now, you are talking about *paramaarth*. What is it that you are asking - is it *shreyas* or *paramaarth*? All the *shreyas* that is seen here, is all *aparamaarth* only, and not *paramaarth*.

Sri Engal Aalwaan's Commentary:

Shreyah kim iti nrupena poorvam uktatvaat, shreyah paramaarthayoh atyanta vailakshanyaat tayoh katarat prucchasi iti vikalpayati - bhoopate |

Aparamaartharthani aparamaarth vastooni; aarshatvaat artha shabdasya napumsakatvam |

There is a great difference between what is *shreyas* and what is *paramaarth*. In this context, *shreyas* is all *loukika*, that which is other than *moksha*. What is taught here is *aatma jnyaana*. Other than *aatma jnyaana*, all others are told as *shreyas* here. *Aatma jnyaana* is told as *paramaarth* here. Among them, which one are you asking, is what he asks. All the objects of enjoyment seen here are all *aparamaarth*.

Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 13:

Devataaraadhanam krutvaa dhanasampadam icchati |

Putraan icchati raajyam cha shreyah tat praapti lakshanam | |

One by one, he talks about *shreyas*. And then differentiates it from *paramaarth*. By worshipping all the gods like *Indra*, *Varuna*, *Agni*, through *yajnya*, *yaaga*, they want lot of wealth. Or they want children, or kingdom. These are all said to be *shreyas*.

Sri Engal Aalwaan's Commentary:

Dhanaadi yogaantam uttarottara utkrushtam shreyas saptakam darshayati devataa iti tribhih | Devataaraadhanam iti | Tat praapti lakshanam teshaam dhana aadeenaam praapti-roopam |

Starting with wealth, each one is little better than the other, each one is relatively better than the other. *Dhana*, *putra*, *raajya*, ... - seven kinds of *shreyas* are told here, by these three *shlokaas*. One is *devataaraadhana*. What is attained from *devataaraadhana* is the *dhana*, *putra*, *raajya*, etc.

Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 14:

Karma yajnyaatmakam shreyah svarloka phaladaayi yat |

Shreyah pradhaanam cha phale tat eva anabhisamhite | |

The various *yajnya yaagaas* which are done, various *karmaas*, are also *shreyas*, after which they go and attain the *svarga lokaas* and enjoy there. The *karma* which is of the form of *yajnya* and others, which gives fruits of *svarga* and others, is also *shreyas* only. When these *karmaas* are done without desire in fruit, that is also primary *shreyas*, it is said.

Sri Engal Aalwaan's Commentary:

Karma iti | Phale anabhisamhite sati, tat eva karma mukhyam shreyah |

This karma being done, becomes more important than the earlier ones.

Sri Vishnu Puraana, Amsha 2, Chapter 14, Shloka 15:

Aatmaa dhyeyah tadaa bhoopa yoga yuktaih tathaa param |

Shreyah tasya eva samyogah shreyo yat paramaatmanaa ||

Those who are engaged in yoga, they meditate on the *aatman*, they do *dhyana*. Doing *dhyana*, meditation, is *shreyas*.

Sri Engal Aalwaan's Commentary:

Aatmaa iti | Aatmaa dhyeya iti shreyah - tat dhyaanam shreyah iti arthah |

Tasya eva jeevasya eva paramaatmanaa samyoga aikyam | Shreyo yat paramaatmane iti cha paathah |

When the *jeevaatman* becomes united with *Paramaatman*, that is also *shreyas*.

In further *shlokaas*, all these are talked about and it is told why these are *shreyas*, and nor *paramaarthah*.

Sri Vishnu Puraana, Amsha 2, Chapter 14, Shloka 16:

Shreyaamsi evam anekaani shatasho atha sahasrashah |

Santi atra paramaarthastu na tu ete shrooyataam cha me ||

Like this, there are many things which are said to be *shreyas* here. Hundreds and thousands of things which are called *shreyas*. None of these are *paramaarthah*, I will tell you what is *paramaarthah*.

Sri Engal Aalwaan's Commentary:

Shreyaamsi iti | Anekaani shastra uktaani sva utprekshitaani cha | Atra - loke |

Ete - padaarthaah, na paramaarthah, na parama prayojanam | Paramaarthah tu me - mattah shrayataam |

All are *vaidika*, told in the *shastra*. What I have told here, and there are many others also. All these are not *parama prayojana*. Listen to me what is *paramaarthah*. I will teach you.

He is going to talk about why each one is not *paramaarthah*. Each one is told as *shreyas* only. First, he tells about why money is not *shreyas*.

Sri Vishnu Puraana, Amsha 2, Chapter 14, Shloka 17:

Dharmaaya tyajyate kim nu paramaartho dhanam yadi |

Vyayah cha kriyate kasmaat kaama praapti upalakshanah ||

In order to do *dharma*, money is given up, they engage in *dharma*. One renounces the wealth, and also spends a lot of money for *dharma*. If something is spent or given up, that cannot be *paramaarthah*. This is only for attaining some desire.

Sri Engal Aalwaan's Commentary:

Dhanaadeenaam shreyastvam kramena niraakaroti - dharmaaya ityaadi | Kaama praapti upaaya lakshanah kaama praapti hetuh | Dhanam dharma kaamaartham tyaaajyatvaat na svayam purushaarthah | Yat artham sarvam yat cha na anyartham sah paramaarthah; sa aatmaa eva iti bhaavah; * Aatmanah tu kaamaay sarvam priyah bhavati iti shruteh |

One by one, in order, that all these are not *shreyas*, are established in these *shlokaas*. In order to attain certain desires, money is spent. That which is spent, or given up or renounced, cannot be *paramaarthah*. *Dharma* and *kaama* among the *purushaarthas*, and *dhana* is spent. By itself, *dhana* is not *purushaarthah*. That for the sake of which everything is meant, that which is not meant for others, that is what can be *paramaarthah*. Everything is to serve the purpose of that, and that is not meant for others; that is *paramaarthah*. The meaning is that *aatma* is only *paramaarthah*. This is also told in *Bruhadaaranyaka Upanishad* that everything happens and exists as per the *sankalpa* of the *aatman* only. Everything is meant for attaining the *aatman*, and *aatman* is not meant for others. That is how it is *paramaarthah*.

Sri Vishnu Puraana, Amsha 2, Chapter 14, Shloka 18:

***Putrah chet paramaarthah syaat so api anyasya nareshvara |
Paramaarthabhootah so anyasya paramaartho hi tat pitaa ||***

If you say that *putra* is *paramaarthah*, that is also meant for someone else. For a father, *putra* is *paramaarthah*, but for a *putra*, his *putra* becomes *paramaarthah*.

Sri Engal Aalwaan's Commentary:

Putrah chet iti | So api anyasya - sva pituh; paramaarthah | Tat pitaa cha anyasya sva pituh paramaarthah | Evam putrasya pitrarthatvaat jagati na paramaartho asti | Etat upapaadayati evam na paramaartho asti iti |

Son is *paramaarthah* for a father. The father is *paramaarthah* for his father. Like this, if son is meant for father, that way, it is not *paramaarthah*.

Sri Vishnu Puraana, Amsha 2, Chapter 14, Shloka 19:

***Evam na paramaartho asti jagati asmin chara achare |
Paramaartho hi kaaryaani kaaranaanaam asheshtatah ||***

In this world having movables and immovables, these are all not *paramaarthah*. *Kaaryaas* are all *paramaarthah* with respect to the *kaarana* only.

Sri Engal Aalwaan's Commentary:

Asheshena putra aadi kaaryaani kaaranaanaam hi - janakaanaam paramaarthah;

tasmaat na paramaarthah | Ananya artho hi paramaarthah |

Son is *paramartha* for father. Father is *kaarana*, son is *kaarya*. So, it is not absolute *paramaarthah*, but only relative with respect to the father. *Paramaarthah* is *ananyaaartha*.

Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 20:

Raajyaadi praaptih atra uktaa paramaarthatayaa yadi |

Paramaarthaa bhavanti atra na bhavanti cha vai tatah | |

If you say *raajya*, getting kingdom, expanding kingdom are all *paramaarthah*, it will also not become *paramaarthah*,

Sri Engal Aalwaan's Commentary:

Raajyaadi praaptih iti | Raajyaadi praaptih paramaartho yadi, tatah - tarhi atra - loke, raajyaadayah paramaarthaa bhavanti, na bhavanti cha - nashyanti cha | Katham asthiraa raajyaadayah paramaarthah iti bhaavah | Etat asthiratvam putraadishu api samaanam |

One day you have a vast kingdom, on the next day, someone will come and conquer your kingdom; so you have no more your kingdom. It is not permanent. So, it cannot be *paramaarthah*. They are all not permanent, it is the same way with *putra*, and others.

Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 21:

Rig yajus saama nishpaadyam yajnya karma matam tava |

Paramaarthah bhootam tatra api shrooyataam gadato mama | |

If you think that *yajnya* and other *karmaas*, which are basically done with *Rig*, *Yajus*, *Saama* and other *Veda mantraas* - if you think that that is *paramaarthah*, even with respect to that, listen to me, I will tell you why that is also not *paramaarthah*.

Sri Engal Aalwaan's Commentary:

Dharmasya nashvaratvam anumaanena darshayati - rig ityaadinaa |

From these three *shlokaas*, it is told that *dharma* is also *nashvara*. So, it is also not *purushaarthah*.

Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 22:

Yat tu nishpaadyate kaaryam mrudaa kaarana bhootayaa |

Tat kaarana anugamanaat jnyaayate nrupa mrunmayam | |

Whatever is created, the effect, *kaarya* pot and others, from mud which is the cause, that is known only because *kaarana* is continuing in that. Lump of mud became pot, but we identify that also as mud only. Everything is *mrunmaya*, *Mruttiketi eva satyam*, says *Upanishad*. From mud whatever is made is *mrunmaya*, everything is *mrunmaya*. *Mrut* is continuing everywhere. *Kaarana* is continuing there.

Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 23:

*Evam vinaashibhih dravyaih samit aajya kusha aadibhih |
Nishpaadyate kriyaa yaa tu saa bhavitree vinaashinee | |*

And that *mrunmaya*, whatever pot is created from *mrut*, which is told as *mrunmaya*, the mud got destroyed and pot came. When the pot got destroyed, *kapaala* comes. *Kapaala* is also *mrunmaya*, but the previous state is destroyed. It is *vinaashi* because it is created from a *vinaashi dravya* only. It is not *avinaashi*, as it undergoes changes in its essential nature itself.

Similarly, *yajnya* is also like that. *Yajnya* is performed with *samit*, *darbhaa*, and ghee and other *aajyaas*. All those are *vinaashi dravyaas*, which get destroyed, and keep undergoing changes, in their essential nature itself. *Yajnya* which is an outcome of using all these things is also not permanent. Once the *yajnya* is completed, it is also over. The set of acts, the *yajnya*, which is performed with all these ingredients, that also has to get destroyed sometime; it will get ended sometime, and there will be no *yajnya* afterwards; so it is also temporary only.

Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 24:

*Anaashee paramaarthah cha praaajnyaih abhyupagamyate |
Tat tu naashi na sandeho naashi dravya upapaaditam | |*

That which does not get destroyed, is only *paramaarthah* is what all the knowledgeable ones are agreeing on. What is obtained from a *naashi dravya*, material itself undergoing change or getting destroyed, that again cannot be permanent, and that also is *naashi* only, gets destroyed, keeps changing its state, undergoes modifications.

Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 25:

*Tat eva aphiladam karma paramaartho matah tava |
Mukti saadhana bhootatvaat paramaartho na saadhanam | |*

Next, the *aphaladam karma*, *karma* done with *anabhisamhita phala*, *phala abhisandhi rahita karma*, without desire in *phala*, in the fruits, the *karma* which is done, if you think that is *paramaarthah*, it is only *saadhanaa* for *mukti*. *Saadhanaa* itself cannot be *paramaarthah*. Means itself cannot become the *saadhana*, because it is the means to attain *moksha*.

Sri Engal Aalwaan's Commentary:

Tat eva iti | Tat eva - yajnya karma eva | Chet na iti adhyaahaarah | Na hi paramaartho anyasya saadhanam |

Paramaarthah cannot be the means for attaining something else.

Dhana, *putra*, *raajya*, *karma* obtained from *rig-yajus-saama*, and also *karmaas* done using the *naashi dravyaas*, are all not permanent. Only *avinaashi* is *paramaarthah*. *Paramaarthah* is not *anyarthah*, it is *ananyarthah*. *Aparamaarthah* is all *anyarthah*. *Phala abhisamhita rahita karma* is also not *paramaarthah*, because *saadhanaa* is not *paramaarthah*.

Dhyaana is told, and couple of more things will be told. Then it will be told as to what is *paramaarth*, in the next few *shlokaas*.

We are at the end of *Amsha 2*, Chapter 14, where the *Mahaa yogi Bharata* is teaching *Souveera Raaja*, what is *aatma jnyaana* and what is *paramaarth*. He shows how money and other things are not *paramaarth*, because they get spent, and how the kingdom and other things are also not *paramaarth*. They are all not permanent. Also the *yajnya karma* is also not *paramaarth*, because *yajnya karma* is performed with materials which themselves get destroyed - they are all *naashi dravyas*, like *samit*, *kusha*, etc. Something obtained from *naashi dravyaas* cannot be permanent - so it is also not *paramaarth*. If *karmaas* are done without desire in fruits, *phala anabhisamhita karma*, that is also not *paramaarth* because that is *paramparayaa saadhana* to *moksha*. That which is *saadhana* is not *paramaarth*.

Sri Vishnu Puraana, Amsha 2, Chapter 14, Shloka 26:

Dhyaanam naiva aatmano bhoopa paramaarth artha shabditam |

Bhedakaari parebhyah tu paramaartho na bhedavaan | |

Aatma dhyana is said to be *paramaarth artha*.

Sri Engal Aalwaan's Commentary:

Dhyaanam iti | Paramaarth artha shabditam dhyaanam na parama prayojana

bhoota vastu shabda vaachyam | Yatah tat parebhyo ghataadibhyo bheda

karoti iti bhedakaari, vishada vishatara aadi avasthaabhedam svasya karoti |

Na evam avasthaa bhedena vaishamyam paramaarthasya | Yat vaa, bhedakaari

- smruti pratyayatvena kshana bhanguratvaat | Na tu paramaartho bhangurah |

Aatma dhyana is not the *parama prayojana bhoota vastu*. It differentiates from *ghata* and other things - the *aatma dhyana*, and that is one reason why it is not *paramaarth*. It creates different kinds of experiences, like vivid, more vivid, most vivid, like this - there are *avasthaa bhedaas*, which are not there in the *paramaarth*. *Paramaarth* cannot have these kinds of differences in experience. There is one more explanation given - *dhyana* is nothing but *anusmruti*, *smruti* after *smruti*, continuous remembrance of the object of meditation; every instant it is a separate remembrance; so instant after instant, without any break in between and without any other thought coming in between, one has to meditate upon the object of meditation. Because it has to be meditated upon every instant, it stays for one *kshana*, and then another *kshana* - *paramaarth* cannot be like that.

The next one is a very important *shloka*, which is quoted in many places.

Sri Vishnu Puraana, Amsha 2, Chapter 14, Shloka 27:

Paramaatmaaatmano yogah paramaarth it i eeshyate |

Mithyaa etat anyat dravyam hi na eti tat dravyataam yatah | |

Yoga means *sambandha*, in this case, it means *aikya*, because the second part of the *shloka* says *mithyaa etat*. What is false, *mithya* is the *paramaatma-aatma aikya*, identity. If you like to think that *aikya* of *paramaatma* and *aatma* is *aikya*, then that is not true, it is false, because such a thing cannot happen at all. Because

one *dravya* cannot become another *dravya*.

This is also told by Sri Nammaalvaar in Tiruvaimoli, *Koodaamaiyai koodinaalum aduvum aduve iduvum iduve*; even if *Paramaatman* and *jeevaatman* go and merge, *Paramaatman* remains *Paramaatman* only, and *jeevaatman* remains *jeevaatman* only. There is so much difference and distinction between them that one cannot become the other. The second reason is that there is no *svaroopaa naasha* in any of these. *Kaarya* is *avasthaantaraapatti*, even *kaarya* merges into *kaarana*. For *achetana*, there is *svaroopaa vikaara*, but there is no *svaroopaa naasha*. For *chetanaas*, there is no *vikaara* in *svaroopaa* also. So, *Paramaatman* and *jeevaatman* cannot become united where *jeevaatman* loses its *svaroopaa* itself.

Sri Engal Aalwaan's Commentary:

Paramaatma iti | Ishyate yadi iti sheshah | Yogah taadaatymyam, anyathaa uttara ardheh na asangate | Etat aikyam mithyaa; tatra hetuh anyat iti | Poorveshu dhana aadishu nashvaratva aadi; yoge tu svaroopaa abhaavah |
Yoga is oneness or identity, which is used by other systems of philosophy, as *aikya*. The *taadaatymya* what we say is oneness, *ekee bhaava*, it is not *svaroopaa aikya*, but *ekee bhaava*. This is told even in *pralaya*. Otherwise, it will not be proper with the second part of this *shloka*, which says *mithyaa etat*. *Aikya* is *mithyaa*. The earlier things which were told - *dhana*, *yajnya karma*, etc. are all *nashvara*, impermanent; they don't remain forever and get destroyed. Whereas here, in *aatma paramaatma yoga*, what is meant is that if it means *aikya*, then that would be *svaroopaa naasha* itself. That cannot be *paramaarthaa*, and it is not true at all, because it is *mithyaa*.

Sri Vishnu Puraana, Amsha 2, Chapter 14, Shloka 28:

Tasmaat shreyaamsi asheshaani nrupa etaani na samshayah | Paramaarthah tu bhoopaala sankshepaat shrooyataam mama | |

Now, he is concluding all the things which he said - which is not *paramaarthaa*, and which is *paramaarthaa*. *Yogi Bharata* is telling what is *paramaarthaa*. O King, all these things are called *shreyas*, there is no doubt. But they are not *paramaarthaa*. Listen to me about *paramaarthaa*, I will tell you.

Sri Engal Aalwaan's Commentary:

Upasamharati tasmaat iti | Etaani dhana aadeeni shreyaamsi eva na tu paramaarthah | Paramaarthah tu shrooyataam |
Dhana, and others are all *shreyas*, but are not *paramaarthaa*.

From here, he starts to tell about what is *paramaarthaa*, and *aatma svaroopaa*.

Sri Vishnu Puraana, Amsha 2, Chapter 14, Shloka 29:

Eko vyaapee samah shuddho nirgunah prakrute parah | Janma vruddhi aadi rahitah aatmaa sarvagato avyayah | |

These are all the attributes of *aatman* told here. Explained below.

Atman is one and not like body which has many forms into which it grows. '*Diha upachaye*' is the root for the word *deha*, that which grows. And there are so many '*aneka*' parts of *deha* while *Atman* is one, *Ekah*.

Sri Engal Aalwaan's Commentary:

Paramaartham aah - eka iti | Ekah - dehavat na anekah upachaya roopah |
Eka means not like *deha*. *Deha* undergoes *baalya avasthaa*, *yauvana avasthaa*, *jaraa*, etc., it keeps on changing, there is growth, there is deterioration; whereas *paramaarth*, which is *jeevaatman* is not like that; it is *eka*, remains the same all the time.

Like the body, he does not have many states, like increasing, decreasing, etc. *Upachaya* means growth.

Vyaapee - jnyaanena sarva vyaapana svabhaavah |

He is *vyaapee*, means that he can pervade everywhere, through his *dharma bhoota jnyaana*.

Deva manushyaadeenaam vishameshu deheshu sthito api samah - parasparam cha samah |

He is *sama*, though he is present in various kinds of bodies which are all very different from each other - one is very big, one is small, they have different characteristics, *deva*, *manushya*, *pashu*, *pakshi*, *praani*, but in every body, he is similar; all the *aatmans* have the same attributes, same *svaroopa*; they are similar mutually also, all are *jnyaana aakaaraas* only.

Shuddhah - svato nirmalah | Nirgunah - sattva aadi rahitah | Tatra hetuh - prakruteh parah - janma aadi shat bhaava vikaara rahitah |

He is *shuddha*, in his real state, he does not have any defects, but due to *karma*, he has got caught in this *samsaara*. He is *nirguna*, means he does not have the qualities of *prakruti*, which are *sattva*, *rajas*, *tamas*; he is superior to *prakruti*; and he also does not have *asti*, *jaayate*, *vardhate*, *viparinamate*, *apaksheeyate*, *nashyati* - the six *bhaava vikaaraas*, he does not have all these *bhaava vikaaraas* of *prakruti*. *Shat bhaava* means different kinds of characteristics.

He is bereft of *janma*, *vruddhi*, *parinaama*, *apakshaya*, *naasha*, which are all for the body only; it is not there for the *jeevaatman*.

Aatmaa - chetanah |

Aatma means that it is *chetana*, which is *jnyaana aashrayatva*, he is *aashraya* to *jnyaana*.

Sarva gatah - naashakaanaam agni jala aadeenaam soukshmyena vyaapakah |

Sarva gata means that even *agni*, *jala*, etc, which are all *sookshma*, they destroy other things by entering inside, being *sookshma*, but he is more *sookshma* than that; he can pervade even them.

Ato daaha aadi rahitah |

He does not have *daaha* and others things; he does not get burnt, as he can enter into *agni* also.

Avyayah - avikalah |

He is *niravayavi*, partless.

These are some of the characteristics of the *aatman* told.

Sri Vishnu Puraana, Amsha 2, Chapter 14, Shloka 30:

***Parajnyaanamayo asadbhih naama jaati aadibhih vibhuh |
Na yogavaan na yukto abhoot naiva paarthiva yokshyate | |***

Sri Engal Aalwaan's Commentary:

***Parajnyaana maya iti | Parajnyaana mayah - prakrushta jnyaana svaroopah |
Paramajnyaana mayah iti cha paathah | Para shabdena vishaya jnyaanam
vyaavartyate |***

He is *jnyaana svaroopah*. He has superior knowledge, and not the *visaya jnyaana*, not the knowledge about sense objects.

Sukha samvit svaroopah iti arthah |

He is *jnyaana aananda svaroopah*.

Asadbhih - vinaashibhih deva aadi naama roopaih kaala traye api ayuktah |

Asad means those which get destroyed, *naama jaati*, etc. name, class, etc. He never gets associated with that. He was never connected earlier also, and in future also, he will not be associated with *jaati*, *naama*, etc. No connection with *jaati*, *naama*, in past, present, future.

Vibhuh - deha indriyaanaam svamee; svatah svaraata iti vaa |

Vibhu means he is the Lord of body and *indriyaas*. He is *svaraata*, means when he gets *karma svaatantrya*, he gets released from the bondage of *karma* - he is said to be *sva svaraata bhavati*.

Sri Vishnu Puraana, Amsha 2, Chapter 14, Shloka 31:

***Tasya aatma paradeheshu sato api ekamayam hi yat |
Vijnyaanam paramaartho asou dvaitino atathyadarshinah | |***

Sri Engal Aalwaan's Commentary:

Evam eko vyaapee ityaadinaa aatma svaroopam uktam |

By the words *eka*, *vyaapee*, etc. the *aatma svaroopah* was told.

***Idaaneam tasya deva aadi roopeshu aatma paradeheshu sato api eka prakaaram
yat vijnyaanam vijnyaana roopam asou paramaarthah iti aaha - tasya iti |***

After telling about *aatma svaroopah*, though he exists in his own body, and other

bodies, when he is present in *deha*, *indriya*, and other bodies, of oneself and others, he is always of the same *prakaara*, *jnyaana svaroop*a only, this is the *parama*artha, reality of the *aatman*.

Deva aadi deheshu sthitasya aatmanah tat roopena bhinnatva prateetih bhraantih iti aaha - dvaitena iti |

Those who see as different, that the *aatman* in one body is very different from the *aatman* in another body, in *svaroo*pa also, if he understands like that, that is not correct, not real. Those who see differences or duality in *aatma*s, that is not real.

This is an often quoted *shloka*, and is explained in detail in *Sri Bhaashya*.

Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 32:

Venu randhra vibhedena bhedah shadja aadi sanjnitah |

Abheda vyaapino vaayoh tathaa asya paramaatmanah | |

How it is the same *jnyaana aakaara* in all the bodies, is explained with an example. A flute has many holes, and when the wind is blown, the air goes through each one, and when different holes are covered, different sounds are produced, like *Sa Ri Ga Ma ...*, *Shadja*, *Daivata*, *Madhyama*, *Panchama*, etc., with different combinations of the holes. But the same air passes through all of them. When it passes through different holes, it takes different *svara*as. This way, they are all different, and the air particles which go through each one are also different. They are all independent, but are all air only. They are identified as *shadja*, etc. when they pass through these holes. But by nature, everything is air only.

Sri Engal Aalwaan's Commentary:

Aatmano hi svaroopena parasparam bhinnaah, na tu deva aadi roopena, teshaam atadroopatvasya uktatvaat |

This is the background which we have to understand before we read this *shloka*. *Jeevaatmans* are many, and are different in *svaroo*pa. There is a *jeevaatman* in one body, and is another *jeevaatman* in another body. They are not different because of the form of the appearance, *deva*, *manushya*, etc., but they are *jnyaana aakaara*as.

Kechit atra aatmanaam svaroopena bhedo nishidyata iti aahuh; tat ayuktam | * Tasya aatma paradeheshu, * Tatra tvam aham api atra, * Aham tvam cha tathaa anye cha, * Tvam cha anye cha iti aadi aatma bahutva pratipaadaka bahuvaachana virodhaat, shruti smruti sootra nyaaya virodhaat cha |

Some say that there is no *bheda* in *svaroo*pa also, meaning that there is only one single *aatma* in all the bodies, that there are not multiple *aatma*s - that is not true. It is told in *Shrutis* that *Nityo nityaanaam chetanah chetanaanaam eko bahoonaam yo vidhadhaati kaamaan*, this shows multiplicity of *aatmans*. This is told in the *shloka*as here itself - You are there in that body, and I am here; Myself, you and others also; meaning that each individual self exists separately, is different; there are many individual selves, but all are of the same nature. If we say that *aatman* is only one, in all the bodies, and that there are not multiple *aatmans*, if the *aatma bahutva* is not told, it is opposed to what was taught here itself in so many *shloka*as, which are telling about *aatma bahutva*. It is also against *Shruti*, *Smruti*, *Nyaaya*, etc.

Yadi deva aadi roopena aatmanaam na bhedah, katham tarhi devo ayam, manushyo ayam iti vaishamyena vyavahaara upapadyate? Tatra aaha - venu randhra iti |

If there is no difference, *bheda* in the form of *deva*, *manushya*, etc. how can we even say that this is *deva*, this is *manushya*, etc.? Then everyone should be addressed in the same way. How can we address different individuals differently? This is answered in this *shloka*.

Yathaa venoh aneka randhra vartinaam vaayu amshaanaam vaayutvena eka aakaaraanaam randhra bheda vinishkramana kruta shadja aadi sanjnyaa bhedah; evam aatmanaam jnyaana eka aakaaraanaam deva aadi deha pravesha aakruto deva aadi vyavahaarah, na tu taadroopya krutah |

The *vaayu amshaas*, which are there in various holes, which are all of the same nature as they are all *vaayu* only, they go through different *randhraas*, which cause one to be *Shadja*, another to be *Madhyama*, another to be *Daivata*, the difference exists. In the same way, the *aatmaas*, are of the same nature of *jnyaana*, consciousness, enter into the body of *deva*, *manushya*, etc., and one is called *deva*, another is called *manushya*, etc. The *aatman* itself does not become of the form of the body. The *aatman* itself does not change the *svaroopaa*, it is *eka svaroopaa*.

Abheda vyaapinah abhedena vaayutva aakaarena vyaapinah |

Without any difference, in the same form as *vaayu*, it is pervading everywhere.

*Atra paramaatma shabdena aatmaa eva uchyate, * Paramaatmaa iti cha api ukto dehe asmin purushah parah; * Taih eva vigatah shuddhah paramaatmaa nigadyate, ityaadi darshanaat |*

The word *Paramaatman* is used here. The meaning of *Paramaatman* is *aatman* only here. Because of the context, and it is *aatma jnyaana* which is being taught. An example is given about how the *jeevaatman* existing in this body is told as *Paramaatman*. Another reference where *jeevaatman* is told by the name *Paramaatman* is given.

Sri Vishnu Puraana, Amsa 2, Chapter 14, Shloka 33:

*Eka svaroopaa bhedah cha baahya karma vruti prajah |
Deva aadi bhede apadhvaste na asti eva aavarane hi sah | |*

Sri Engal Aalwaan's Commentary:

Uktam artham vivrunvan upasamharati eka svaroopaa iti |

Again explaining whatever was taught so far, he is concluding the teaching here.

*Eka svaroopaa bhedah - * Tasya aatma paradeheshu sato api ekamayam hi yat |
Vijnyaanam paramaartho asou * iti ukta jnyaana eka svaroopasya aatmano
bhedah deva aadi roopah, baahya karma vruti prajah - baahya karma aavarana
jaatah |*

Jeevaatmans who are of the same *svaroopaa* as *jnyaana aakaara*, the *bheda* seen, the

difference as *deva*, *manushya*, etc., is meant here. The differences of the form of *deva*, *manushya*, etc., of the *jeevaatmans*, who are of the same nature, *jnyaana aakaara*, is because of the *karma*, as told here. Though he is existing in his body and other bodies, he is of the same nature everywhere. He is fully made of consciousness. Because he is covered by the *karma*, external *karma*, his nature is covered. So, he is not realizing his nature. *Prajah* means *prakarshena jaayate*. The *baahya karma* is covering it.

Phala abhisandhi yuktam bhagavati asamarpitam cha baahya karma, aatmanah svaroopo bahirbhootam vaa, yathaa vakshyati * Avidyaa karma sanjnyaa anyaa ... tayaa tirohitatvaat cha shaktih kshetra samjnyitaa | Sarva bhooteshu bhoopaala taaratamyena vartate || iti |

Baahya karma is that *karma* done with desire in the fruits, and that which is not surrendered into *Paramaatman*. One wants to enjoy oneself. He thinks that he is only the enjoyer of the fruits, that he is only doing the *karma*, and he has desire in the fruits. When one does such a *karma*, it is called *baahya karma*. It is outside *aatman's svaroopo*. *Aatma svaroopo* is not like that. *Aatma svaroopo* is *bhagavat sheshabhoota*, that he cannot independently do anything; by nature, he is utterly subservient to *Paramaatman*, and he has to do all kinds of service to *Paramaatman* at every stage; this is his very nature. Whereas if one thinks that he is doing the various *karmaas*, does with a desire in fruits, thinking of himself as the enjoyer, this is *baahya karma*. In reality, the *pradhaana phali* is *Paramaatman* only for all the *karmaas*. Because of that wrong understanding and performing *karmaas* in that manner, this difference of *deva*, *manushya*, is coming. *Aatmaas* are all of the same nature, *jnyaana aakaaraas*. *Karma* is making them to get these kind of bodies, and experience the fruits. *Sri Engal Aalwaan* gives *pramaanaas*, which will come later.

Avidyaa is also called *karma*. *Chetana* and *achetanaas* are the *shaktis* of *Paramaatman*, and *avidyaa* is also one *shakti*, called *karma*. Because he is covered by that, by which the *shakti* called *kshetrajnya* is covered by the *shakti* called *avidyaa*, called *karma*; in all the beings, there is a *pramaana* which says that *dharma bhoota jnyaana* undergoes *sankocha vikaasa*. In our *siddhaanta*, it is well established that *dharma bhoota jnyaana* undergoes *sankocha vikaasa*; *samsaara* comes because it has become *sankuchita*. For this, there is a *pramaana* in *Vishnu Puraana*, which will come. In all beings, there are differences, various degrees. For those who have not much *sankocha*, they will be in *punya janmaas*. For those who have very much contracted *dharma bhoota jnyaana*, they will be born as *pashus*, *pakshis*, *keeta*, *vruksha*, etc. This is the difference for the bodies they take.

Deva aadi bhedah cha ayam yugapat anekeshaam ekasya cha kaala bhedena apadvaste aavarane - karma aavarane, sa deva aadi bhedo na bhavati |

These differences seen in the bodies of *deva*, *manushya*, etc. - for many of them, when it gets destroyed, over a period of time, the *karma* which is covering, that *aavarana* will not be there any more. That cover will not be there. It can be a difference in time, or it can be the same time for many of them. *Moksha* has got a

beginning, *aadi*, but it does not have an end. For *karma*, *aadi* is not there, but *anta* is there.

*Deva aadi bheda apadhvasta it cha paathah | Yathaa aaha shounakah *
Karminaam karmabhedena deva bhedaadayo yatah || Karmakshayaat
asheshaanaam bhedaanaam samkshayah tatah || iti |*

Because of the difference in *karma*, various *karmaas* that the individual does, they take various births. When the *karmaas* get destroyed, all the differences will go. In their *svaroop*a, they will be *jnyaana eka aakaara*. And all the individual selves for whom the *karma* gets destroyed, they will get liberated.

This is the nature of *jeevaatman* taught in all these *shlokaas*.

This completes Chapter Fourteen.

|| Iti Sri Vishnu Puraane Dviteeye Amshe Chaturdasho Adhyaayah ||

|| Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Dviteeye Amshe Chaturdasho Adhyaayah ||

|| *Atha Panchadasho Adhyaayah* || *Rubhu-Nidaagha Samvaada*

Now, Chapter Fifteen.

[Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 1:](#)

Sri Paraasharah -

Ityukte mouninam bhooyah chintayaanam maheepatim |

Prati uvaacha atha vipro asou advaita antargataam kathaam ||

Sri Paraasharah - When he was taught all these things by *Mahaayogi Bharata*, the King *Souveera Mahaaraaja* started to think about the *aatma svaroopaa*, the *paramaarthaa* which was told, what was not *paramaarthaa*, etc., he went into deep thinking. And again, he told *Bharata*. There is a story which is also teaching a similar thing, where *aatma svaroopaa* is being taught. That story he started to recite.

[Sri Engal Aalwaan's Commentary:](#)

Ityukta iti | Iti ukte - evam aatmano vaishamya abhaava ukte | Kshut pipaasa aadi dharmakatva bhraantya aatmano dvaitam chintayaanam mouninam vaachaa achodayantam maheepatim abhipraayajnyo viprah chitvastu vaishamya abhaava vishayaam kathaam uvaacha |

In this way, it was told that the *aatmans* are all of the same nature; that the essential nature of all *aatmans* is the same. When he was still thinking, still not very clear; that the body appearance is one thing - the *deva*, *manushya*, etc., but how about hunger, thirst, etc. he started to think about them. Is hunger, thirst real, not real, is it in *aatma svaroopaa*, or not, is it due to karma, etc., he started to think. The difference can still exist because things like thirst, hunger, are different for different people. It is something other than the form of the body which is seen. The king was silent thinking about this. The *Braahmana* knew what the king was thinking. He then started to tell him a story about this, to clear those doubts. That there is no difference in the *chit vastu*, all are *jnyaana eka aakaaraas* only. With respect to this, he started to tell one more story. In which thirst, hunger are all addressed.

[Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 2:](#)

Braahmanah -

Shrooyataam nrupa shaardoola yat geetam rubhunaa puraa |

Avabodham janayataa nidaaghasya mahaatmanah ||

Braahmana - O King, listen to this story of *Rubhu* and *Nidaagha*, whatever *Rubhu* taught to *Nidaagha*, in order to enlighten him, with proper knowledge. *Nidaagha* also was a great person, *yogi*. In order to enlighten him with proper knowledge, *Rubhu* taught him. I will tell you that.

[Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 3:](#)

*Rubhuh naama abhavat putro brahmanah parameshthinah |
Vijnyaata tattva sadbhaavo nisargaat eva bhoopate | |*

Chaturmukha Brahma had a son called Rubhu. By nature itself, he had *tattva jnyaana*, the knowledge of the realities.

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 4:

*Tasya shishyo nidaagho abhoot pulastya tanayah puraa |
Praadaat ashesha vijnyaanam sa tasmai parayaa mudaa | |*

He had a student by name *Nidaagha*, who was *Pulastya Brahma's* son. To that *Nidaagha*, he gave all his knowledge, very happily.

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 5:

*Avaapta jnyaana tantrasya na tasya advaita vaasanaam |
Sa rubhuh tarkayaamaasa nidaaghasya nareshvara | |*

Rubhu after teaching everything to *Nidaagha*, started to argue to himself that still his *advaita vaasanaa* is not gone.

Sri Engal Aalwaan's Commentary:

Avaapta iti | Jnyaana tantram adhyaatma shaastram | Advaita vaasanaa na iti tarkayaamaasa | Na tasya advaita vaasanaam iti cha paathah |

The *shaashtra* which is teaching about *aatman*. *Advaita vaasanaa* is not there. *Advaita vaasanaa* means that they are all of the same nature. That he has still not understood that all *aatmans* are of the same *jnyaana svarooapa*.

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 6:

*Devikaayaah tate veera nagaram naama vai puram |
Samruddham ati ramyam cha pulastyena niveshitam | |*

On the banks of the river *Devikaa*, there was a city called *Veera Nagara*. It had all the wealth, and it was a very beautiful place. *Pulastya* had built that city.

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 7:

*Ramya upavana paryante sa tasmin paarthiva uttama |
Nidaagho naama yogajnyah rubho shishyo avasat puraa | |*

Rubhu shishya Nidaagha, was living there, near the forest, a beautiful forest. He was a yogi.

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 8:

*Divye varsha sahasre tu samateete asya tat puram |
Jagaama sa rubhuh shishyam nidaagham avalokakah | |*

One thousand *Divya varshaas*, the years of the *Devaas*, passed. At that time, *Rubhu* again wanted to see *Nidaagha*. He came there in order to see him, at *Veera Nagara*.

Sri Engal Aalwaan's Commentary:

Divye varsha iti | Avalokakah - avalokayitum |

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 9:

*Sa tasya vaishva deva ante dvaaraalokana gochare |
Sthitah tena gruheetaardhyo nija veshma praveshitah ||*

When Nidaagha who was a *yogajnya*, was performing his *nitya karma anushthaana*, after performing *Vaishva Deva yaaga*, he came to the door, and at the door, saw that *Rubhu* was standing there. He offered him *arghya*, and took him inside his house.

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 10:

*Prakshaalita anghri paanim cha kruta aasana parigraham |
Uvaacha sa dvija shreshtho bhujiyataam iti saadaram ||*

He gives him *paadya*, and cleans his feet, and gives him a set to be seated. With great respect, he told him O great *Brahmin*, and does *atithi satkaara*. He tells him - Please partake food in our house.

Nidaagha does not recognize *Rubhu*.

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 11:

*Rubhuh -
Bho vipravarya bhoktavyam yat annam bhavato gruhe |
Tat kathyataam kadanneshu na preetih satatam mama ||*

Rubhu - O great *Brahmin*, tell me what is there to eat in your house? It is not like ordinary food. I want something special.

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 12:

*Nidaaghah -
Saktu yaavaka vatyanaam apoopaanaam cha me gruhe |
Yat rochate dvija shreshtha tat tvam bhunkshva yathaa icchayaa ||*

Saktu is rice flour mixed with jaggery, which stays for many days. *Yaavaka* is made of wheat. *Vaatya* is barley and others. *Apoopa* is rice cake. *Nidaagha* says that these are all there in the house. Whatever you like, you can take as much as you like.

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 13:

*Rubhu -
Kadannaani dvija etaani mrushtam annam prayaccha me |
Samyaava paayasaadeeni drapsa phaanitavanti cha ||*

Rubhu - These are all ordinary food items, I don't want all these things. Give me delicious savouries.

Sri Engal Aalwaan's Commentary:

*Kadannaani iti | Mrushtam - ruchyam madhuram vaa | Samyaavah -
yavagodhooma vikaaro rajju roopo bhakshyah | Drapsam dadhidhanetarat |
Phaanitam vikruta goudaani |*

Mrushtam means that which is sweet, and tasty. *Samyaavah* is wheat flour and others, and a couple of flours which are mixed, which is like a rope, like *chakli*, *murukku*, etc. *Drapsam* is curd which is not very thick, like buttermilk. *Paanitam* is special dishes made of jaggery. I want all these delicacies, good sweets, *paayasa*, etc.

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 14:

Nidaaghah -

He he shaalini mat gehe yat kinchit ati shobhanam |

Bhakshya upasaadhanam mrushtam tena asya annam prasaadaya ||

Nidaagha addresses his wife - Whatever is there which is very tasty, and very special in our house, and the various items which are used to make special delicacies, prepare something out of these, and offer to this *atithi*.

Sri Engal Aalwaan's Commentary:

He he shaalini iti | Shaalaa - gruham, tadvati, gruhinee iti arthah |

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 15:

Braahmanah -

Iti uktaa tena saa patnee mrushtam annam dvijasya yat |

Prasaaditavatee tat vai bhartuh vachana gouravaat ||

Braahmana Bharata - Having told like this, listening to her husband's words, she prepares really good food, delicacies. And offers to the *atithi*.

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 16:

Tam bhuktavantam icchaato mrushtam annam mahaamunim |

Nidaaghah praaha bhoopaala prashrayaa avanatasthitah ||

Once he took the special delicacies which were offered to him, that *Muni Rubhu*, addressed *Nidaagha*, with great respect and love.

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 17:

Nidaagha -

Api te paramaa truptih utpannaa tushtih eva cha |

Api te maanasam svastham aahaarena krutam dvija ||

Nidaagha - O *Brahmin*, were you satisfied, happy with what you had? With what was offered? Is your mind pleased with the food which was offered to you?

Sri Engal Aalwaan's Commentary:

Api iti | Truptih - kshut pipaasa aadi nivrutti, tushtih - alam buddhih, manasah kshobha abhaavah svaasthyam | Api te manasah svaasthyam iti cha paathah |

This is the doubt which *Souveera Mahaaraaja* had, sensing which *Bharata* is narrating this story. *Trupti* is thirst and hunger. *Tushti* is sufficiency, was it enough in quantity, was it enough to quench your hunger, thirst. Are you happy in your mind also?

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 18:

Kvanivaaso bhavaan vipra kva cha gantum samudyatah |

Aagamyate cha bhavataa yatah tat cha dvija uchyataam ||

Now, *Nidaagha* asks *Rubhu* - Where do you live? O *Brahmin*, where is your place of living? Where are you going from here? From where are you coming? Please do tell me all that.

Sri Engal Aalwaan's Commentary:

Kva iti | Kva nivaasa iti bahuvreehih | Yatra saayamgruha itivat |

Kva nivaasah is addressed to *Rubhu* - which is your place of living. Travellers travelling from place to place taking a long journey, at the end of the day, they go and stay in some place. They start their journey the next day, and again at the end of the day, they stay in some place. This is called *Saayamgruhaa gatih*. Are you passing through this place like that?

Further *Rubhu* starts to teach the *aatma svaroopam*. These are similar to what *Souveera Mahaaraaja* asks *Bharata*.

We are at the end of *Amsha 2*, Chapter 15, where the story of *Sri Bharata*, the great yogi is reciting the story of *Rubhu* and *Nidaagha*, to *Souveera Mahaaraaja*. *Rubhu* comes to teach the *paramaartham* to his *shishya Nidaagha*, who, he thought had not really attained that true knowledge. And seeing a *Brahmin* come to his house, after finishing *Vaishvedeva*, *Nidaagha* invites him and offers him food. *Rubhu* says that he wants really good savouries, *mrushtaanna*, and do not want ordinary food, "I don't want *amrushtaanna*". As per his wish, *Nidaagha's* wife prepares all the good food, and they serve him. After that, *Nidaagha* asks his *atithi Rubhu* -

Sri Vishnu Puraana, Amsha 2, Chapter 15, Shloka 17:

Nidaagha -

Api te paramaa truptih utpannaa tushtih eva cha |

Api te maanasam svastham aahaarena krutam dvija ||

Nidaagha - O *Brahmin*, were you satisfied, was that enough for you? Was it sufficient for you? Are you pleased in your mind?

Sri Engal Aalwaan's Commentary:

Api iti | Truptih - kshut pipaasa aadi nivruttihi, tushtih - alam buddhih, manasah kshobha abhaavah svaasthyam | Api te manasah svaasthyam iti cha paathah |

Trupti is hunger and thirst being quenched. *Tushti* is *alam buddhi*.

Sri Vishnu Puraana, Amsha 2, Chapter 15, Shloka 18:

Kvanivaaso bhavaan vipra kva cha gantum samudyatah |

Aagamyate cha bhavataa yatah tat cha dvija uchyataam ||

Where are you staying? Where are you coming from, and where are you proceeding from here?

Sri Engal Aalwaan's Commentary:

Kva iti | Kva nivaasa iti bahuvreehih | Yatra saayamgruha itivat |

The travellers stay every evening in one place, and continue the journey from there the next day.

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 19:

Rubhuh -

*Kshudyasya tasya bhukte anne truptih braahmana jaayate |
Na me kshut abhavat truptim kasmaat maam dvija prucchasi | |*

Rubhu - O Brahmin, one who is hungry, if he eats, has food, then he will be satisfied. I never had hunger. So why are you asking me whether my hunger was satisfied? I never had hunger in the first place.

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 20:

*Vanhinaa paarthive dhaatou kshapite kshut samudbhavah |
Bhavati ambhasi cha ksheene nrunaam trut api jaayate | |*

The *paarthiva dhaatu* which is there in the body, if that is digested or reduced by means of the *jaatharaagni*, the fire in the stomach, then only one feels hunger. When the water component in the body is dried up, they feel thirst.

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 21:

*Kshut trushne deha dharmakhye na mama ete yato dvija |
(Tatah kshut sambhava abhavaat truptih asti eva me sadaa |)
Tatah kshut sambhavaat truptih api na asti eva me sadaa | |*

Hunger and thirst are known as the qualities of the *deha*. I do not have these. So, there is no possibility of me getting hunger. So I am always satisfied. The other *paatha* is - Because they are *deha dharmas*, and because of that only, the hunger comes, for me there is no satisfaction also, and there is no hunger also. Meaning that hunger happens to the body only.

Sri Engal Aalwaan's Commentary:

*Kshut trushne iti | Bubhukshaa pipaasayoh icchaatvena antahkarana dharmatve
api deha dharmatva aakhyaa dehastha dhaatu kshayatvaat oupachaarikee | *
Ashanaaya pipaase praanasya shoka mohou manasah * iti shrutou praana
dharmatva uktih cha praanasya antahkarana kriyaa shaktitvena tat abhedaat |
Trupti grahanam tu tushti aadeh upa lakshanam |*

Hunger and thirst are basically desires and they are the *dharma* of the *antahkarana* or mind. They are told to be qualities of the body, because the *dhaatus* which are there in the body, when that gets reduced, or is absent, then this happens. So, this is only *upachaara*, just told like that. It is because of the *dhaatus* in the *deha* that this happens, though it is a quality of the mind. It is an *iccha* of the mind. *iccha*, *dvesha* happen to the mind. The *Shruti* says that hunger and thirst are for *praana*, and grief and *moha* belong to the mind. The *shruti vaakya* says that hunger and thirst are not for *deha*, but for *praana*. *Jaraa* and *mrutyu* are *deha dharmas*. So, this is basically a *kriyaa shakti* of *manas* only, the *antahkarana* only. *Trupti* is *upalakshana* to *tushti*.

Sri Vishnu Puraana, Amsha 2, Chapter 15, Shloka 22:

*Manasah svasthataa tushtih chitta dharmou imou dvija |
Chetaso yasya tat pruccha pumaan ebhih na yujyate | |*

Trupti and *tushti* of the mind, is all the *dharma* of the *chitta*, so go and ask that mind. All these three - *trupti*, *tushti*, *svasthataa*, all belong to the mind. So, go and ask the mind, why are you asking me? The *aatman* does not come into contact with this.

Sri Engal Aalwaan's Commentary:

Manasa iti | Etat dharma trayam me sadaa asti iti upachaarah | Vastutah tu manasa eva svasthataadayo dharmah | Tasmaat yasya chetaso ime dharmah tat chetah imaan cheto dharmaan pruccha |

For me, all these *dharmaas* are *oupachaarika vrutti*, secondary sense only.

Sri Vishnu Puraana, Amsha 2, Chapter 15, Shloka 23:

*Kva nivaasah tava iti uktam kva gantaasi cha yat tvayaa |
Kutah cha aagamyate tatra tritaye api nibodha me | |*

You also asked me - "Where do you live?" and "Where are you going?" and also "Where are you coming from?" For all these, listen to me what is the reality.

Here, he teaches how *aatman* is different from the body, and how these don't belong to the *aatman*.

Sri Vishnu Puraana, Amsha 2, Chapter 15, Shloka 24:

*Pumaan sarvagato vyaapee aakaashavat ayam yatah |
Kutah kutra kva gantaa aaseet etat api arthavat katham | |*

Jeevaatman is all pervading. He is present everywhere. Just like the *aakaasha*. Because he travels everywhere, is present everywhere, is all pervading, how can you ask me - "Where are you going", "Where are you coming from".

Sarvagata and *vyaapee* is told for *jeevaatman*. How can it be told for *jeevaatman* who is *anu*? This needs explanation.

Sri Engal Aalwaan's Commentary:

Pumaan iti | Na atra pumso gaganavat parama mahatvena gamana aadi nishidhyate, tathaa sati sarvagata vyaapi padayoh pounarukhtyaat |

Aakaasha is said to be *parama mahat*, is present everywhere. Because of that, it does not have *gamana*, movement. Just like *aakaasha*, *aatman* is not meant to be told here as *parama mahat*. That is why *gamana* is not there - this is not the reason. If that had been the case, *sarvagata* and *vyaapee* would not be proper - it would have been *punarukti*, which is not generally done when *svaroopalakshana* is told.

Paramaanu is the most minute thing, and *parama mahat* is the biggest thing. *Aakaasha* is *parama mahat*.

Gamana, aagamana is not there, not because *jeevaatman* is *parama mahat* like *aakaasha*.

Poorvatra gamana anumatyaa parimitatva abhyupagamaat, sootra virodhaat cha na para mahatvam aatmanah |

Earlier, *gamana* was told, and it is also accepted that he is any *svaroopaa*, very subtle. In *Sutra* also, it is told that "*Naanuh atat shruteh iti*". *Poorva paksha* says that *aatman* is not *anu*. *Shruti* says "*Na cha aananytyaaya kalpate*". When the *jeevaatman svaroopaa* is being told, *sootra virodha* will happen if that had been the case.

Shruti tells clearly about *jeevaatman* that *gamana, aagamana*, are very clearly told. And *aatman's* characteristics are told in the Second *Adhyaaya*, Third *Paada*. It is clearly established that *aatman* is *anu svaroopaa*.

It is also told

Vaalaagra shata bhaagasya shatadhaa kalpitasya cha |

Bhaago jeevasya vijnyeyah ...

The same *Shruti* also says "*Sa cha aananytyaaya kalpate*". *Aananytya* is through his *dharma bhoota jnyaana*, and not in *svaroopaa*.

So, there will be *virodha* with *Shruti* and *Sootra* if that is accepted - that it is *parama mahat*. So, we have to understand that though it is said as *aakaashavat*, it is not because he is *parama mahat*. Other sutraas said - *Upaadaanaat vihaaropadeshaat cha*, he moves around in the body. When he leaves this body also, he goes in *Archiraadi maarga*, and reaches *Paramaatman* - all these are clearly told in the *Sutras*. So *Sutra virodha* will also happen if it is told that *aatman* is *parama mahat*. So, that is not the meaning here.

Ayam arthah - sarvagatah - sarvatra deva aadi dehe avasthitah ayam aatmaa, vyaapee niravayavatvena ati sookshmatvaat sarva achetana vyaapana sheelah |

This is the correct meaning. That he can enter into any body, anywhere in the *Prakruti mandala*. There are innumerable, *ananta koti jeevaas* in the *Prakruti mandala*. They are all in different bodies. So he can be anywhere in any body. This is the meaning of *sarvagata*. He is present in *deva, manushya, krimi, keeta*. *Vyaapee* means that is *niravayavi*, part-less, he is extremely subtle in proportion. He can pervade all the *achetanaas*, however *sookshma* the *achetana* is.

Atah asya niravayavasya amoortasya cha aakaashaadivat ati soukshmyamatvaat svato gamana aagamane na bhavatah |

Amoorta means that he cannot be perceived by our *maamsa chakshus*. And he is part-less. *Aakaasha* is also very subtle. By himself, he cannot move and come. Means that

he always needs a *shareera* for movement.

Yathaa iha sarvagataanaam amoortaanaam jaati guna aadeenaam svatah kriyaa naasti, kintu aashraya dvaaraa deshaantara praaptih |

Jaati, guna, are also present everywhere - *deva, manushya, pashu, pakshi* - so many *jaatis* are there in all the beings. We see *jaati, guna* everywhere. They are all *amoorta*. *Jaati* cannot move. We cannot separate *guna* from *dravya* in which it is residing. Through the object in which it is residing, movement happens for *jaati, guna*. Like this, through the object in which it is residing.

Evam amoortasya aatmano api deha dvaaraa deshaantara praaptih, yathaa savaahanasya pangoh |

In the same way, *aatman* also is *amoorta*, like a lame person who sits on a vehicle and moves. Just like this, the *jeevaatman* also needs an *aashraya* for movement. He has *deha* as *aashraya*. When he dies, he takes *sookshma shareera* from body to body. Even when he goes to *moksha*, there is *sookshma shareera*. Due to the power of *upaasanaa* or *prapatti*, he gets a special *sookshma shareera* using which he goes in *archiraadi maarga*. So, he needs a *deha* for *aashraya* for movement.

Yathaa uktam poorvatra * Aham tvam cha tathaa anye cha bhooteruhyama paarthiva | * Upabhoga nimittam cha sarvatra gamana kriyaa | * Upabhoga nimittam cha deshaat deshaantara aagamah * ityaadi |

It was told earlier in this *Vishnu Puraana* itself. *Bharata* told this to the *Souveera Raaja* in the beginning, when *Souveera Raaja* said that "You are carrying my palanquin, and I am being carried", that "You and I are all being carried by the *pancha bhootaas*". The same questions - "Where are you coming from", "Where are you going", were asked by *Souveera Raja* to *Bharata* also. He had said that a person moved everywhere in order to experience the results of one's *karma* only. *Bhoga* is *karma phala anubhava*. This is the reason why *jeevaatman* moves around in different *dehaas*; for every *karma*, the *phala* is very well decided that in this particular *deha*, in this particular place, *desha*, in this particular time, *kaala*, he will be experiencing this. This is very well decided. In order to experience that, he takes a particular body, goes to a particular place, at a particular time, and experiences the results of *karmaas*. One moves around from place to place to experience the *karma phala*.

Evam poorva apara virodhaat ayam eva arthah | Asya tava etat vachah katham arthavat iti anvayah |

So, in order that there is no contradiction between what was taught earlier and what is taught now, this is how the meaning has to be understood. Because of this, how can you ask "Where are you coming from?" , "Where are you going?", etc. Because he can be present in anybody, anywhere, and is all pervading. He resides in a body and can move around anywhere. He is very *sookshma*, can enter into the

minutest *achetana* also.

Sri Vishnu Puraana, Amsha 2, Chapter 15, Shloka 25:

So aham gantaa na cha agantaa na eka desha niketanah |

Tvam cha anye cha na cha tvam cha na anye na eva aham api aham ||

I am not going anywhere, I did not come from anywhere. I don't have a home in one place. You, me and others and all these are like that only.

Sri Engal Aalwaan's Commentary:

Atah svato me gamana aadi na sambhavati, deha eva gamana aadi kartaa iti abhipraayena aaha so aham iti | Yathaa aham na gamana aadi kartaa evam tvam cha anye cha aatmanah | Nanu asti hi aham gacchaami iti pratyayah, tatra aaha na cha tvam iti | Yah tvayaa gamana aadi kartrutvena abhimato deho na sa tvam | Evam uttarayoh |

So, by myself, I cannot move everywhere. I take resort in a body and move around. Body is moving, and I am not actually moving. I am residing in the body. Just as I am not the doer of this coming, going, etc., in the same way, you and other individual selves are also like that only. One cannot say that "I am going", you also cannot say like that, and others also cannot say like that. What you meant about the movement, coming, going, etc. - you meant the *aatman* itself in your question, but that is not the truth, not reality. You meant the body, when you said "Where did you come from". This applies to you also. He explains the *aatma svaroop*a and answers like this.

Sri Vishnu Puraana, Amsha 2, Chapter 15, Shloka 26:

Mrushtam na mrushtam iti eshaa jijnyaasaa me krutaa tava |

Kim vakshyasi iti tatra api shrooyataam dvija sattama ||

Your wanting to know whether I like it or not. I told you that I want *mrushtaanna*, and not *amrushtaanna*. You want to know how did I say that. *Rubhu* is telling to *Nidaagha* - You ask a question about *mrushta*, *amrushta*, how Can I say that? Let me explain.

Jnyaatum icchaa jijnyaasaa.

Sri Engal Aalwaan's Commentary:

Mrushtam iti | Mrushtam na amrushtam iti cha paathah

| Mrushtam me deyam na amrushtam iti mayaa abhihite mrushta amrushta aadi bhedah svaabhaavikah iti vaa, atha oupaadhika iti kim uttaram ayam vakshyati iti tava jijnyaasaa krutaa, na tu tayoh svaabhaavikatva adheeya iti arthah | Tatra api - mrushta amrutha vishaye, shrooyataam - asvaabhaavikatvam iti bhaavah |

After he gives *mrushtaanna*, he says that I never had hunger. I did not get satisfied, *trupty* is not there for me. He gives the answer that he is always satisfied. I asked you in the beginning to give me *mrushtaanna*, and not *amrushtaanna*. The

quality of the food - is it *mrushtaanna*, or *amrushtaanna*, is it natural to that? Or is because of some *upaadhi*, adjunct? If I ask this question, what will *Rubhu* answer? is what perhaps you are wanting to know. Not because it is *svaabhaavika*. There also, listen to me means that it is not *svaabhaavika*. It is not natural.

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 27:

*Kimasvaadu athavaa mrushtam bhunjato asti dvijottama |
Mrushtam eva yathaa amrushtam tat eva udvega kaarakam | |*

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 28:

*Amrushtam jaayate mrushtam mrushtaata udvijate janah |
Aadi madhya avasaaneshu kim annam ruchikaarakam | |*

Amrushtaanna becomes *mrushta*, and with *mrushtaanna* itself, people are troubled. In this journey where the *jeevaatman* does not have any of these things, which is the *anna* which is tasty to the *aatman*? This is told here.

Sri Engal Aalwaan's Commentary:

Tat eva aaha - kimasvaadu iti | Kimasvaadvatha iti | Bhunjaanasya kim annam niyamenasvaadu athavaa kimannam mrushtam? Na kim api iti bhaavah | Tat eva upapaadayati mrushtam eva iti | Amrushtam eva yadaa yato mrushtam, tat mrushtam eva cha udvegakaarakam | Amrushtam iti ekasya ubhaya roopatvam asvaabhaavikatve hetuh |

One who eats - is something very good, or something not good? Does something exist like that? Whatever is *mrushtaanna*, the most enjoyable food, tasty food - that itself will be not enjoyable in some other time, to the same person. So, *mrushtaanna* itself can cause trouble to him. So, it is not natural to the food itself.

For one who eats, is a food which he does not like, all the time like that? Or is some food, which is enjoyable, always tasty, all the time like that? There is nothing like that, is the meaning. When *amrushtaanna* itself becomes *mrushtaanna*, food which is disliked at some time, itself becomes very tasty, and tasty food itself causes one to be troubled at some other time, and they don't like it, it is said that it is not *svaabhaavika*, not natural to the food itself. One itself is *mrushta*, it itself is *amrushta*, it has got both applicable to the same food. This is why we can infer clearly that it is not natural to the food itself.

Tathaa ahi kshudhi satyaam amrushtam kulmaashaadikam, mrushtam ruchyam jaayate | Kshut abhaave mrushtaata samyaava paayasaadeh api udvijate |

When one is very hungry, even very bad food also will be very tasty. It will feel like *mrushtaanna*. When one is not at all hungry, even if one is given the most tasty *paayasam*, and all the delicacies, it will not be liked, and he will just reject it.

Ato bhoktuh avasthaa vashaat annaadeh ruchyatva aruchyatve niyate, ato

mrushta amruthsa bhedo na svaabhaavika iti bhaavah |

Because of the various states of the person who is eating, when the food becomes tasty or not tasty, this is not natural to the food itself. Because it is not always like that.

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 29:

Mrunmayam hi gruham yadvat mrudaa liptam sthiram bhavet |

Paarthivo ayam tathaa dehah paarthivaih paramaanubhih | |

The house, which is made of mud, which is smeared all through with mud, becomes steady, and stands firm. It is all *paarthiva* only. In the same way, *deha* is also made up of *paramaanu*, *paarthiva*, it is also *bhoutika*.

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 30:

Yava godhooma mudgaadi ghrutam tailam payo dadhi |

Gudam phalaadeeni tathaa paarthivaah paramaanavah | |

All are *avasthaa visheshaas* of *pruthivi* only, they are all *paarthiva*. All are made up of atoms or *paramaanu*, of *panchabhoota*. Ghee, milk, oil, curd, wheat, jaggery, fruits, are all made of *pancha bhoota*, *pruthivi*. They are all variations or modifications of *pruthivi* only.

Sri Engal Aalwaan's Commentary:

Tarhi taadruk annam kim tvayaa bhuktam iti aashankya karmaaneetena taadruk annena taadruk deha eva sthairyartham lipyate na aatmaa iti aaha - mrunmayam iti |

Because of *karma* only, that kind of body comes into contact with that kind of a food. In that kind of body, that kind of *aatman* has to eat that kind of food, is all because of the *karma* only. This is being explained, and it is not really connected with *aatman*, is told here.

*Yava iti | Bhuktasya yavaadi annasya sthoolo amsho mala mootra bhooto nirgacchati; sookshmaamsho maamsa aadi dhaatuh syaat; sookshmataro manah poshaka iti dyotayitum paramaanu shabdah | Yathaa cchaandogyee * Annamashitam tredhaa vidheeyate ityaadi |*

All the food that is eaten has three aspects, three parts. One is the thick part, fatty part, the *sthoola amsha*. Then is the medium the *sookshma amsha*. And the *sookshma tara*, the very subtle part of it. The fatty part of the food is sent out of the body through excreta. The *sookshma amsha*, subtle part of it goes into muscle, *maamsa*. The most *sookshma*, most subtle part nurtures the mind. So, food has an effect on the mind, it is told. This is told in the *Upanishads* very clearly. In order to show that, *paramaanu shabda* is used here.

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 31:

Tat etat bhavataa jnyaatvaa mrushta amrushta vichaari yat |

Tat manah samataa aalambi kaaryam saamyam hi muktaye | |

Do ponder over *mrushta*, *amrushta*, whatever I said. Knowing the reality, your mind has to have a *samatva buddhi*, that they are all deha *dharmaas*, they are not *svaabhaavika* for the food. All this happens to a particular person because of the *karma*, and *aatman* is not really associated with all these things. Because of the *karma*, because of the *upaadhi* that he has got a body, that he is enjoying, doing all these things, but they are not in reality the *karmaas* of the *aatman*.

In all the bodies, it is in the same way. All the *jeevaatmans* in all the bodies are similar. Knowing all these is *samatva*. That will lead you to *moksha*.

The *saamya*, *samatvam yoga uchyate* - is told in *Geetha*.

Sri Engal Aalwaan's Commentary:

Upasamharati tat etat iti | Etat - aatmano deha vyatiriktatva aadikam uktam artha jaatam, jnyaatvaa | Mrushta amrushta vichaari iti upalakshanam | Mrushtam idam amrushtam idam, devo aham manushyah aham ityaadi karma kruta bheda avalambi yat manah tat aatmanaam jnyaana eka aakaaratvena samatvaalambi kaaryam | Anusamhitam hi saamyam muktaye bhavati |

He concludes with this. Whatever is explained, all this, that he is different and distinct from the body, knowing that, ... all these are because of *karma*. But, when the mind thinks that they are all *aatma dharmaas*, then that is not correct; that *bheda* is not there. All these *bheda* that "I am *deva*", "I am *manushya*", "this is *mrushta*", "this is *amrushta*" is not there; all the *aatmans* are of the same essential nature as *jnyaana*, that is what one has to understand, and experience. When one starts experiencing that, that will lead one to *moksha*, is told.

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 32:

Braahmanah -

Iti aakarnya vacah tasya paramaatha aashritam nrupa |

Pranipatya mahaabhaago nidaagho vaakyam abraveet | |

Bharata tells - Having heard all about this *paramaatha*, *Nidaagha* pays obeisance and says -

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 33:

Praseeda mat hitaathaaya katthyataam kah tvam aagatah |

Nashto mohah tava aakarnya vachaamsi etaani me dvija | |

O *Brahmin*, please do now tell me who are you really (whether you are my *aachaarya*). Be pleased with me, and for my good, whatever you told, please reveal your identity. My wrong knowledge is all destroyed. Having listened to your *upadesha*.

Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 34:

Rubhuh -

*Rubhuh asmi tava aachaaryah prajnyaa daanaaya te dvija |
Iha aagato aham yaasyaami paramaarthah tava uditah ||*

Rubhu - In order to enlighten you, I came. I am your *acharya* *Rubhu*. I came here all the way to teach you this *paramaarthah*. I am going back

Sri Vishnu Puraana, Amsha 2, Chapter 15, Shloka 35:

Evam ekam idam viddhi na bhedi sakalam jagat |

Vaasudeva abhidheyasya svaroopam paramaatmanah ||

In this way, know that everything is one. There is no difference, no *bheda* in this entire world. These are all *svaroopa* of *Vaasudeva*, who is the *Paramaatman*.

Vishnu Puraana, right from the beginning is telling about *srushti*, who did it, and these things - from *Vishnu* only. It was told that everything is *Vaasudevaatmaka*, *Bhagavadaatmaka*, in all the *prakaranaas*. This *na bheda*, which is told here is not *svaroopa aikya*, this is explained clearly below. Words *advaita*, or *abheda* do not mean that it is *svaroopa aikya*.

Sri Engal Aalwaan's Commentary:

Uktam artham spashtayati - evam iti | Evam ukta prakaarena idam - aatma svaroopam jnyaana eka aakaaratvena ekam samam viddhi | Na bhedi deva aadi bheda rahitam | Kshut pipaasa aadi rahitam cha viddhi |

In the way I explained all these things, this *aatma svaroopam* - are all of the same nature of *Jnyaana*, that is why it was told as one, they are all similar. They do not have the differences of the form of *deva*, *manushya*, *pashu*, *pakshi*. Also, know that the *aatmans* do not have thirst or hunger.

*Anyat cha veditavyam asti | Chetana achetanaatmakam sakalam jagat
vaasudevasya - * sarvatra * Vaasanaat vaasudevasya vaasitam te jagat trayam
| Sarva bhoota nivaaso asi vaasudeva namostu te || iti evam vaasanaat
vaasudeva pada abhidheyasya paramaatmanah svaroopam - shareeram viddhi |
* Parasya braahmano roopam purushah prathamam dvija * Taani sarvaani tat
vapuh * Tat sarvam vai hareh astu * Yasya aatmaa shareeram * ityaadi | Atra
aatma svaroopam niroopana prakaara nigamane * Tanmamah samataa aalambi
kaaryam saamyam hi muktaye * iti vachanaat * Evam ekam idam viddhi
ityaadishu aatmagatam uktam ekatvam jnyaana eka aakaaratayaa samatvam
eva, na tu svaroopam aikyam iti avagantavyam | Chit achit aatmakasya jagatah
vaasudeva shareeratva vachanaat aatma paramaatmanah cha abhedo
maharsheh na abhipretah iti anusandheyam |*

There is also something more which you have to know. All this world made of sentients and non-sentients, *Vaasudeva* is told. *Vaasudeva* is present everywhere, He is living in all three worlds. He is having every being as His place of residence. Because He lives everywhere, He is called *Vaasudeva*. *Svaroopam* is His *shareera*.

Shareera, roopa, vapu, tanu, are told. It is clearly told that *aatma* is also *shareera* to Him. These are all told very clearly in the *Shrutis*. *Aatma svaroop*a is being explained here. The concluding part of the *aatma svaroop*a, that mind which thinks that all *aatmans* are equal or similar, that they are all *jnyaana eka aakaara*, all are similar in nature, they only will lead one to *moksha*. Whole world is the *shareera* of *Vaasudeva, Paramaatman*, that also you have to understand as - the *ekatva* which is told with respect to *aatman*, is *jnyaana eka aakaaratayaa samatvam eva*; is the similarity or equality of all being *jnyaana eka aakaara*. It is not *svarooop aikya*. This world which is made up of *chit* and *achit*, sentient and non-sentient beings, are all *shareera* of *Vaasudeva*; it was also told that one *dravya* cannot become another *dravya*; so it cannot be *svarooop aikya*, then *svarooop naasha* would happen which is not possible. Because of this, the whole world is taken as *shareera*, as told in *Antaryaami Braahmana*, in *Bruhadaaranyakopanishad* in much detail. The whole world is told as *shareera* of *Vaasudeva*; *aatma* and *Paramaatman* are one, is not the *abhipraaya* of *Maharshi Paraasharar* here; so *aikya* is not meant here.

There is *jeeva - Paramaatma saamya*, because both are *jnyaana svaroop*a. *Jeevaatman* is *anu*, *Paramaatman* is *vibhu*, in *svarooop*a itself. *Jeevaatman* is *anu* in *svarooop*a, but he can be present everywhere, in every body, in every *achetana*, so he is told to be *sarvagata*. He can pervade everything, can be moving around everywhere. Through *dharma bhoota jnyaana*, in *moksha*, he is all-pervading, *aanantyaaya kalpate*. So, it is not *svarooop aikya* between *aatma* and *Paramaatman*. *Aatma-aatma saamya*, *aatma-Paramaatma saamya* are told in *Bhagavad Gita* also. Every *aatman* is of the same nature as *jnyaana eka aakaara*. So, it is not identity, it is similarity. The *shareera vaachi shabdaas* also denote the *shareeri*. So, "*aham*" can go up to *shareeri* also. So, any name told can also go up to *Paramaatman*. So, every name, and every form - there is a *jeevaatman* and *Paramaatman* also. He is *antaryaami*, present as *aatman* in everything. So, all names and forms can also denote *Paramaatman* in the ultimate analysis, *aparyavasaana vrutti*.

Chetana achetana aatmaka jagat is *Paramaatman's shareera, Vaasudeva shareera*. It is not told that *aatman* and *Paramaatman* are one.

[Sri Vishnu Puraana, Amsa 2, Chapter 15, Shloka 36:](#)

[Braahmanah -](#)

[Tathaa iti uktvaa nidaaghena pranipaata purassaram |](#)

[Poojitah parayaa bhaktyaa icchaatah prayayaavrubhuh ||](#)

Braahmana - Bharata concludes the reciting of this story to *Souveera Mahaaraaja*. *Nidaagha* does *namaskaara* and worships him with great devotion, and *Rubhu* gives him all the *aasheervaadaas*. *Rubhu* went away after having taught him the knowledge.

| | *Iti Sri Vishnu Puraane Dviteeye Amshe Panchadasho Adhyaayah* | |

| | *Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Dviteeye
Amshe Panchadasho Adhyaayah* | |

We have one more Chapter left in this *Amsha*. In Chapter 15, *Mahaayogi Bharata* was reciting the story of *Rubhu* and *Nidaagha* to *Souveera Mahaaraaja*, and he teaches him that *aatma jnyaana* and then leaves that place. After that, again, he comes, visits after a long time, and this is continued in Chapter 16.

|| *Atha Shodasho Adhyaayah* ||

Rubhu-Nidaagha Samvaada

Now, Chapter 16.

Sri Vishnu Puraana, Amsa 2, Chapter 16, Shloka 1:

Braahmanah -

Rubhuh varsha sahasre tu samateete nareshvara |

Nidaagha jnyaana daanaaya tat eva nagaram yayou ||

Bharata (to Souveera Mahaaraaja) - After one thousand years, Rubhu again comes back. In order to teach him, do the complete upadesha of Aatma jnyaana, he comes back to the same place.

Sri Engal Aalwaan's Commentary:

*Uktasya aatma saamyasya darshanam chira kaala yoga saadhyam iti
uttaraadhyayaena uchyate - rubhuh ityaadinaa |*

After thousand years, he comes back. Why does he come back? *Rubhu* knew that whatever he had taught to *Nidaagha*, takes a long time to put to practice. That *jnyaana* has to come through *anushthaana*. It is a difficult thing and takes a long time. One has to be practicing this yoga for a long time. Then only, they can reach the perfection of *aatma saamya darshana*. So, he comes back after a thousand years. This also shows the compassion of the *aachaarya*, that they do not leave the *shishyaas* half way through. They teach and make sure that the *jnyaana* is brought to *anusthanaa*. They themselves come and teach.

Sri Vishnu Puraana, Amsa 2, Chapter 16, Shloka 2:

Nagarasya bahih so atha nidaagham dadrushe munih |

Mahaabala pareevaare puram vishati paarthive ||

When he came, outside the city, he saw *Nidaagha*. At the same time, *Paarthiva*, the king was entering the city, with all his force and his *parivaara*.

Sri Vishnu Puraana, Amsa 2, Chapter 16, Shloka 3:

Doore sthitam mahaabhaagam jana sammarda varjakam |

Kshut kshaama kantham aayaantam aranyaat sa samit kusham ||

Nidaagha wanted to avoid the crowd, and so was standing at a distance alone. He had gone to the forest to collect *samit* and *darbha*; having collected all that, he was hungry and thirsty. He was waiting for the crowd to pass, and did not want to get mixed up in the crowd. He was standing alone at a distance.

Sri Vishnu Puraana, Amsa 2, Chapter 16, Shloka 4:

*Drushtvaa nidaagham sa rubhuh upagamya abhivaadya cha |
Uvaacha kasmaat ekaante stheeyate bhavataa dvija ||*

Rubhu saw Nidaagha at a distance, and goes near Nidaagha and does *abhivaadana*.
"Why are you standing alone at a distance, O Brahmin", he asked him.

This Rubhu does in order for Nidaagha not to realize who he was. Nidaagha would think that he is some *brahmin*, who has come there, not being able to recognize him.

Sri Vishnu Puraana, Amsa 2, Chapter 16, Shloka 5:

Nidaaghah -

*Bho vipra jana sammardo mahaan esha nareshvarah |
Pravivikshuh puram ramyam tena atra stheeyate mayaa ||*

Nidaagha - O Brahmin, this king is followed by a huge crowd, and is wanting to enter the city with his huge crowd. That is why I am standing here, so that they can all pass, so that I can avoid this crowd.

Pravetum icchuh pravivikshuh - desirous of entering (the city).

Sri Vishnu Puraana, Amsa 2, Chapter 16, Shloka 6:

Rubhuh -

*Naraadhipah atra katamah katamah cha itaro janah |
Kathyataam me dvija shreshtha tvam abhijnyo mato mama ||*

Rubhu - Who is the king and who are the other people? Please do tell me, I think you are knowledgeable about that.

Sri Engal Aalwaan's Commentary:

*Naraadhipa iti | Naraadhipah atra katama iti | Na ekasmin api aatmani
naraadhipatva aadi visheshanam pashyaami iti bhaavah |*

Rubhu was actually hinting that he is seeing only *aatmans* everywhere, because he had that *aatma darshana*. He did not differentiate between king and another person. He was not seeing those external forms. He had realized the *aatman*. So, he was not able to see the *naraadhipatva* and other attributes in these *aatmans*. He saw *aatmans* as *jnyaana eka aakaaraas*. "I am not able to see any attributes in these *aatmans* like *naraadhipatva*, *jaati*, position, etc."

Sri Vishnu Puraana, Amsa 2, Chapter 16, Shloka 7:

Nidaaghah -

*Yo ayam gajendram unmattam adri shrunga samucchritam |
Adhiroodho narendro ayam parilokah tathaa itarah ||*

Nidaagha - This huge elephant which is big like a peak of a mountain, one who is sitting on that - he is the king and all the other people are his *parivaara* who are following him.

Sri Engal Aalwaan's Commentary:

Bhaava aparijnyaanaat aaha yo ayam iti | Parilokah - parijanaah |

Rubhu had said that he is seeing *aatmans* only, and is not seeing the *naraadipatva*, and other things. He is not able to understand that. So, *Nidaagha* starts to explain in an innocent way as though the *Brahmin* who is asking the question does not know that the person sitting on the elephant is the king and all the people are his *parivaara*. So, he explains like that.

Sri Vishnu Puraana, Amsa 2, Chapter 16, Shloka 8:

Rubhuh -

Etou hi gajaraajaanou yugapat darshitou mama |

Bhavataa na visheshena pruthak chinha upalakshanou ||

Rubhu - You showed me both together. You said that one who is sitting on the elephant is the king, and others surrounding him are the others. You just said that he is this, and others are that. At the same time you should me both. But you did not give the specific characteristics of each. You did not tell me clearly the specific characteristics of king and others - their distinguishing marks.

Sri Engal Aalwaan's Commentary:

Etou hi iti | Ayam ayam iti hastamudrayaa etou darshitou | Na mayaa gajatvena raajatvena cha etou aatmanou drushtou | Aham tu nirvaana jnyaanamayou etou pashyaami iti bhaavah |

You showed with your hand that this is the king, and these are the other people. I did not see that this is *gaja* or this is *raajaa*. I am seeing only them as *jnyaana aananda svaroopas*, is the *bhaava*.

Sri Vishnu Puraana, Amsa 2, Chapter 16, Shloka 9:

Tat kathyataam mahaabhaaga vishesho bhavataa anayoh |

Jnyaatum icchaami aham ko atra gajah ko vaa naraadhipah ||

Please do tell me, O *Brahmin*, the distinguishing characteristics of these two. You said king is sitting on the elephant. Who is the elephant and who is the king? Please do tell me.

Sri Vishnu Puraana, Amsa 2, Chapter 16, Shloka 10:

Nidaaghah -

Gajo yo ayam adho brahman upari yasya esha bhoopatih |

Vaahya vaahaka sambandham ko na jaanaati vai dvija ||

Nidaagha - O *Brahmin*, are you not able to understand even this much? The elephant is below, and one who is sitting on the top is the king. There is *vaahya vaahaka sambandha* - one who is being carried and one who is carrying. The elephant is carrying the king; elephant is below and king is on top. Who does not know this?

Sri Vishnu Puraana, Amsa 2, Chapter 16, Shloka 11:

Rubhuh -

Jaanaami aham yathaa brahman tathaa maam avabodhaya |

Adhah shabda nigadyam kim kim cha oordhvam abhidheeyate ||

Rubhu - I am not able to know this, understand this. Please teach me so that I am able to understand this. What did you mean by below and above? What is the actual meaning of below and above? Please teach me so that I am able to understand clearly. What is said to be on top, and what is said to be below?

Sri Vishnu Puraana, Amsa 2, Chapter 16, Shloka 12:

Braahmanah -

Iti uktah sahasaa aaruhy nidaagha praaha tam rubhum |

Shrooyataa kathayaame esha yat maam pariprucchasi ||

Bharata - Immediately, *Nidaagha* climbs up on a stone, a platform, and stands on that and tells *Rubhu* - "I am going to show you with an illustration".

Sri Vishnu Puraana, Amsa 2, Chapter 16, Shloka 13:

Upaari aham yathaa raajaa tvam adhah kunjaro yathaa |

Avabodhaaya te brahman drushtaanto darshito mayaa ||

O *Brahmin*, you are *shreshta*, I am showing you only in order to teach you, not to disrespect you. I am standing above, just like the king, and you are below, just like the elephant. I am telling only in order to teach you.

Sri Engal Aalwaan's Commentary:

Upaari iti | Aarohana kriyayaa eva uttaram darshayan tat atikrama dosham pariharati drushtaanta iti |

By the act of climbing up, he showed him the answer. The *Brahmin* is very respectable. Looks like he showed disrespect, for this he is telling, I am only giving you an example, and not showing you disrespect.

Sri Vishnu Puraana, Amsa 2, Chapter 16, Shloka 14:

Rubhuh -

Tvam raajaa eva dvija shreshtha sthito aham gajavat yadi |

Tat eva tvam mamaachakshva katamah tvam aham tathaa ||

Rubhu - If you are like king, if I am standing like the elephant, now you please explain me "Who are you and who am I".

So he leads him to the *aham*, *tvam*; so that the *aham artha* is what he is going to teach. Who is *tvam*, and who is *aham*?

Sri Engal Aalwaan's Commentary:

Tvam iti | Katamah tvam aham tathaa iti aatmano deha roopa bheda aakshepah | Tvam aham shabdayoh artho dehaat vilakshana iti bhaavah |

The difference is only in the form of the body; individual selves do not have this kind of difference; you are telling "You and I", possibly keeping in mind the form of the body. The actual meaning of *tvam* and *aham* is the *aatman* who is very different and distinct from the body.

[Sri Vishnu Puraana, Amsa 2, Chapter 16, Shloka 15:](#)

Braahmanah -

Iti uktah satvaram tasya pragrahya charanou ubhou |

Nidaaghah tu aaha bhagavaan aachaaryah tvam rubhuh dhruvam ||

Bharata - Immediately *Nidaagha* realized. He falls at his feet, and holds both his feet. "O *brahmin*, you are definitely my *aachaarya Rubhu* only, I have no doubt about this".

[Sri Vishnu Puraana, Amsa 2, Chapter 16, Shloka 16:](#)

Na anyasya advaita samskaara samskrutam maanasam tathaa |

Yathaa aachaaryasya tena tvaam manye praaptam aham gurum ||

I do not think anyone else has this kind of *aatma jnyaana*, as good as my *aachaarya Rubhu*. I am very sure that my *aachaarya* only has come here, in order to teach me. This kind of mindset of realizing *aatman* everywhere, has realized the *aatman*. This is not possible for anyone else, as my *aachaarya Rubhu*.

[Sri Engal Aalwaan's Commentary:](#)

Na anyasya iti | Advaitam deva aadi dvaita raahityam |

Advaita means that the *deva*, *manushya*, etc. - this kind of *dvaita* is not there. Perceiving the individual self as *aatman* in all the bodies.

[Sri Vishnu Puraana, Amsa 2, Chapter 16, Shloka 17:](#)

Rubhuh -

Tava upadesha daanaaya poorva shushrooshana aadrutah |

Guru snehaat rubhuh naama nidaagha samupaagatah ||

Rubhu - In order to teach you only, in order to do this *upadesha* only, I was very happy with the desire you had in order to attain this *aatma jnyaana*; I have come because of that. *Aachaaryaas* love their *shishyaas* so much, "Because of that, I am your *aachaarya* and am very compassionate towards you, looking at your desire and your *shraddhaa* in order to attain that *aatma jnyaana*, I have come to you, *Nidaagha*".

Shrotum icchaa shushrooshaa.

[Sri Engal Aalwaan's Commentary:](#)

Tava iti | Shushrooshanaadrutah shushrooshanena aadrutavaan |

Shushrooshaanaadrutah iti paathe shushrooshanena vasheekrutah | Aadruta iti kartari roopam |

Looking at the desire to realize this *aatma jnyaana*, I am captivated by that *icchaa*, desire you have. This is the other *paathaantara*.

Sri Vishnu Puraana, Amsa 2, Chapter 16, Shloka 18:

*Tat etat upadishtam te samkshepena mahaamate |
Paraartha saarabhootam yat tat advaitam asheshatah ||*

That is what I have taught you again, very briefly. That which is the essence of all knowledge, that *advaita jnyaana*, that all *aatmans* are *jnyaana svaroopam*.

Sri Engal Aalwaan's Commentary:

Tat etat iti | Tat tasmaat, advaitam deva aadi bheda rahitam jnyaana eka aakaaram tat etat aatma svaroopam adya samkshepena upadishtam |

That which is devoid of, or that which does not have difference of the nature of *deva*, *manushya*, and all these forms, and is uniform everywhere, all the *aatmans* are *jnyaana eka aakaara*, all of the essential nature of consciousness. In order to teach that only. I have taught you very briefly. here.

Sri Vishnu Puraana, Amsa 2, Chapter 16, Shloka 19:

Braahmanah -

*Evam uktvaa yayou vidvaan nidaagham sa rubhuh guruh |
Nidaagho api upadeshena tena advaita paro abhavat ||*

Bharata - Then *aachaarya Rubhu* goes away, having taught his disciple briefly. After this teaching, even *Nidaagha* also realized the *aatma jnyaana*.

Sri Vishnu Puraana, Amsa 2, Chapter 16, Shloka 20:

*Sarva bhootaani abhedena dadarsha sa tadaa aatmanah |
Tathaa brahma paro muktim avaapa paramaam dvijah ||*

He saw all beings without any difference or distinction, with respect of the body, etc. As one's self, *jnyaana aakaara*, he saw every being as *jnyaanaikaakaara*. Then he attained *mukti* after having realized the Brahman.

Sri Engal Aalwaan's Commentary:

*Sarva bhootaani iti | Sarva bhootaani sarvaan aatmanah, sura naratva aadi bheda raahityena sva aatmanah abhedena samatvena apashyat; na tu ekatvena, tathaa sati sarva bhootaani aatmana iti (pada vaiyarthya prasangah) |
Praatipaadikaat vibhakti vaiyarthya prasangah | Tathaa brahma abhedena taadaatmyena apashyat | * Aatmaa iti tu upagacchanti graahayanti cha iti sootraat |*

Samatva is *aatma aatma saamya*. He realized that all *aatmans* are of the same essential nature. He did not realize that there is only one *aatman*, he did not realize like that, because there will be lot of contradictions in this *upadesha*. The *sarva bhootaani* itself would not make sense in this case. *Brahman* is the self of all the *aatmans*, he saw that *jeevaatman* is also *shareera* of *Brahman*. He realized in that way. This is how one does *upaasanaa*, is told in the *Brahma Sutra*, in Chapter 4, where *Baadaraayana* says that "*Aatma iti tu upagacchanti*", that they all

do *upaasanaa* thinking that *Paramaatman* is the *aatman*. This is how *Shruti* also teaches them.

Shruti declares very clearly that *Bhagavaan* is *aatma* of everything and even *jeevaatmans*. In *Bruhadaaranyaka Shruti*, it is clearly told that "*Yah aatmani tishthan aatmaanam antaro, yam aatmaa na veda, yasya aatmaa shareeram, yah aatmaanam antaro yamayati, sa aatmaa antaryaami amrutah*". So, he says that he is *aatma* to you also. He is in all the *aatmans*, and all *aatmans* are his *shareera*. He is *antaryaami*, is taught in the *Shrutis*. This is how one has to do *upaasanaa*, that *Bhagavaan* is our *aatman*.

Samatvam yoga uchyate.

Sri Vishnu Puraana, Amsa 2, Chapter 16, Shloka 21:

*Tathaa tvam api dharmajnya tulya aatma ripu baandhavah |
Bhava sarvagatam jaanan aatmaanam avaneepate | |*

O *Souveera Raajaa*, you are one who is knowledgeable about *dharma*, you are *dharmajnya*; you should see equally yourself, your relatives and all your enemies. You should treat all of them equally as all are *jnyaanaikaakaara*. Realizing the *aatman* who is there in all the bodies, you can actually understand that. Do realize that *aatman* everywhere, in all the bodies.

Sri Engal Aalwaan's Commentary:

Tathaa iti | Sarvagatam - tat tat karma anugunyaena tat tat deva aadi deha gatam aatma tatvam, ukta prakaaram jaanan tulya aatma ripu baandhavo bhava |

Aatma svaroopaa is *anu* only - this is clearly told in the *Shrutis*. This *sarvagatatva* is there in various bodies depending on the *karma*. In order to experience the fruits of the *karma*, he gets different bodies. Whether it is *deva*, *manushya*, *pashu*, *pakshi*, the *aatman* attains those bodies. The *aatman* which is there in all bodies, that is *sarvagata*. Once you realize this, then you will treat everyone equally.

This is also told as the *lakshana* of a *Vaishnava*, a *prapanna*, that *aatma-suhrut-vipaksha pakshe sama matih*.

Sri Vishnu Puraana, Amsa 2, Chapter 16, Shloka 22:

*Sita neela aadi bhedena yathaa ekam drushyate nabhah |
Bhraanta drushtibhih aatmaa api tathaa ekah san pruthak pruthak | |*

The *aakaasha*, sky is one only, but it gets different colours at different places; in one place, it is white, at another place, it is blackish blue. They see this as a different thing and that as a different thing. But sky is only one. *Aatma* also who is one, being *jnyaanaikaakaara*, he is seen differently as the body, thinking that the body itself is *aatman*, by those who do not have the correct knowledge.

Sri Engal Aalwaan's Commentary:

Sita neela iti | Ekah san jnyaana eka aakarena eka roopah san, deva aadi deha praveshaat tat tat roopena bhraantya pruthak pruthak drushyate |

It is *eka roopa* only, it is similarity, and not identity. It is not one, but many of the same nature. When *aatman* is present in various bodies, he is seen as the body itself, as different by those who do not have the right knowledge.

This *shloka* is explained in *Sri Bhaashya* in great detail.

Sri Vishnu Puraana, Amsa 2, Chapter 16, Shloka 23:

***Ekah samastam yat iha asti kinchit tat achyuto na asti param tato anyat |
So aham sa cha tvam sa cha sarvam etat aatma svaroopam tyaja bheda moham
||***

Whatever is there, everything is one only. It is *Achyuta*, nothing other than that. Everything that is here is all *Achyuta* only. I am also *Achyuta* only, and you are also that only. All these things are only *aatma svaroopam*. You have to see everything as *eka aakaara*, and not see the differences, the wrong perception, the *bheda moha* in the body itself and seeing difference in these things.

Sri Engal Aalwaan's Commentary:

***Atha * Sakalam jagat vaasudeva abhidheyasya svaroopam paramaatmanah iti
poorva adhyaaya uktam sarvasya bhagavat aatmakatvam nigamayati eka iti |***

In the previous chapter, it was told that everything is *Vaasudeva Svaroopam*, is His *shareera*. In so many places, it is told very clearly that everything is *Bhagavadaatmaka*. This is concluded here.

Yat iha asti kinchit tat samastam eko achyuta eva - tat aatmakam iti arthah |

This is like *Sarvam khalvidam brahma* - if there is only *Brahma*, then *sarvam* has no meaning. *Eka vijnyaanena sarva vijnyaanam* - if *eka*, it is only one, then *sarva* becomes *mithyaa*, and there is no meaning in telling *sarva vijnyaana*. The meaning is that everything is *Bhagavadaatmaka*. Whatever is there here, that is only one *Achyuta*. Everything is *Bhagavadaatmaka*, having Him as *antaryaami*.

***Tasmaat tatah param utkrushtam, anyat vyatiriktam cha na asti, tato anyat
utkrushtam na asti iti vaa |***

Anything superior to Him, there is nothing. Other than Him, there is nothing. There is nothing which is superior to Him also.

***Sarva aatmanaam poorva uktam jnyaana eka aakaaram tat shabdena
paraamrushya tat saamaanaadhikaranyena aham tvam aadeenaam arthaanaam
jnyaanam eva aakaara iti upasamharan deva aadi aakaara bheden aatmasu
bhedamoham parityaja iti aaha so aham iti |***

Whatever was told earlier that all the *aatmans* are *jnyaana* only, that is told with the

word *tat*, that *tat* is *aatman*. *Aham*, *tvam*, etc. are told in *saamaanaadhikaranya*, in the same *vibhakti*. There are multiple words which qualify the same object - multiple attributes qualifying the same object. There is no *paraspara virodha* among these attributes. They can actually qualify the same object - this is *saamaanaadhikaranya*. *Bhinna pravrutti nimittaanaam shabdaanaam ekasmin arthe vruttih saamaanaadhikaranyam*. Here, the words *tat*, *aham*, *tvam* - are all told. They are all qualifying the same object, *aatman*, which is *jnyaanaikaakaara*. The *aatmans* are different in each. *Tvam* means the *aatman* who is in you. *Aham* means the *aatman* who is in me. Object is *aatman*, but *jnyaanaikaakaara* is what is meant here. The forms of all these are *jnyaanaikaakaara* only. Don't have the wrong understanding that *aatmans* are different. Because of the form of the external appearance that you see, *deva*, *manushya*, but inside, all are of the similar essential nature.

Na tu atra aatmaanam svaroopo bhedo nishidhyate | Tathaa sati deha atirikta upadeshasya svaroope aham aham tvam sarvam etat aatma svaroopam iti bheda nirdesho na ghatate |

It is not telling that there is no *bheda* in the *svaroopa* of the *aatman*. But, what is told here is the *aatma svaroopo* which is different and distinct from the body, is what is taught here. *Aham*, *tvam*, *sarvam*, would not have made sense if that was not the case. Because the bodies are all different. Appearances are different but *jeevaatman* inside has the same form. *Aham*, *tvam*, *sarvam etat*, this *bheda* would not have been possible.

*Deha aatma viveka vishayam cha ayam upadesha | Kutah? * Pindah pruthak yatah pumsah shirah paani aadi lakshanah iti prakramaat |*

This *upadesha* is primarily in order to teach the differentiating characteristics of *deha* and *aatman*, that *aatman* is different and distinct from the body. This *viveka jnyaana* is the purpose of this *prakarana*. How do we say this? *Aatman* is different from body. *Aatman* is different from *indriyaas*, *aatman* is different from the *manas*, one by one, he teaches. The gist of this is *deha aatma viveka*. What is being taught is that *aatman* is different from the body. This is how the *upadesha* started. Body which is having the head, hand, etc. is different from the *aatman*.

Sri Vishnu Puraana, Amsha 2, Chapter 16, Shloka 24:

Sri Paraasharah -

Iteeritah tena sa raaja varyah tatyaaaja bhedam paramaartham drushtih | Sa chaapi jaati smaranam aapta bodhah tatra eva janmani apavargam aapa | |

Sri Paraasharah - Having realized the *paramaartham* that all *aatmans* are of the same *jnyaana svaroopo*, they are all *jnyaanaikaakaara* and are all similar in their essential nature, the *Souveera Raaja* realized the *jnyaanaikaakaara* of all the *aatmans*. *Bharata muni* also, who had *jaati smarana*, who remembered who he was in his previous birth, also attained *moksha* in the same *janma*.

Sri Vishnu Puraana, Amsha 2, Chapter 16, Shloka 25:

*Iti bharata narendra saara vruttam kathayati yah cha shrunoti bhakti yuktah |
Sa vimalamatireti na aatma moham bhavati cha samsaraneshu mukti yogyah ||*

One who, with great devotion, either tells this, or listens to this story, the gist of this *upadesha*, that the *mahaa yogi Bharata* told to *Souveera Mahaaraaja*, his mind becomes purified and he will not have the *moha*, wrong knowledge of the nature of *aatman* being the body. He becomes eligible for liberation among the embodied souls.

Sri Engal Aalwaan's Commentary:

*Iti iti | Saara vruttam saarabhootam vruttam | Samsaraneshu aatma moham na
iti, mukti yogyah mukti saamraajya yogyah cha bhavati iti anvayah |*

Those who are in this *samsaara*, he will realize the *aatman* here itself, he will see *jnyaanaikaakaara* everywhere, that the body is different from *aatman*. He becomes eligible to go to *moksha*.

This concludes the *Amsha 2*, Chapter 16.

|| Iti Sri Vishnu Puraane Dviteeye Amshe Shodasho Adhyaayah ||

*|| Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Dviteeye Amshe Shodasho
Adhyaayah ||*

This concludes *Amsha 2*.

|| Iti Sri Vishnu Puraane Dviteeyah Amshah Samaaptah ||

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Annotated Commentary in English by
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// Atha Triteeyah Amshah //

Now the Third Amsha, out of the Six Amshaas.

// Atha Prathamam Adhyaayah //

Manvantaraas

Now, the First Chapter. *Maitreya* tells *Paraashara* about what all was taught, and also requests what he would like to know.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 1:

Maitreya -

Kathitaa gurunaa samyak bhoo samudra aadi samsthitih /

Sooryaadeenaam cha samsthaanam jyotishaam cha ati vistaraat //

The *bhoo mandala*, the *samudraas*, how they are located, what is their disposition, were all very clearly taught to me you. *Soorya* and others also, their positions, their activities were told. And also the *nakshatraas*, in great detail, were taught by you.

Sri Engal Aalwaan's Commentary:

*Uktah prathamam amshe prajaa sargah / Dviteeye tat sheshah priyavrata
vamshah, prasaktah srushtaanaam aavaasa bhooto loka sanniveshah / Atha
truteeya chaturthayoh vaidikah manu vyaasa aadi pravartito dharmah, tat
sthaapako kshatra vamshah cha kramaat uchyate / Tatra amsha dvaya
ukthartham anoodya manvantaraani prucchati - kathita iti /*

In Amsha 1, *srushti* was taught. In Amsha 2, the remaining part of that *srushti*, the *Priyavrata vamsha*, was taught. Whoever was created, their place of residence was told. What is now to be told is - who are the people living here, what they are doing, all these things are remaining to be told. In Amshas 3 and 4, *Manu*, *Vyaasa*, and others who spread this *vaidika dharma*, and practiced the *dharma*, that is going to be told. And whatever they taught, those *vaidika dharmas*, those who helped in establishing that, those *Kshatra vamshaas*, the *vamshaas* of the kings, are also going to be told in order. He tells briefly what was told in the two Amshaas, and then asks what is it that he wants to know.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 2:

Devaadeenaam tathaa srushtih rusheenaam cha api varnita /

Chaaturvarnasya cha utpattih tiryak yonigatasya cha //

You also told about the creation of *deva* and others, all the *rishis*, very clearly in detail. And also the four *varnaas*, how they were created, *Braahmana*, *Kshatriya*, *Vaishya*, *Shoodra*, and also the creation of the animals was also told.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 3:

*Dhruva prahlaada charitam vistaraat cha tvaya uditam /
Manvantaraani asheshaani shrotum icchaami anukramaat //*

You taught me *Dhruvacharita* and *Prahaada charita* in great detail. Now, I would like to listen to all the *Manvantaraas*, in this order.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 4:
*Manvantara adhipaan cha eva shakra deva purogamaan /
Bhavataa kathitaan etaan shrotum icchaami aham guro //*

Who are the presiding kings in all these *Manvantaraas*, who was the *Indra* at that time in each of the *Manvantaraas*, who are the *devaas*, who are the *rishis*, all the details I would like to know. I would like to listen to these, being taught by you, about all these details.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 5:
Sri Paraasharah -

*Ateeta anaagataani iha yaani manvantaraani vai /
Taani aham bhavatah samyak kathayaami yathaa kramam //*

I will now teach you whatever is past, and whatever is going to come, and also whatever is presently there. All the *manvantaraas* which are past, all the *manvantaraas* which are going to come in future, all those things I am going to tell you in detail, in order.

Sri Engal Aalwaan's Commentary:

Ateeta iti / Ateeta anaagatayoh eva vartamaanasya antarbhaavaat na pruthak uktih / Iha - vaaraahe kalpe /

The present one is not told, as it is included in what is past and what is going to come.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 6:
*Svaayambhuvo manuh poorvam parah svarochishah tathaa /
Uttamah taamasah cha eva raivatah chaakshushah tathaa //*

Earlier, the *manvantara* was *Svaayambhuva*, and after that *Svaarochisha*, then *Uttama*, then *Taamasa*, then *Raivata*, then *Chaakshusha*.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 7:
*Shadete manavo ateetaah saampratam tu raveh sutah /
Vaivasvato ayam yah tu etat saptamam vartate antaram //*

These six *Manus* were there in the past. Currently, it is *Ravi* or *Vivasvaan* - his son, *Vaivasvata*. Now, it is *Vaivasvata manvantara*, the seventh *manvantara* is presently running.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 8:
*Svaayambhuvam tu kathitam kalpaadou antaram mayaa /
Devaah tatra rushayah cha eva yathaavat kathitaa mayaa //*

I told you already about the *Svaayambhuva Manvantara*. I also told you that in the *Svaayambhuva Manu's* time, who were the *devaas*, *rishis*, and all this.

Sri Engal Aalwaan's Commentary:

*Svaayambhuvam iti / Svaayambhuvam kathitam prathama amshe / Tatra hi tasya manoh vamshyaah priyavrataadyaah uktaah / Devaascha yaamaakhyaa dvaadasha, indrastu vishvabhuk aakhyah, * teshaam indrah tadaa hi aaseet vishvabhuk prathamah smrutah, iti vaayu ukteh / Rishayoh mareechyaadyaah /*

In the First Amsha itself, the Svaayambhuva Manvantara was explained in detail. And those who came in his vamsha, Priyavrata, and others, those details were also told. The devaas, yaamaas, and others, Vishvabhuk and all the Indraas. In the Vaayu Puraana, it is told that the first Indra was Vishvabhuk, and Mareechi and other Rishis.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 9:

Ata oordhvam pravakshyaami manoh svaarochishasya tu / Manvantaraadhipaan samyak devarsheen tat sutaan tathaa / /

Now, I am going to tell you, about all the Manvantaraas after the Svaayambhuva Manvantara. I will now tell you the details of Svaarochisha Manu. Who were the presiding kings during that time, the devaas, rishis, the ruling kings, and their children.

Sri Engal Aalwaan's Commentary:

Ata iti / Devarsheen mareechyaadeen / Tat sutaan - manu putraan /

From here, till the end of this chapter, various names are going to be told, in each of the Manvantara. Who are the kings, who are the gods, who are the sons of the kings, names will be told.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 10:

Paraavataah satushitaa devaah svaarochishe antare / Vipaschit tatra devendro maitreya aaseet mahaabalah / /

In Svaarochisha Manvantara, Paaraavata and Sushita gana are the deva ganaas - two groups of devaas. The Indra was Vipaschit, he was very powerful, O Maitreya.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 11:

Oorjah stambhah tathaa praano dattognee rushabhah tathaa / Nirayah cha pareevaan cha tatra saptarshayo abhavan / /

The Sapta rishis during Svaarochisha manvantara were Oorjaa, Stambha, Praana, Dattogni, Rushabha, Niraya, Pareevaan.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 12:

Chaitra kimpurushaadyaah cha sutaah svaarochishasya tu / Dviteeyam etat vyaakhyaayatam antaram shrunu chottaram / /

Svaarochisha Manu's children were Chaitra and Kimpurusha and others. These are the details of the second manvantara, the Svaarochisha manvantara. Next comes the Uttama Manvantara, Uttama is the name of the Manu.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 13:

*Truteeye api antare brahman uttamo naama yo manuh /
Sushaantih naama devendro maitreya aaseet sureshvarah //*

In the third Manvantara, the Manu was Uttama. During that time, O Maitreya, the head of all gods, Devendra, was Sushaanti.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 14:

*Sudhaamaanah tathaa satyaa japaah cha atha pratardanah /
Vashavartih cha pancha ete ganaa dvaadashakaah smrutaah //*

The devaas who were there, there were five groups of hosts of devaas, and each group had twelve devaas. One is Sudhaamaana, second is Satya, third is Japa, fourth is Pratardana, fifth is Vashavarti.

Sri Engal Aalwaan's Commentary:

*Sudhaamaana iti / Aadya truteeyayoh deva ganaanaam dvaadashakatva uktayaa
dviteeye api dvaadashakatvam jnyeyam, * Dviteeye cha truteeye cha dvaadasho
dvou ganou smrutou, iti vaayu ukteh /*

In the first and third manvantara, deva ganaas are told as 12 devaas in each. We have to understand in the same way in the second one also. This is told in Vaayu Puraana.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 15:

*Vasishta tanayaa hi ete sapta saptarshayo abhavan /
Ajah parashudeepta aadyaah tathaa uttama manoh sutaah //*

During Uttama Manvantara, Vasishta's children became Saptarshis. Uttama Manu's children were Aja, Parashu, Deepta, and others.

Sri Engal Aalwaan's Commentary:

Vasishta iti / Vasishta tanayaa rajo gotraadyaah sapta uktaah prathama amshe /

In the first Amsha, it was told that Vasishta's children became Saptarshis. This is told in the Uttama Manvantara.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 16:

*Taamasasya antare devaah supaaraah harayah tathaa /
Satyaah cha sudhiyah cha eva saptavimshatikaa ganaah //*

In Taamasa Manu's period, Supaara, Hari, Satya, Sudhi were the four deva ganaas which were there, and each one had 27 gods in each group.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 17:

*Shibi indrah tathaa cha aaseet shata yajnya upalakshanah /
Saptarshayah cha ye teshaam sapta naamaani me shrunu //*

Indra during Taamasa Manvantara was Shibi, and he was Shatakratu, had done hundred Ashvamedha Yaagaas. Saptarshis I am going to tell you.

Sri Engal Aalwaan's Commentary:

Shibih iti / Shata yajnya upalakshana iti / Shata ashvamedha kartrutvena

*upalakshitam sahasra akshatva vajritva aadi chinham sarvendraanaam samam, *
sarva manvantarendraah te vijnyeyaah tulya lakshanaah iti vaayu ukteh /*
Having performed hundred Ashvamedha yaagaas, Indra is also called Shatakratu, having done 100 Ashvamedha yaagaas. It is said that all the Indraas have this characteristic. Because of this, they have attained sahasraakshitva, vajritva (having Vajraayudha), these characteristics are similar in all Indraas. In all Manvantaraas, characteristics of Indra are similar.

Sri Vishnu Puraana, Amsa 3, Chapter 1, Shloka 18:

*Jyotirdhaamaa pruthuh kaavyah chaitro agnih dhanakah tathaa /
Peevarah cha rushayo hi ete sapta tatra api cha antare / /*

Jyotirdhaama, Pruthu, Kaavya, Chaitra, Agni, Dhanak, Peevara, are the seven rishis in the Taamasa Manvantara.

Sri Vishnu Puraana, Amsa 3, Chapter 1, Shloka 19:

*Narah khyatih keturoopo jaanujanghaadayah tathaa /
Putraah tu taamasasya aasan raajaanah sumaabalaah / /*

Taamasa Manu's children were very powerful, and their names are Nara, Khyaati, Keturoopa, Jaanujangha, and others.

Similarly, other Manvantaraas are going to be told in this Chapter. We will take up the study of the Fifth Manvantara onwards now.

We are studying Amsa 3, Chapter 1. Where the details of the past Manvantaraas narrated by Sri Paraasharar to Maitreyar. In that, we had studied about 4 Manvantaraas. Now, the fifth Manvantara is going to be told.

Sri Vishnu Puraana, Amsa 3, Chapter 1, Shloka 20:

*Panchame va api maitreya raivato naama naamatah /
Manuh vibhuh cha tatra indro devaan cha atra antare shrunu / /*

The fifth Manvantara is known as Raivata Manvantara. Manu is called Raivata only. Indra's name is Vibhu.

Sri Vishnu Puraana, Amsa 3, Chapter 1, Shloka 21:

*Amitaabhaa bhootarayaa vaikunthaah susamedhasah /
Ete deva ganaah tatra chaturdasha chaturdasha / /*

The Deva ganaas are these four group of devataas, Amitaabha, Bhootarayaa, Vaikuntha, Susamedhasa. Each one is having 14 devataas.

Sri Vishnu Puraana, Amsa 3, Chapter 1, Shloka 22:

*Hiranyaromaa vedashree oordhvabaahuh tathaa avarah /
Vedabaahuh sudhaamaa cha parjanya cha mahaamunih /
Ete saptarshayo vipra tatra aasan raivate antare / /*

The Saptarshis there are - Hiranyaroma, Vedashree, Oordhvabaahu, Vedabaahu, Sudhaama, Parjanya, Manaamuni. In the Raivata Manvantara.

Sri Vishnu Puraana, Amsa 3, Chapter 1, Shloka 23:

*Balabandhuh cha sambhaavyah satyakaadyaah cha tat sutaah /
Narendraah cha mahaaveeryaa babhoovuh munisattama / /*

The Manu's children were Balabandhu, Sambhaavya, Satyaka and others. They were actually ruling during that Manvantara, and were very courageous and valorous.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 24:

*Svaarochishah cha uttamah cha taamaso raivatah tathaa /
Priyavrata anvayaah hi ete chatvaaro manavah smrutaah / /*

The four, which are Svaarochisha, Uttama, Taamasa and Raivata are belonging to the Priyavrata vamsha.

Sri Engal Aalwaan's Commentary:

*Svaarochisha iti / Aadi sarge prathama shashtha manvoh anvayasya uktatvaat
iha svaarochishaadi chatushkasya anvayam aaha - priyavrata anvayaa iti /*

In the first sarga, in the beginning, the prathama and sixth Manu's anvaya was told. Here, the remaining are told. Belonging to the vamsha of Priyavrata.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 25:

*Vishnum aaraadhya tapasaa sa raajarshih priyavratah /
Manvantaraadhipaan etaan labdhavaan aatma vamshajaan / /*

Priyavrata worshipped Vishnu, and because of his tapas, Vishnu was very pleased. He got the vara from Vishnu. Those who are presiding over these Manvantaraas, Svaarochisha, Uttama, Taamasa, Raivata, he had them as followers of his vamsha.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 26:

*Shashte manvantare cha aaseet chaakshushaakhyaah tathaa manuh /
Manojavah tathaa eva indro devaan api nibodha me / /*

In the sixth Manvantara, the name of the Manu was Chaakshusha. Indra's name was Manojava, and I am going to tell you about the devataas.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 27:

*Aapyaah prasootaa bhavyaah cha pruthukaah cha divoukasah /
Mahaanubhaavaa lekhaah cha panchaite hi ashtakaa ganaah / /*

There are five groups of devataas, each having 8 devataas. They are Aapya, Prasoota, Bhavya, Pruthukaa and Lekhaa. They were all excellent and great devataas.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 28:

*Sumedhaa virajaah cha eva havishmaan uttamo madhuh /
Atinaamaa sahisnuh cha sapta aasan iti charshayah / /*

The Saptarshis were Sumedha, Virajaa, Havishmaan, Uttama, Madhu, Atinaamaa, Sahishnu.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 29:

Ooruh puruh shatadyumnah pramukhaah sumahaabalaah /

Chaakshushasya manoh putraah pruthivee patayo abhavan //

Chaakshusha Manu's children were Ooru, Puru, Shatadyumna, and others who were very powerful. And they were ruling over the earth during that time.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 30:

Vivasvatah suto vipra shraadhadevo mahaadyutih /

Manuh samvartate dheemaan saampratam saptame antare //

Vivasvaan's son who is Shraaddhadeva is the seventh Manu; he had lot of *tejas*, was a very brilliant Manu, very knowledgeable. He is the Manu in the current Manvantara.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 31:

Aaditya vasu rudraadyaa devaah cha atra mahaamune /

Purandarah tathaa eva atra maitreya tridasheshavarah //

Aaditya, Vasu, Rudra, and others are the devataas in the current Manvantara. Purandara is the name of the Indra, he head of the devataas.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 32:

Vasishtah kaashyapo atha atri jamadagnih sa goutamah /

Vishvaamitra bharadvajou sapta saptarshayo atra tu //

The seven Saptarshis in the current seventh Manvantara are Vasishtha, Kaashyapa, Atri, Jamadagni, Goutama, Vishvaamtra and Bharadvaja.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 33:

Ikshvaakuh cha nrugah cha eva shrushtah sharyaatih eva cha /

Narishyantah cha vikhyaato naabhaago arishta eva cha //

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 34:

Karooshah cha prushadhrach cha vasumaan loka vishrutah /

Manoh vaivasvatasya ete nava putraah sudhaarmikaah //

Vaivasvata Manu had nine children, Ikshvaaku, Nruga, Srushta, Sharyaati, Narishyanta, Naabhaaga, Arishta, Karoosha, Prushadhra. They were well known all over, had a lot of wealth. Prushadhra had a lot of wealth, and was very famous all over.

Sri Vishnu Puraana, Amsha 3, Chapter 1, Shloka 35:

Vishnu shaktih anoupamyaa sattva udriktaa sthitou sthita /

Manvantareshu ashesheshu devatvena adhitishthati //

Now, Paraashara tells that all these Manvantaraas and Manus, devataas and Saptarshis - how are they all functioning? They are all functioning because of the Amsha of Vishnu. Vishnu Amsha is the one which is presiding over all of them and making them perform their roles. The *shakti* of Vishnu is incomparable, has very high *Sattva*, is engaged in the sustenance of the worlds during the Manvantaraas.

Sri Engal Aalwaan's Commentary:

Vishnu shaktih iti / Vishnu shaktih vishnoh amshah / Devatvena manvaadi jagat rakshakena yajnya aadi devataa roopena adhitishthati, manvaadeen iti sheshah /

Manu and others who are protecting the world, and also in the form of devataas, yajnya, which will be told now. Vishnu is present in the form of yajnya and other devataas, and also as Manu and others who are actually protecting the world during that time.

Sri Vishnu Puraana, Amsa 3, Chapter 1, Shloka 36:

*Amshena tasyaa jajnye asou yajnyah svaayambhuve antare /
Aakootyaam maanaso deva utpannah prathame antare //*

From Vishnu's Amsa, was born as Yajnya, as His own Amsa, in Svayambhuva Manvantara. He was born to Aakooti from Maanasa Deva.

Sri Engal Aalwaan's Commentary:

*Amshena iti / Tasya vishnoh amshena svaayambhuve antare yajnyo jajnye /
Tasya iti pullinga nirdeshah paathaantare / Katham jajnye iti atra aaha
aakootyaam iti /*

Yajnya was born in the Svaayambhuva Manvantara. There is also a masculine form as tasya. How was He born - as a son of Aakooti.

Sri Vishnu Puraana, Amsa 3, Chapter 1, Shloka 37:

*Tatah punah sa vai devah praapte svaarochishe antare /
Tushitaayaam samutpannou hi ajitah tushitaih saha //*

When the Svaarochisha Manvantara came, again, Vishnu's Amsa was born in Tushitaa. He was born as Ajita, along with the Tushita gana.

Sri Vishnu Puraana, Amsa 3, Chapter 1, Shloka 38:

*Outtame api antare devah tushitah tu punah sa vai /
Satyaayaam abhavat satyah satyaih saha surottamaih //*

Tushita only, was again born in the Uttama Manvantara, His name was Satya, and He was born to Satyaa only. The devataa ganaas name was also Satya.

Sri Vishnu Puraana, Amsa 3, Chapter 1, Shloka 39:

*Taamasasya antare chaiva saamprate punareva hi /
Haryaayaam haribhih saarddham harireva babhoova ha //*

When the next Taamasa Manvantara came, again, He was born to Haryaa as Hari Himself. Along with the devataa ganaas called Haris.

Sri Vishnu Puraana, Amsa 3, Chapter 1, Shloka 40:

*Raivate api antare devah sambhootyaam maanaso abhavaat /
Sambhooto raivataih saarddham devaih devavaro harih //*

Hari, in His Amsa, was incarnated along with all the devataa ganaas as a devataa. He was again born in the Raivata Manvantara, as Maanasa. He was born to Sambhooti, along with the groups of devataas called Raivataas. The Supreme God Hari was born as Maanasa.

Sri Vishnu Puraana, Amsa 3, Chapter 1, Shloka 41:

*Chaakshushe cha antare devo vaikunthah purushottamah /
Vikunthaayaam asou jajnye vaikunthaih devataih saha //*

In the Chaakshusha Manvantara, that Purushottama only, was born as Vaikuntha. He was born to Vikuntha. Along with the groups of devataas called as Vaikunthaas.

Sri Vishnu Puraana, Amsa 3, Chapter 1, Shloka 42:

*Manvantare atra sampraapte tathaa vaivasvate dvija /
Vaamanah kaashyapaat vishnuh adityaam sambabhoova ha //*

Now, in the current Manvantara, Vaivasvata Manvantara, He was born as Vaamana, to Kaashyapa and Aditi. He is Vishnu only, incarnated as Vaamana.

Sri Vishnu Puraana, Amsa 3, Chapter 1, Shloka 43:

*Tribhih kramaih imaan lokaan jitvaa yena mahaatmanaa /
Purandaraaya trailokyam dattam nihata kantakam //*

Vaamana became Trivikrama, and in three steps, He occupied all the worlds. He won all the worlds. All the worlds were given to Purandara (name of the Indra in Vaivasvata Manvantara) by Trivikrama, after eliminating all the enemies.

Sri Vishnu Puraana, Amsa 3, Chapter 1, Shloka 44:

*Iti etaah tanavah tasya sapta manvantareshu vai /
Saptasu eva abhavan vipra yaabhih samvardhitaah prajaah //*

Like this, children were born to all the Manus, in all the Manvantaraas. The children of the Manus continued the progeny, and it expanded like that. This is how it happened in the seven Manvantaraas.

Sri Vishnu Puraana, Amsa 3, Chapter 1, Shloka 45:

*Yasmaat vishtam idam vishvam tasya shaktyaa mahaatmanah /
Tasmaat sa prochyate vishnuh visheh dhaatoah praveshanaat //*

This entire universe is pervaded by the shakti of that Supreme Paramaatman, Supreme Brahman. That is why He is called Vishnu. Visha is the dhaatu. Because of this, He is Vishnu, all pervading; has entered into everything as antaraatman, Inner Self.

Visha pravesane.

Sri Vishnu Puraana, Amsa 3, Chapter 1, Shloka 46:

*Sarve cha devaah manavah samastaah saptarshayo ye manu soonavah cha /
Indrashcha yo ayam tridasheshabhooto vishnoh asheshaah tu vibhootayah taah //*

Paraasharar concludes this chapter by telling that all are Vishnu's vibhootis. Vibhooti also means shareera. Everything is present as His shareera, supported by Him, controlled by Him, and exists for Him. All the Devataas, Manus, all the Saptarshis, all the children of the Manus, and Indra also, who is the king of all

the *devataas*, all are *vibhootis* of *Mahaavishnu* only. They are all His *amsha*, or *shareera*.

Sri Engal Aalwaan's Commentary:
Vishnutvam vivrunoti - sarve cheti /

He narrated all the *Manvantaraas* also to say the *Vishnu Paaramya*, which is told in *Vishnu Puraana*. *Vishnu* is *antaryaami* of everything, is all pervading. All these are established in this *Puraana* everywhere. And all the *Manvantaraas* also narrated to finally conclude that everything is *Vishnu's vibhooti* only.

This concludes the First Chapter of *Amsha 3*.

|| *Iti Sri Vishnu Puraane Truteeye Amshe Prathamam Adhyaayah* ||

|| *Iti Sri Vishnu Chitteeye Vishnu Puraana Vyaakhyaane Truteeye Amshe Prathamam Adhyaayah* ||

// Atha Dviteeyo Adhyaayah // ***Future Manvantaraas, Brahmaatmakatva***

Now the Second Chapter.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 1:

Maitreyah -

Proktaani etaani bhavataa sapta manvantaraani vai /

Bhavishyaani api viprarshe mamaakhyaatum tvam arhasi //

Maitreya asks Paraasharar - You are a Rishi, you see everything, what happened in the seven Manvantaraas and what is going to come also. Please tell me what is going to come from now in future, in the future Manvantaraas. Please do tell me what are the Manvantaraas which are going to come in the future.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 2:

Sri Paraasharah -

Sooryasya patnee samjnyaa abhoot tanayaa vishvakarmanah /

Manuh yamo yamee cha eva tat apatyaani vai mune //

Sri Paraasharar - Soorya's wife was Samjnyaa, she was the daughter of Vishvakarma. Other children were Manu, Yama, Yami.

Sri Engal Aalwaan's Commentary:

Sooryasya iti / Ashtama manoh prasangaat yamaadeenaam janma itihaasah /

Manu, Yama and Yami were the children of Soorya with Samjnyaa.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 3:

Asahantee tu saa bhartuh tejah cchaayaam yuyoja vai /

Bhartuh shushrooshane aranyam svayam cha tapase yayou //

Samjnyaa was not able to tolerate the intensity of Soorya's tejas, the brilliance of Soorya. She created a replica of herself called Cchaayaa, and put her in the service of her husband. She herself went to do tapas in the forest.

Sri Engal Aalwaan's Commentary:

Asahantee iti / Cchaam - pratikrutim, tatvat atyanta aatma sadrusheem

kaanchit striyam krutvaa, shushrooshane yuyojanayunkta /

She created a replica of herself. Who was exactly like herself, she created a woman, she put her to take care of her husband Soorya.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 4:

Samjyeyam iti atha arkah cha cchaayaayaam aatmajah trayam /

Shanaishcharam manum cha anyam tapateem cha api ajeejanat //

Sun did not notice that she was different. He thought that Cchaayaa was

only Samjnyaa. He had three children through Cchaayaa. They were Shanishchara, another Manu named Saavarnee, and Tapatee.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 5:

*Cchaayaa samjyaa dadou shaapam yamaaya kupitaa yadaa /
Tadaa anyeyam asou ghuddhih iti aaseet yama sooryayoh //*

Once Yama tried to offend her, he tried to kick her with his foot, at that time, Cchaayaa got very angry and cursed him. When she gave a shaapa, Yama, and also Soorya, knew that a mother will not curse her child - so they know that Cchaayaa was different and not Samjnyaa.

Sri Engal Aalwaan's Commentary:

*Cchaayaa iti / Cchaayaa roopaa samjnyaa sva putra pakshapaatinee kupitaaya
aatmaanam padaa jinghaasate yamaaya tava paadah patatu iti yadaa shaapam
dadou tadaa jananyaah shaapo na sambhavati iti anyeyam iti asou buddhih
aaseet /*

Cchaaya, who was not Samjnyaa, had a bias for her own children, Shaniashchara, Manu and Tapatee, and did not like Samjnyaa, and when Yama was angry with her and tried to kick her, and gave a curse, "Your foot fall off"; a mother cannot curse her own son, he knew, and thought that she was not his mother at all, and must be someone different.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 6:

*Tato vivasvaan aakhyaataam tayaa eva aranya samsthitaam /
Samaadhi drushtyaa dadrushe taam ashvaam tapasee sthitaam //*

Then Vivasvaan, who is the son, asked Cchaayaa about "Who are you? Tell me the truth", tells the truth that Samjnyaa is your wife, and I am replica of Samjnyaa, and that she has gone to the forest. When he heard the story from Cchaayaa, he did samaadhi, did meditation and saw that Samjnyaa was doing tapas in the forest taking the form of a female horse, mare.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 7:

*Vaaji roopa dharah so atha tasyaam devou atha ashvinou /
Janayaamaasa revantam retaso ante cha bhaaskarah //*

He also took the form of a horse, he had Ashvini Devataas through her. At the end of that retas, he had Revanta.

Sri Engal Aalwaan's Commentary:

Vaaji roopadhara iti / Retaso anta iti revantatva niruktih /

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 8:

*Aaninye cha punah samjnyaam svasthaanam bhagavaan ravih /
Tejasah shamanam cha asya vishvakarma chakaara ha //*

Bhagavaan Ravi, Sun brought back Samjnyaa to his place. Samjnyaa's father, Vishvakarma, he reduced the intensity of Sun's brilliance.

While reciting the story, incidentally *Paraasharar* is reciting the story of *Yama*, *Soorya* and others.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 9:

*Bhramam aaropya sooryam tu tasya tejovashaatanam /
Krutavaan ashtamam bhaagam sa vyashaatayat avyayam //*

Bhramaa is an equipment like a lathe, where a wheel of solid stone, and sword and other weapons are sharpened. *Vishwakarma* put Sun in a lathe like that, and reduced his *tejas*. His *tejas* was so much that it could not be reduced. He could remove only one-eighth part of his *tejas*.

Sri Engal Aalwaan's Commentary:

*Bhramam iti / Bhramah khadgaadeenaam naishityakaranam
kashanashaanachakram /*

Bhrama is the wheel which is used to sharpen weapons like sword and others.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 10:

*Yat tasmaat vaishnavam tejah shaatitam vishvakarmanaa /
Jaajvalyamaanamapatah tat bhoomou munisattama //*

That intensity which is *Vaishnava shakti*, *Vaishnava tejas* in the Sun, which is *vibhooti* of *Vishnu* only, which was cut off by *Vishvakarma*, it was glowing and fell on the earth.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 11:

*Tvashtaa eva tejasaa tena vishnoh chakram akalpayat /
Trishoolam cha eva sharvasya shibikaam dhanadasya cha //*

With that *tejas*, *Tvashtaa* created *Vishnu's chakra*, *Shiva's trishoola*, and *Kubera's Pushpaka Vimaana*,

Sri Engal Aalwaan's Commentary:

*Tvashta eva iti / Shibikaam pushpakaakhyaam * Vimaanayodhee dhanado
vyanadatpushpake sthitah, iti harivamsha ukteh / Aayudha vishesho vaa /*

In *Harivamsha Shibikaa* is told that it is a *Vimaana*, it could also be an *aayudha*.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 12:

*Shaktim guhasya devaanaam anyeshaam cha yat aayudham /
Tat sarvam tejasaa tena vishvakarmaa vyavardhayat //*

And the *shakti* of *Kaartikeya*, and the *aayudhaas* of the *devataas*. *Vishvakarma* did all these things and increased the power of the weapons of the *devataas* also with this *tejas*.

Sri Engal Aalwaan's Commentary:

Shaktim iti / Vyavardhayat vyarachayat / Vyakalpayat iti cha paathah /

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 13:

Cchaaya samjnyaa suto yo asou dviteeyah kathito manuh /

Poorvajasya savarno asou saavarnih tena kathyate ||

The second Manu who was told as Cchaayaa's son, Cchaayaa who was a replica of Samjnyaa, he belonged to the same varna, class as his elder brother, the first Manu who is son of Samjnyaa; he was called as Saavarni.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 14:

Tasya manvantaram hi etat saavarnikam atha ashtamam /

Tat shrunushva mahaabhaaga bhavishyat kathayaami te ||

The eighth Manvantara is called as Saavarnika Manvantara. Saavarni is the son of Cchaayaa, from the Sun. O Maitreyar, do listen to me, I am going to tell you about the next Manvantara, the eighth Manvantara.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 15:

Saavarnih tu munih yo asou maitreya bhavitaatah /

Sutapaah cha amitaabhaah cha mukhyaah cha api tathaa suraah ||

In Saavarni Manvantara, Saavarni is the Manu, he is going to come next. For him, Sutapa, Amitaabha, Mukhya are the groups of gods who will be there.

Sri Engal Aalwaan's Commentary:

Saavarnih iti | Tathaa tasmin manou /

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 16:

Teshaam ganaah cha devaanaam ekaiko vimshakah smrutah /

Saptarshen api vakshyaami bhavishyaan munisattama ||

Each of them have 20 devataas in their group. I am also going to tell you who are the Saptarshis in the period of Saavarni Manu.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 17:

Deeptimaan gaavalo raamah krupo drounih tathaa parah /

Mat putrah cha tathaa vyaasah rushyashringah cha saptamah ||

These are going to be the seven Saptarshis, in the period of Saavarni. Deeptimaan, Gaalava, Raama, Krupa, Drona's son Ashvatthaama, my son (Paraashara's son) Vyaasa, Rushyashringa.

Sri Engal Aalwaan's Commentary:

Deeptimaan iti | Vyaasaadeenaam brahmaaparokshye satyapi aadhikaarika

*karma kshaya avadhi sthaatavyatvaat, punah saptarshitve api avirodhah, **

Yaavat adhikaaram avasthitih aadhikaarikaanaam iti nyaayaat /

Paraashara says that his son Vyaasa is going to be the Saptarshi, in the next Manvantara. There, the Commentary says that Vyaasa and others are doing Brahmopaasane, and have achieved Paramaatman directly, with Brahma aparoksha jnyaana, they had the saakshaatkaara of Brahman; though they did like that, why did they not go to moksha? Why are they born again as Saptarshis? There is a Brahma Sutra which says "Yaavat adhikaaram avasthitih aadhikaarikaanaam", they are called adhikaaris, being sent to this world by Paramaatman for doing certain duties, for teaching dharma, by themselves practicing it,

teaching *tattvajnyaana*, *dharmaanushthaana*, establishing dharma on this earth. They have been sent on duty. They are *adhikaaris*, till their *adhikaara* gets over, till their *karmaas* get exhausted, have to be born. They are ordained to perform their duties according to their *karmaas*. They have to perform their duties till their *karmaas* get exhausted. There is no *virodha* there.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 18:

*Vishnu prasaadaat anaghah paataalaantara gocharah /
Virochanasutah teshaam balirindro bhavishyati / /*

Bali who is son of Virochana, is going to become the Indra. Bali, who got rid of all his sins by the grace of Vishnu, who lives in the Paataala.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 19:

*Viraajah cha urvareevaan cha nirmokaadyaah tathaa apare /
Saavarneh tu manoh putraah bhavishyanti nareshvaraah / /*

Saavarni is going to have children who are Viraaja, Urvareevaan, Nirmoka and others.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 20:

Navamo dakshasaavarnih bhavishyati mune manuh / /

The ninth Manu is going to be Daksha Saavarni.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 21:

*Paaraa mareechigarbhaah cha sudharmaanah cha te tridhaa /
Bhavishyanti tathaa devaa hi ekaiko dvaadasho ganah / /*

There will be three groups of devataas, each having 12 devataas in their group. Paaraas, Mareechgarbhaas, Sudharmaas. This is in the Dakshasaavarni's Manvantara.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 22:

Teshaam indro mahaaveeryo bhavishyati adbhuto dvija / /

The very powerful Indra, who is called Adbhuta, he will be the Indra during that time.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 23:

*Savano dyutimaan bhavyo vasuh medhaathithih tathaa /
Jyotishmaan saptamah satyah tatra ete cha maharshayah / /*

The seven Saptarshis who will be there during this time are Savana, Dyutimaan, Bhavya, Vasu, Medhaatithi, Jyotishmaan, Satya.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 24:

*Dhrutaketuh deeptiketuh panchahasta niraamayou /
Pruthushravaadyaah cha tathaa dakshasaavarnika aatmajaah / /*

Dakshasaavarni's children are Dhrutaketu, Deeptiketu, Panchahasta, Niraamaya, Pruthushrava and others.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 25:

*Dashamo brahmasaavarnih bhavishyati mune manuh /
Sudhaamaano vishuddhaah cha shatasamkhyaa tathaa suraah //*

In the tenth Manvantara, Manu is going to be Brahma Saavarni. There are going to be two groups of devataas - Sudhaamaana and Vishuddha, each having 100 devataas in their group.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 26:

*Teshaam indrah cha bhavitaa shaantirnaama mahaabalah /
Saptarshayo bhavishyanti te tadaa taan shrunushva ha //*

There, the Indra is going to have the name Shaanti, and is going to be very powerful. I am also going to tell you who will be the Saptarshis.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 27:

*Havishmaan sukrutah satyah tapomoortih tathaa aparah /
Naabhaago apratimoujaah cha satyaketuh tathaa eva cha //*

The Saptarshis are going to be Havishmaan, Sukruta, Satya, Tapomoorti, Naabhaaga, Apratimouja and Satyaketu.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 28:

*Sukshetrah cha uttamoujaah cha bhoorishenaadayo dasa /
Brahma saavarni putraah tu rakshishyanti vasundharaam //*

Sukshetra, Uttamouja, Bhoorishena are going to be the children of Brahma Saavarni - he will have 10 children. They are going to protect all the worlds during that time.

Sri Engal Aalwaan's Commentary:

Sukshetra iti / Sukshetraadayo manuputraah /

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 29:

Ekaadashah cha bhavitaa dharmasaavarniko manuh //

In the eleventh Manvantara, the Manu's name is Dharmasaavarni.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 30:

*Vihangamaah kaamagamaa nirvaanaa ruchayah tathaa /
Ganaah tu ete tadaa mukhyaa devaanaam cha bhavishyataam /
Ekaikah trimshakah teshaam ganashcha indrascha vai prushaa //*

The devataa ganaas who will be there during Dharmasaavarni's Manvantara, are Vihangama, Kaamagama, Nirvaana, Ruchi - these are the groups of devataas. Each one has got 30 devataas in their group. Prushaa is going to be the Indra.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 31:

*Nissvarah cha agnitejaah cha vapushmaan ghrunih aarunih /
Havishmaan anaghah cha eva bhaavyaah saptarshayah tathaa //*

In the eleventh Manvantara, the Saptarshis are going to be Nissvara, Agniteja, Vapushmaan, Ghruni, Aaruni, Havishmaan, Anagha.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 32:

***Sarvatragah sudharmaa cha devaaneekaadayah tathaa /
Bhavishyanti manoh tasya tanayaah pruthiveeshvaraah / /***

Dharmasaavarni's children are going to be Sarvatraga, Sudharma, Devaaneeka and others. Who are going to rule over the earth.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 33:

***Rudraputrah tu saavarnih bhavitaa dvaadasho manuh /
Rutudhaamaa cha tatra indro bhavitaa shrunu me suraan / /***

The twelfth Manu is called Saavarni, son of Rudra. During that period of Saavarni, Rutudhaama is the name of the Indra.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 34:

***Haritaa rohita devaah tathaa sumanaso dvija /
Sukarmaanah suraapaah cha dashakaa pancha vai ganaah / /***

Five groups of devataas are going to be there, each having 10 devataas in each group. Harita, Rohita, Sumanasa, Sukarmaana, Suraapa - are the five groups of devataas.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 35:

***Tapasvee sutapaah cha eva tapo moortih taporatih /
Tapoghrutih dyutih cha anyah saptamah tu tapodhanah /
Saptarshayah tu ime tasya putraan api nibodha me / /***

The Saptarshis during that time are Tapasvee, Sutapaa, Tapomoorti, Taporati, Tapoghruti, Tapodyuti, Tapodhana.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 36:

***Devavaan upadevah cha devashreshthaadayah tathaa /
Manoh tasya mahaaveeryaa bhavishyanti sutaa nrupaah / /***

Devavaan, Upadeva, Devashreshtha, and others, are going to be the very powerful children of this Manu, who is Saavarni, son of Rudra.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 37:

Trayodasho ruchih naama bhavishyati mune manuh / /

The thirteenth Manu is called Ruchi in the thirteenth Manvantara.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 38:

***Sutraamaanah sukarmaanah sudharmaanah tathaa amaraah /
Trayastrimshat vibhedaah te devaanaam yatra vai ganaah / /***

There are three groups of devataas during the time of the thirteenth Manvantara. Sutraamaana, Sukarmaana, Sudharmaana. Each having 33 devataas in the group.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 39:

Divaspati mahaa veeryah teshaam indro bhavishyati / /

Divaspati is going to be the Indra.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 40:

*Nirmohah sattvadarshah cha nishprakampyo nirutsukah /
Dhrutimaan avyayah cha anyah saptamah sutapaa munih /
Saptarshayah tu ime tasya putraan api nobodha me //*

The seven Saptarshis are Nirmoha, Sattvadarshah, Nishprakampya, Nirutsuka, Dhrutimaan, Avyaya, Sutapa.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 41:

Chitrasena vichitraadyaa bhavishyanti maheekshitah //

Chitrasena, Vichitra are going to be the kings during that time, ruling over the earth.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 42:

*Bhoumah chaturdashascha atra maitreya bhavitaah manuh /
Shuchih indrah suraganaah tatra pancha shrunushva taan //*

The fourteenth Manu, the last Manvantara of the kalpa, is going to be Bhouma. Indra's name is called Shuchi. There are five groups of devataas. I will tell you about them also.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 43:

*Chaakshushaah cha pavitraah cha kanishthaa bhraajikaah tathaa /
Vaachaavruddhaah cha vai devaah saptarsheen api me shrunu //*

There are five devataa ganaas, Chaakshushaas, Pavitraas, Kanishthaas, Bhraajikaas, Vaachaavruddhaas.

Sri Engal Aalwaan's Commentary:

Chaakshushaa iti / Chaakshushaadyaa ganassaptakaah /

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 44:

*Agnibaahuh shuchih shukro maagadho agneedhra eva cha /
Yuktah tathaa ajitah cha anyo manu putraan atah shrunu //*

Agnibaahu, Shuchi, Shukra, Maagadha, Agneedhra, Yukta, Ajita are the Manu putraas. I will tell you about the children of these Manus.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 45:

*Oorugambheerabuddhi aadyaa manoh tasya sutaah nrupaah /
Kathitaa munishaardoola paalayishyanti ye maheem //*

His children who are going to rule over the world are Ooru, Gambheerabuddhi, and others.

After the fourteen Manvantaraas, the kalpa ends and there will be *naimittika pralaya*. The three worlds get merged. Chaturmukha Brahma's one day is one kalpa, and one night is also another kalpa. He again creates, and all these things happen again. These things are going to be told next.

We are studying *Amsha 3*, Chapter 2, where *Maitreyar* asks *Paraasharar* to tell him about all the past *Manvantaraas*, and also the future *Manvantaraas*. In the future *Manvantaraas*, details of who is the *Manu*, who are the *Saptarshis*, who is the *Indra*, who are the *devataas* - *Paraasharar* tells him. He now starts to tell about how *Vedaas* were divided, and how the *pravartana* of *Vedaas* is being done, in every *Chaturyuga*.

He told about the past seven *Manvantaraas*. After telling about the seven *Manvantaraas*, which are going to come in the future, when the 14 *Manvantaraas* get concluded, that will be 1000 *Chaturyugaas*, a *kalpa*, one day of *Chaturmukha Brahma*. Each *Manvantara* is roughly about 71 *Chaturyugaas*. After having told about the 14 *manvantaraas*, he again tells about the *Vedaas*. *Sri Paraasharar* is going to tell this.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 46:

*Chaturyugaante vedaanaam jaayate kila viplavah /
Pravartayanti taanetya bhuvam saptarshayo divah / /*

At the end of every *Chaturyuga*, there will be some distortion in the *Vedaas*; some *ashuddha paatha* may come due to the *Kaliyuga*; little changes can happen as we see in the world also. At that time, *Saptarshis* come to the earth, and again do *pravartana* at the end of the *Chaturyugaas*. *Saptarshis* come from the *dyuloka* at the end of every *Chaturyuga*.

At the end of every *Chaturyuga*, there is no *pralaya*; but at the end of every *kalpa*, there is *pralaya*. At the end of every *Chaturyuga*, there is a *sandhi amsha*, and again the next *Chaturyuga* starts. At the end of the *yuga*, *Vedaas* will become *ksheena*.

Sri Engal Aalwaan's Commentary:

Chaturyugaanta iti / Chaturyugaanta ityaadinaa manvantaraadhikaari krutya uktih / Taan kaliyugaante anadhyayanaat utsanna sampradaayaan vedaan krutaarambhe bhuvi amshena avateerya pravartayanti /

Manvnataraadhikaaris, those who stay for one *Manvantara*, the *Manu*, *Indra*, *devataas*, *Saptarshis*, are there for one *Manvantara*. This changes for the next *Manvantara*; a new *Manu* comes, a new *Indra* comes, new *Saptarshis* come, and the *devataas* are also different. At the end of every *Chaturyuga*, *Vedaas* will become *ksheena*. *Saptarshis* come from *dyuloka* to the *bhooloka*, and they do *pravartana* of *Vedaas* again. At the end of the *Chaturyuga*, there are some parts of the *Vedaas* which nobody studies, and that *sampradaaya* gets lost, because nobody will be there to do *adhyayana* of that; the *Saptarshis* come to the *bhooloka* and do *pravartana* of the *Vedaas* during *Kruta yuga aarambha*.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 47:

*Krutekrute smruteh vipra pranetaa jaayate manuh /
Devaa yajnyabhujah te tu yaavat manvantaram tu tat / /*

Manu will be the creator of the *Smruti*, in every *Kruta yuga*. All the *yajnyaas*,

yaagaas, which are done, the *havis* of all those are enjoyed by the *devataas*; they will be the *yajnyabhukhs*, for the entire *Manvantara*.

Sri Engal Aalwaan's Commentary:

Krutekrute iti | Manuh tu praacheenaah smruteeh svaayambhuva daksha aadikrutaah pravartayati |

Manu does not newly create. He does *pravartana* of the *praacheena smrutis* which were already done by *Svayambhu*, *Daksha* and others. This he again brings and teaches. In every *Manvantara*, the *Manu's* role is this. He does *pravartana* of the *praacheena smrutis*.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 48:

*Bhavanti ye manoh putraah yaavat manvantaram tu taih |
Tat anvayoh bhavaih cha eva taavat bhooh paripaalyate ||*

Bhooloka is being ruled over by the children of *Manu*, and also their children, their children, and so on, all those belonging to the *Manu vamsha*. Till the *Manvantara*, the *Manu's* generations will rule over the world.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 49:

*Manuh saptarshayo devaah bhoopaalaah cha manoh sutaah |
Manvantare bhavanti ete shakrashcha eva adhikaarinah ||*

In each *Manvantara*, who is responsible for each activity? They are *Manu*, *Saptarshis*, *devaas*, and the kings, who are the children of *Manu*, and also *Indra*. They are responsible for various activities during the *Manvantara*.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 50:

*Chaturdashabhih etaih tu gataih manvantarih dvija |
Sahasrayugaparyantah kalpo nisshepa uchyate ||*

When the fourteen *Manvantaraas* get completed, at that time, the *kalpa* ends. 1000 *Chaturyugaas* get completed. This is end of *kalpa*.

Sahasrayugaparyantam aharyat brahmano viduh, is told in the *Bhagavadgeeta*. 1000 *Chaturyugaas* is one day of *Brahma*, and 1000 *Chaturyugaas* is one night of *Brahma*. In 1000 *Chaturyugaas*, 14 *manvantaraas* will be there.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 51:

*Taavatpramaanaa cha nishaa tato bhavati sattama |
Brahmaroopadharah shete sheshaahaavaambosamplave ||*

Another 1000 *Chaturyugaas* is the night of *Chaturmukha Brahma*. In the *Ksheerasaagara*, on *Aadishayana*, *Paramaatman* is lying down taking the form of *Brahma*, presiding over the *shareera* of *Chaturmukha Brahma*. He is residing on *Aadishesha* during the night.

During the day, He will be *antaryaami* of *Chaturmukha Brahma*, and carries on all the activities. During the night, He will be present in His own form.

Sri Engal Aalwaan's Commentary:

Taavat pramaanaa iti / Baahya roopa dharah brahmashareeram adhishtaaya /

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 52:

Trailokyamakhilam grastvaa bhagavaan aadikrut vibhuh /

Svamaayaa samsthito vipra sarvabhooto janaardana /

Having swallowed all the three lokaas, Bhooh, Bhuvah, Suvah, the all-pervasive Lord, who is the Creator, He will be there in His own maayaa.

Sri Engal Aalwaan's Commentary:

*Trailokyam iti / Sva maayaa samsthitah * Aatma maayamayeem divyaam*

*yoganidraam samaasthitah; * Sankalpajnyaanam vaa maayaa /*

During the night, He is present in His own form. During the day, He is present as antaryaami of Chaturmukha Brahma. During the night, He swallows all the three worlds Himself, does upasamhaara, and He is lying down in His own form. He will be in apraakruta yoga nidraa. Maayaa is His sankalpajnyaana. This is also told in Nighantu.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 53:

Tatah prabuddho bhagavaan yathaa poorvam tathaa punah /

Srushtim karoti avyaya aatmaa kalpe kalpe rajo gunah /

Then, Bhagavaan again awakens from His yoga nidraa, and again do the creation as it was earlier. Having resorted to Rajo guna, which induces action, He will do creation in every kalpa.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 54:

Manavo bhoobhujassendraa devaah saptarshayah tathaa /

Saatviko amshah sthitikaro jagato dvijasattama /

The adhikaaris of each Manvantara - Manu, sons of Manu who are ruling over the world, along with Indra, the devataas and Saptarshis - are all said to be the Saatvika amsha of Bhagavaan who is responsible for the sustenance of the world.

Sri Engal Aalwaan's Commentary:

Manava iti / Saatviko amshah bhagavatah saatvikah tanuh /

They are all the saatvika shareera of Paramaatman.

Sri Vishnu Puraana, Amsa 3, Chapter 2, Shloka 55:

Chaturyuge api asou vishnuh sthiti vyaapaara lakshanah /

Yugavyavasthaam kurute yathaa maitreya tat shrunu /

In all the four yugaas, Vishnu is the One doing sustenance, and He is responsible for the yuga vyavasthaa - what yuga comes after what yuga, what happens in each yuga. I will tell you how He does that.

Sri Engal Aalwaan's Commentary:

Chaturyuge api, na kevalam manvantare /

Not only in every *Manvantara*, but also in all the *yugaas*.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 56:

*Krute yuge param jnyaanam kapilaadi svaroopadhruk /
Dadaati sarvabhootaatmaa sarvabhootahite ratah //*

In the *Krutayuga*, *Paramaatman* is present as *Kapila*, and those *rishis*. He bestows the supreme knowledge, taking on the form of *Kapila* and others, for the good of all beings. One who is the inner self of all beings, He bestows supreme knowledge.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 57:

*Chakravartisvaroopena tretaayaam api sa prabhuh /
Dushtaanaam nigraham kurvan paripaati jagattrayam //*

During *Tretaayuga* also, the Supreme Lord, takes the form of the *Chakravarti* during that time, and controls the bad elements, destroys the bad elements, and rules over all the three worlds. He protects all the three worlds from the bad elements.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 58:

*Vedamekam chaturbhedam krutvaa shaakhaa shataih vibhuh /
Karoti bahulam bhooyo vedavyaasa svaroopadhruk //*

Taking on the form of *Vedavyaasa*, He divides the *Veda* which is one, he divides into four parts - *Rig*, *Yajus*, *Saama* and *Atharva* - and each one of them having hundreds of branches. This is how *Vedaas* are said to be *Ananta*, *Ananta vai Vedaah*, says *Shruti*. There is no limit to the branches, it has got hundreds of branches.

During the *Kruta* and *Treta yugaas*, *Veda* is present as one unit only.

Bhaashyakaarar explains in *Vedaarthasangraha* how *Vedaas* are *Ananta*, though they are only four. There are *ananta shaakhaas*, branches.

Sri Engal Aalwaan's Commentary:

Vedam iti / Chaturbhedam rugaadi roopena shaakhaashataih bahulam iti anvayah /

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 59:

*Vedaamstu dvaapare vyasya kalerante punah harih /
Kalkisvaroopee durvruttaan maarge sthaapayati prabhuh //*

In the *Dvaapara yuga*, having divided the *Vedaas*, at the end of *Kaliyuga*, *Hari* takes on the form of *Kalki*, and to those who are on the wrong path, not following the *shaashtraas*, He establishes them in the right path.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 60:

*Evam etat jagat sarvam shashvat paati karoti cha /
Hanti cha ante api anantaatmaa na asti asmaat vyatireki yat //*

In this way, this whole world, He keeps on protecting many many times,

continuously one after the other. And also, He does *pralaya*, *upasamhaara*, at the end. There is nothing which is not Him, which is other than Him.

Everything is *Brahmaatmaka*. He is *antaryaami* of everything. There is nothing which is different from Him. There is nothing which is not *Brahmaatmaka*. There is nothing *abrahmaatmaka*. There is nothing which is separate from Him, which is different from Him. Everything is *Vishnumaya*, *Bhagavadaatmaka*.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 61:

*Bhootam bhavyam bhavishyam cha sarva bhootaat mahaatmanah /
Tat atra anyatra vaa vipra sadbhaavah kathitah tava / /*

In this way, what is past, what is there now, and what is going to happen in future, how they all exist, either here or elsewhere, I have told you, in many places, many times.

Sri Engal Aalwaan's Commentary:

*Bhootam iti / Upasamharati tat atra iti / Sarva bhootaat bhagavato vyatiriktam
na asti iti esha sadbhaavo atra prakaranaantare cha kathitah /*

He concludes with this. What is *sadbhaava*, is explained in the commentary.

Everything is *Bhagavaan* only, was told. This only was told, even in other *prakaranaas*. In other places, and also in this *Vishnu Puraana*, in other *prakaranaas*, I have told you many times.

Sri Vishnu Puraana, Amsha 3, Chapter 2, Shloka 62:

*Manvantaraani asheshaani kathitaani mayaa tava /
Manvantaraadhipaah cha eva kim anyat kathayaami te / /*

I told you everything about all the *Manvantaraas*, and all the presiding persons, *Manu*, *Indra*, *Saptarshis*, and others, during the *Manvantara*. *Paraasharar* is getting interested in teaching more and more to *Maitreya*, and asks a question - "What else do you want to hear? What else shall I teach you?".

In this Chapter, he told about all the future *Manvantaraas*, how *Veda pravartana* is done in every *Kruta yuga*, and also about how *Bhagavaan* in all the four *yugaas*, in every *kalpa*, He protects, sustains, does *upasamhaara*. How He takes different forms and does all these, was told.

This concludes *Amsha 3*, Chapter 2.

|| *Iti Sri Vishnu Puraane Truteeye Amshe Dviteeyo Adhyaayah* ||

|| *Iti Sri Vishnu Chitteeye Vishnu Puraana Vyaakhyaane Truteeye Amshe Dviteeyo Adhyaayah* ||

// Atha Truteeyo Adhyaayah //

Names of the Vyasas, Greatness of Pranava

Now, the Chapter 3.

Sri Vishnu Puraana, Amsa 3, Chapter 3, Shloka 1:

Maitreyah -

Jnyaatam etat mayaa tattvo yathaa sarvam idam jagat /

Vishnuh vishnou vishnutah cha na param vidyate tatah //

Maitreyar - Now, from you, your good self, I have realized that the whole world is Vishnu only; everything is established in Vishnu, and the whole world is created or emanating from Vishnu only. There is nobody who is superior to Him. I have understood all these things.

He is creator. He does *upasamhaara*, goes and merges into Him. He is *antaryaami* and is responsible for the sustenance.

Sri Engal Aalwaan's Commentary:

Jnyaatam iti / Jagat vishnuh iti tat aatmakatvam uktam, vishnou iti laya-sthityoh sthaanatvam, vishnutah iti kaaranatvam /

Everything is Vishnvaatmaka, Bhagavadaatmaka. This is told in *saamaanaadhikaranya* through *shareera shareeri bhaava*. He is the *aatman* of everything. Everything is His *shareera*. Everything is established in Him means that He is responsible for the sustenance, and also *laya*, dissolution; He is the place where everything goes and merges. He is the creator, of this world.

Paraasharar has given an introduction in the previous *adhyaya*, about how *Vedavyaasa* has divided the *Vedaas* into four. Now, *Maitreyar* gets interested in that particular aspect, to know more about it.

Sri Vishnu Puraana, Amsa 3, Chapter 3, Shloka 2:

Etat tu shrotum icchaami vyastaa vedaa mahaatmanaa /

Vedavyaasa svaroopena yathaa tena yuge yuge //

After telling about *Kruta yuga* and *Treta yuga*, you said that in *Dvaapara yuga*, he divides the *Veda* into four, and hundreds of branches, taking on the form of *Veda vyaasa*. I want to know how he does the division of *Vedaas*.

Sri Vishnu Puraana, Amsa 3, Chapter 3, Shloka 3:

Yasmin yasmin yuge vyaaso yo ya aaseet mahaamune /

Tam tam aachakshva bhagavan shaakhaabhedaam cha me vada //

Which are the *yugaas*, and which are the *Vyaasaas* who are present there? Please do tell me about all the *Vyaasaas* who were there in the various *yugaas*, and also

the various *shaakhaas* how they were divided.

Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 4:

Sri Paraasharah -

Vedadrumsya maitreya shaakhaabhedaah sahasrashah /

Na shakya vistaraat vaktum sankshepena shrunushva tam / /

Sri Paraasharah - There are thousands of branches in the huge tree of *Veda*. I cannot tell you in detail about everything. I will tell you briefly. Do listen to that.

Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 5:

Dvaapare dvaapare vishnuh vyaasaroopee mahaamune /

Vedamekam subahudhaa kurute jagato hitah / /

O *Mahaamuni Maitreya*. Every *Dvaapara yuga*, *Vishnu* takes on the form of *Vyaasa*. *Veda*, which is present as one single unit (during *Krutayuga* and *Tretayuga*), he divides into four *Vedaas*, and multiple branches. Because of the good of the whole world.

Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 6:

Veeryam tejo balam cha alpam manushyaanaam avekshya cha /

Hitaaya sarvabhootaanaam vedabhedaan karoti sah / /

Why is it *hita*, it is told. Looking at the capability, the *tejas*, the *bala* - all these are very diminished and very less in *manushyaas*. Looking at that, for their good, for the good of all beings, he divides the *Vedaas* like this.

Sri Engal Aalwaan's Commentary:

Veeryam iti / Veeryam utsaahah; tejah tapoyogaadijanitah prabhaavah; balam dhaaranaashaktih /

Utsaaha will reduce for people. Performing penance, performing *yoga*, *tapas* - there is a *prabhaava* which is developed in the people which also reduces in the *Dvaapara yuga*. The capacity to remember, do *anusthaana*, also reduces. Looking at this, for the good of all beings, he divides *Vedaas* like this.

Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 7:

Yayaa asou kurute tanvaa vedamekam pruthak prabhuh /

Vedavyaasa abhidhaanaa tu saa cha moortih madhuhdvishah / /

Whichever form that *Madhudvish*, who destroyed *Madhu*, *Kaitabha* - whatever body He takes, is called as *Vedavyaasa*. Taking on the form known as *Vedavyaasa*, whichever *shareera* is called as *Vedavyaasa*, *Bhagavaan* takes and does division of this one *Veda*, that is nothing but the form of *Bhagavaan Madhusoodana* only.

Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 8:

Yasmin manvantare vyaasaah ye ye syuh taan nibodha me /

Yathaa cha bhedah shaakhaanaam vyaasena kriyate mune / /

Whichever *Manvantara*, who are all the *Vyaasaas*, I will tell you all those things. And also the *shaakhaa bhedaas*, how the division into *shaakhaas* are done by *Vyaasa*, that also I will tell you.

Sri Vishnu Puraana, Amsa 3, Chapter 3, Shloka 9:

*Ashtaavimshati krutvo vai vedo vyasto maharshibhih /
Vaivasvate antare tasmin dvaapareshu punah punah //*

Veda was divided by the Maharshis 28 times, in this Vaivasvata Manvantara, in the Dvaapara yuga, this has been done like this. This I will tell you again and again.

Sri Vishnu Puraana, Amsa 3, Chapter 3, Shloka 10:

*Vedavyaasaa vyateetaa ye hi ashtaavimshati sattama /
Chaurdhaa yaih kruto vedo dvaapareshu punah punah //*

In the Dvaapara yuga, towards the end, they do this. 28 Vedavyaasaas are all past. In Dvaapara yuga, again and again how they did into the four divisions, I will tell you that.

Sri Engal Aalwaan's Commentary:

Vedavyaasaa iti / Vyateetaah nivrutta adhikaaraah / Ashtaavimshati iti aarshah sulopah /

One chetana becomes Vedavyaasa, Bhagavaan will be the antaryaami and does the acts through them, they have this adhikaara. Once their adhikaara ends, another person will come.

Sri Vishnu Puraana, Amsa 3, Chapter 3, Shloka 11:

*Dvaapare prathame vyastah svayam vedah svayambhuvaa /
Dviteeye dvaapare cha eva vedavyaasah prajaapatih //*

In the very first Dvaapara yuga, the Veda was divided by none other than Chaturmukha Brahma himself. In the second Dvaapara yuga, Prajaapati became the Vedavyaasa.

Sri Engal Aalwaan's Commentary:

*Dvaapare iti / Dviteeyo manuh vyaasah * Brahmaa manum uvaacha idam vedaan vyasya prajaapate, iti vaayu ukteh /*

Second Manu becomes the Vyaasa, it says. Prajaapati is the Manu. Brahma says this to Manu. This is told in Vaayu Puraana.

Sri Vishnu Puraana, Amsa 3, Chapter 3, Shloka 12:

*Truteeye choshanaa vyaasah chaturthe cha bruhaspatih /
Savitaa panchame vyaasah shashthe mrutyuh samah prabhuh //*

In the third Dvaapara, Ushanas becomes the Vyaasa. In the fourth one, Bruhaspati becomes the Vyaasa. In the fifth one, Savitru devataa becomes the Vyaasa. In the sixth one, Mrutyu becomes the Vyaasa.

Sri Vishnu Puraana, Amsa 3, Chapter 3, Shloka 13:

*Saptame cha tathaa eva indro vasishthah cha ashtame smrutah /
Saarasvatah cha navame tridhaamaa dashame smrutah //*

In the seventh Dvaapara, Indra becomes the Veda Vyaasa. Vasishtha becomes the

eighth Veda Vyaasa. The ninth Vedavyaasa is Saarasvata. The tenth one is Tridhaamaa.

Sri Vishnu Puraana, Amsa 3, Chapter 3, Shloka 14:

*Ekaadasho tu trishikho bharadvajaah tatah parah /
Trayodasho cha antariksho varnee cha api chaturdashe / /*

Trishikha is the eleventh Veda Vyaasa. Bharadvaja is the twelfth one. The thirteenth is Antariksha. Varnee is the fourteenth Veda Vyaasa.

Sri Vishnu Puraana, Amsa 3, Chapter 3, Shloka 15:

*Trayyaarunah panchadashe shodashe tu dhananjayah /
Rutunjayah saptadashe tat oordhvam cha jayah smrutah / /*

The fifteenth Veda Vyaasa is Triyaaruna. Sixteenth is Dhananjaya. Seventeenth is Rutunjaya. Eighteenth is Jaya.

Sri Vishnu Puraana, Amsa 3, Chapter 3, Shloka 16:

*Tato vyaaso bharadvajo bharadvajaah cha goutamah /
Goutamaat uttaro vyaaso haryaatamaa yo abhidheeyate / /*

After that, Bharadvaja becomes the Vyaasa, and after Bharadvaja, Goutama becomes the Vyaasa. After Goutama, Uttara becomes the Vyaasa; he is also called as Haryaatamaa in other Puraanaas.

Sri Engal Aalwaan's Commentary:

*Tata iti / Uttamaadavatushkasya puraanaantara prasiddhaani hari aatmaa aadi
naamaantaraani /*

Sri Vishnu Puraana, Amsa 3, Chapter 3, Shloka 17:

*Atha haryaatmano ante cha smruto vaajashravaa munih /
Somashushkaayanah tasmaat trunabindhuh iti smrutah / /*

After Haryaatamaa, Vaajashrava becomes the Vedavyaasa. After that, Trunabindu is the Vyaasa, who belongs to Somashushkaayana vamsha.

Sri Vishnu Puraana, Amsa 3, Chapter 3, Shloka 18:

*Ruksho abhoot bhaargavah tasmaat vaalmeekih yo abhidheeyate /
Tasmaat asmat pitaa shaktih vyaasah tasmaat aham mune / /*

After that, Ruksha, who is of Bhrugu vamsha, becomes the Veda Vyaasa; he is also known as Vaalmeeki. After Ruksha, Paraasharar says that his father Shakti is the Vyaasa, and after that, I am the Vedavyaasa.

Sri Vishnu Puraana, Amsa 3, Chapter 3, Shloka 19:

*Jaatukarno abhavat mattah krushnadvaiapaayanah tatah /
Ashtaavimshatih iti ete vedavyaasah prakeertitah / /*

After that, Krishnadvaiapaayana is the Vedavyaasa. Thus, I have told you about 28 Vedavyaasaas.

Sri Vishnu Puraana, Amsa 3, Chapter 3, Shloka 20:

Eko vedah chaturdhaa tu taih kruto dvaaparaadishu / /

At the end of the Dvaapara yugaas, this Veda vibhajana is done.

Sri Engal Aalwaan's Commentary:

*Eka iti / Dvaaparaadishu - dvaaparah aadih eshaam taani dvaaparaadeeni teshu, dvaapara sandhi amsheshu iti arthah; dvaapara ante vedavibhaagaprasiddheh / * Dvaapare tu paraavrutte manoh svaayambhuve antare / Brahmaa manum uvaacha idam vedaan vyasya prajaapate * iti vaayu ukteh, shantanu samakaale dvaipaayana utpatti prasiddheh cha /*

During the gap between Treta and Dvaapara, is Dvaapara sandhi. At the end of Dvaapara only was the Veda vibhaaga done. There are other pramaanaas given to say that at the end of the Dvaapara only, is the Veda vibhaaga done.

Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 21:

Bhavishye dvaapare cha api drounih vyaaso bhavishyati / Vyateete mama putre asmin krushnadvaipaayane mune / /

In the future Dvaapara, Drona's son Ashvatthaama becomes the Vedavyaasa. After my son Krishnadvaipaayana, Ashvatthaama becomes the Vyaasa.

Now comes the introduction for what Paraasharar is going to teach next.

Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 22:

Dhruvam ekaaksharam brahma omityeva vyavasthitam / Bruhatvaat brahmanatvaat cha tat brahmaa iti abhidheeyate / /

Ekaakshara, the pranava, is aninaashi.

Sri Engal Aalwaan's Commentary:

*Atha veda vibhaagaan vakshyan prathamam paratattva praapti upaayatayaa upaasyam iti darshayitum pravanaatmakam shabdabrahma pranamiti dhruvamiti dvayena / Dhruvam iti / Dhruvam avinaashi, om iti eva vyavasthitam veda vibhaage api avibhaktam avikrutam cha, yat pranavaakhyam eka aksharam brahma tat bruhatva-bruhmanatvaabhyaam brahmaa iti abhidheeyate, * yasmaat ucchaaryamaana eva bruhati brahmayati tasmaat uchyaate param brahma * iti shruteh /*

After having told about the 28 Vedavyaasaas, who come in every Dvaaparayuga, and divide the Vedaas into four, with each one having thousands of shaakhaas, in order to describe the Veda vibhaaga; in order to attain the Paratattva, Supreme Reality, what has to be meditated upon as the means, object of meditation, in order to attain the Supreme Reality, he does namaskaara to Shabda-brahma which is Pranava, with these two shlokaas. Paraasharar extols the importance and greatness of Pranava, which is said to be the beginning of the Vedaas, the prakruti, that will be told now. "Yat vedaadou svarah proktah vedaante cha prakeertitah, tasya prakruti leenasya yah parah sa maheshvarah", the greatness of that pranava is being extolled here. Though the Vedaas, which were present as one unit, were divided into four, the pranava is avibhakta, not divided. Pranava is present only as one akshara, and is unchanged. It is called pranava, is said to be one akshara, and is also said to be Brahma. Why is Pranava told as Brahma, is

because it itself is very vast, and also makes something else as vast. By doing the *ucchaarane* of *Pranava* itself, it makes one great, and also it expands, and makes one big.

Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 23:

*Pranava avasthitam nityam bhooh bhuvah svah iti eeryate /
Rug yajuh saama athaarvano yat tasmai brahmane namah //*

It is said that the three *vyaahrutis*, *Bhooh*, *Baahyahuvah*, *Suvah*, are created, and are eternally established in *Pranava*. The *Rigveda*, *Yajurveda*, *Saamaveda*, *Atharvaveda*, are all established in this only. I pay obeisance to that *pranavaatmaka shabdabrahma*.

Bhooh, *Bhuvah*, *Suvah* are said to be *vyaahrutis*. Just by pronouncing them, the three worlds were created by *Brahma*, it is said. All these three - *Bhooh*, *Bhuvah*, *Suvah* are established in *Pranava*.

Sri Engal Aalwaan's Commentary:

*Bruhatva brahmanatve upapaadayati pranava avasthitam iti / Vyaahruti trayam
ruk aadi chatushtayam cha pranava avasthitam eeryata iti yaavat, tasmaat
shabda aatmane tasmai brahmane nama iti anvayah / Pranavasya kaarana
avasthaayaam antargata vyaahruti aadikatvena bruhatvam / Kaarya
avasthaayaam vyaahruti veda roopena parinaamaat brahmanatvam iti bhaavah
/*

Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 24:

*Jagatah pralaya utpattyoh yat tat kaarana samjnytam /
Mahatah paramam guhyam tasmai subrahmane namah //*

From the *akaara*, *Rigveda* is created; from *ukaara*, *Yajurveda* is created; from *makaara*, *Saamaveda* is created. This is why everything is established in *Pranava*. *Akaara* is said to be *prakruti* of that, and that which is denoted by that *akaara* is *Paramaatman*. *Akaara* is *vaachaka*, *vaachya* is *Paramaatman*. The *pralaya*, *utpatti* of this world, that which is said to be cause of this creation, and dissolution of all these worlds, we pay obeisance to that *Pranava*.

Because of the sacred position given to *Pranava*, it is the cause of all the worlds. *Shabda brahma* is thought of as *Pradhaana* itself, *jagat kaarana*. One has to meditate on this as the cause of *jagat*, and also *laya sthaana*, *pradhaana* which is beyond *mahat*, more subtle than *mahat*, is this *pranava*. One should meditate thus.

Sri Engal Aalwaan's Commentary:

*Atha pranavam kaaranatayaa pradhaana taadaatmyena stuvan pranamati -
jagatah ityaadinaa bahudhaatmakam iti antena jagata iti / Pralaya utpattyoh
iti / Pradhaanaat hi jagat utpattih, tasmin layah, tasmaat tayoh tat kaaranam /*

Because *Pranava* is said to be the *kaarana*, from *Pranama* only, everything is emanating, is told. *Pranava* is the *prakruti* for all the *Vedaas*. It is praised here as

being one with *Pradhaana* itself, the *Moola prakruti*. All these worlds are *praakruta* only, created from *prakruti*, *sattva*, *rajas*, *tamas*. From the *vikaara* of *prakruti* only, all these worlds are created. The three *lokaas*, *Bhooh*, *Bhuvah*, *Suvah* are created by the *vyaahrutis*, which are all embedded in the *Pranava*. *Pranava* is said to be equal to, same as *Pradhaana*; and that is how it is praised. *Pranava* is said to be the cause. *Jagat* is created from *Pradhaana*, is *vikaara* of that. *Moola prakruti* becomes *mahat*, then *ahamkaara*, *tanmaatras*, *panchabhootas*, etc. During *pralaya*, this happens in the reverse order. Each *kaarya* goes and merges in the *kaarana*. All the *pancha bhootas* merge into *tanmaatras*, *tanmaatras* merge into *ahamkaara*, that merges into *mahat*, then *mahat* merges into *pradhaana*. This is also told in the *Upanishads*. Because the worlds are created from *vyaahrutis*, *pranava* is told in *taadaatmya* with *pradhaana* only. So, it is told to be cause of all the worlds explained here.

Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 25:

*Agaadha apaaram akshayyam jagat sammohanaalayam /
Svapraakaasha pravruttibhyaam purushaarthha prayojanam / /*

These are all the praises for *Pranava* itself. It is very vast, endless. Characteristics of *pradhaana* are superimposed on *pranava* here. It has *sattva*, *rajas* and *tamogunaas*. *Tamas* creates *moha*. *Sattva* creates *jnyaana*. *Rajas* is responsible for *pravruttis*, activities, *kaaryas*. *Karma* is the effect of *rajas*. *Jnyaana* is the effect of *sattva*. *Moha* is due to *tamas*. Various *purushaarthas* can be attained by these.

It is very vast, does not undergo any change, *avikaari*; it leads to *purushaarthha*.

Sri Engal Aalwaan's Commentary:

*Agaadha apaaram iti / Jagat sammohanaalayam paapinaam sammohana
tamoguna aalayam / Sva prakaasha pravruttibhyaam sattva-rajah
kaaryaabhyaam jnyaana karmaabhyaam purushaarthasya saadhanam /*

Everything is from *Pranava*. It is the cause of the whole world. Some more *shlokaas* are going to explain the greatness of *Pranava*, making it identical with *pradhaana*, and giving it the characteristics of *pradhaana*. We will see them next.

Pradhaana has three *gunaas* - *sattva*, *rajas*, *tamas*. The quality of *tamas* causes *moha*, illusion, and wrong knowledge. *Rajas* leads to action; one can do the *vaisika karmaas* and attain the *chatur-vidha purushaarthas*. *Sattva guna* leads to *jnyaana* and one can even attain *moksha*, by increasing the *sattva guna*. The effects of *sattva* and *rajas* are *jnyaana* and *karma*. It leads to all the *purushaarthas* and is a means for that. By doing *pranavopaasane*, all this can be done.

We are studying *Amsha 3*, Chapter 3, where *Paraasharar* is telling about the 28 *Vedavyaasaas*, who came and divided the *Vedaas*, every time during the end of the *Dvaapara yuga*. And *Bhagavaan* Himself takes the form of *Veda Vyaasa* and does the *Veda vibhajane*, so that people can actually do *adhyayana*, as their power and *jnyaana* had reduced. After that, *Paraasharar* is praising the greatness of *Pranava*, and this is what we are studying.

Pranava is said to be the *prakruti* of all the *Vedaas*. Which is said to encapsulate all the four *Vedaas*, and everything.

This is praised in the *Upanishads*, *Taittiriya Upanishad*, *Om iti brahma*, *Om iti idagam sarvam*, and whatever *mantraas* are started, are started with *Pranava*. All the *ritwiks*, whatever *mantraas* they say, they always start with *Pranava* only. The greatness of *Pranava* is told. It is said to be *Paramaatma vaachaka*. *Patanjali* says in the *Yoga Shaastras* - "*Tasya vaachakah pranavah*". *Pranavopaasane* is told in the *Upanishads*.

Pranava is praised here, and equated with *pradhaana* itself. It houses all the worlds and encapsulates everything. Just like *pradhaana* which gets modified by the *sankalpa* of *Paramaatman*, being the *antaryaami*. *Pranava* is said to be like that. It is praised as though it is the cause of all the worlds.

Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 26:

*Saamkhyaa jnyaanavataam nishthaa gatih shama dama aatmanaam /
Yat tat avyaktam amrutam pravruttih brahma shaashvatam //*

Saamkhyaa jnyaana is the knowledge of *prakruti*. In *Saamkhyaa darshana*, it is said that *prakruti* and *purusha viveka* are important. For those who want to attain the *saamkhyaa jnyaana*, this is the *pratishtaa*.

Doing *upaasanaa* of *pranava* only, *yogis* who meditate upon the *pranava*, they can attain *shama*, *dama*, and all the *gunaas* through this. In the *Upanishads*, it is extolled as *avyakta*, *akshara* and all these *shabdaas*. It is eternal.

Avyakta is unmanifest, very subtle, one cannot see it.

Sri Engal Aalwaan's Commentary:

Saamkhyaa iti / Nishthaa - pratishtaa / Purusha viveka upaayatayaa shama-damaatmanaam yoginaam gatih - shama aadi praapti upaayah /

This is the means for attaining *shama*, *dama*, and other *aatma gunaas* for those *yogis*.

Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 27:

*Pradhaanam aatmayonih cha guhaasamstham cha shabdyate /
Avibhaagam tathaa shukram akshayam bahudhaatmakam //*

Pranava is the cause of *Paramaatman* Himself. In the *Upanishads*, it is told as *avyakta*, *akshara* and these *shabdaas*. It is extolled in the *Upanishads*. It is partless, and pure. It shows itself as several effects of *prakruti*.

Sri Engal Aalwaan's Commentary:

Pradhaanam iti / Aatmano yonih aatmaa paramaatmaa; tasya yonih upanishatsu avyaktaadi akshara antaih shabdaih yat bahudhaatmakam - bahuvudham shabdyate tasmai pradhaana aatmane shabdabrahmane namah / Kaarya dashaayaam mahat aadi roopena vaa bahudhaatmakam / Uktaih gunaih poojitatvaat sushabda prayogah /

Aatmayoni is told as aatmano yonih. It is told as the cause of Paramaatman. Pranava is the vaachaka and vaachya is Paramaatman. Doing meditation on pranava, one can attain Paramaatman. If we have to know the vaachya, it is through pranava. This way, it is the cause of Paramaatman Himself. It is extolled in the Upanishads in many ways, as avyakta, akshara. That shabda brahma which is the pradhaana aatmaa, which is the cause, equal to pradhaana. In the state of effect, mahat, ahamkaara, tanmaatras, panchabhootaas, it exists in many forms, and is bahudaatmaka. In the poojyaa artha, it is told as subrahmane namah, the 'su' shabda is used for poojitatva.

Sri Vishnu Puraana, Amsa 3, Chapter 3, Shloka 28:

Paramabrahmane tasmai nityam eva namo namah / Yat roopam vaasudevasya paramaatmasvaroopinah / /

Pranava is extolled as Bhagavat svaroop itself. Pranava is the svaroop of the Supreme Vaasudeva. I bow down to that Pranava, it is Bhagavat roopa itself.

Sri Engal Aalwaan's Commentary:

Atha pranavam bhagavat roopatvena stuvan pranamati - parama brahmana iti / Parama brahmatvam cha vaasudeva roopatvaat /

Pranava represents the Paramaatman Himself. It is also vaachaka for Paramaatman.

Sri Vishnu Puraana, Amsa 3, Chapter 3, Shloka 29:

Etat brahma tridhaa bhedom abhedam api sa prabhuh / Sarva bhooteshu abhedo asou bhidyate bhinna buddhibhih / /

This shabda brahma which is pranava, has three parts - akaara, ukaara and makaara; it has these three avayavaas. It remains as one avayavi also, as a whole. Pranava itself is one, and can also be divided into akaara, ukaara, makaara. Pranava only is Lord Vaasudeva; one Vaasudeva who is the Lord is present in all beings. He is the one antaryaami in all the beings. There is no bheda in the visheshya. The visheshanaas are many - chetanaas and achetanaas. We see as so many forms - deva, manushya, pakshi, sareesrupa; in that way, He is many also. The prakaaraas are many, but the prakaari is One only. Pranava is said to be the svaroop of Paramaatman.

Sri Engal Aalwaan's Commentary:

Etat iti / Akaara aadi avayava roopena tridhaa bhinnam, avayavi roopena cha abhinnam etat - pranava roopam brahma, sa prabhuh - vaasudevah, tat roopatvaat tat vaachakatvaat cha / Sa cha sarva bhooteshu aatmatayaa

avasthito api abhedah - ekah, prabhutvaat akalushah cha, sva adhishtithaabhiih bhinnaabhiih moortibhih eva bhidyate /

Pranava has got three parts - *akaaraa*, *ukaara* and *makaara*. It is one as *avayavi*. This is the *pranava roopa brahma*. It represents *Paramaatman*, *Vaasudeva* only, and is also the *vaachaka* for *Paramaatman*. He is present as the inner self of all the beings. He is one only. Because He is the Master, the Lord, He is untainted by the defects of any of these, though He is present as the Inner Self. He is said to be many because of the various forms that we see. All of them are presided over by Him as the Inner Self. This way, He is said to be many. *Sarvam khalvidam brahma*.

Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 30:

Sa rungmayah saamamayah sarvaatmaa sa yajurmayah /

Rug yajuh saama saara aatmaa sa eva aatmaa shareerinaam / /

He is only present as *Rig Veda svarooapa*, He is *Rig Veda svaroopi*, *Saama Veda svaroopi*, *Yajur Veda svaroopi* also. He is only the *purushaarthah* of all these, whatever *karmaas* and others are prescribed in all these *Vedaas*; He is the bestower of the fruits. He is only worshipped by all these *karmaas*. He is only the *aaraadhya* and *phalaprada*. He is the *purushaarthah* *svarooapa* also. He is only the *aatma* of *shareeris* also, *shareeri* means *jeevaatman* here. He only is the Inner Self of the *jeevaatmans* also.

Sri Engal Aalwaan's Commentary:

Atah sarva aatmatvaat sa eva ruk aadi moortih iti aaha - sa rungmayah iti / Saarah - Ruk aadi pratipaadyah chaturvidhah purushaarthah, tat aatmaa / Shareeraanaam kshetrajnyaanaam /

Because He is the *aatma* of everything, He is only present as *Rig Veda* and all the *Vedaas*. The four types of *purushaarthas*, various *karmaas* which are prescribed to attain those *purushaarthas*, He is only the *purushaarthah*. He is the Inner Controller of all that, and is the Lord. He is worshipped by all the *karmaas*, and bestower of all the *purushaarthas*.

Sri Vishnu Puraana, Amsha 3, Chapter 3, Shloka 31:

Sa bhidyate vedamayah svavedam karoti vedaih bahubhih sashaakham /

Shaakhaa pranetaa sa samasta shaakhaa jnyaanasvaroopo bhagavaan anantah / /

Initially, He only was present as one *Veda*; after that, He was present as four *Vedaas* - *Rig*, *Yajus*, *Saama*, *Atharva*. In each *Veda*, He creates many branches. He is only present as *Veda Vyaasa* in every *Dvaapara Yuga*. He divided the *Vedaas*, was told. He is only present as all the *shaakhaas*. That is why the *Vedaas* are said to be *ananta*. He is *jnyaana svarooapa* and is known as *ananta*.

Sri Engal Aalwaan's Commentary:

Bhagavatah sarvaatmatvam nigamayati - sa bhidyata iti / Sah - avyasta vedamayah san rug vedaadi aatmanaa bhidyate / Sa eva shaakhaa pranetru bhoota vyaasa aadih bhootvaa vedam sashaakham bahubhih avaantara shaakhaabhedaih bhinnam cha karoti / Samasta shaakhaah cha sa eva /

What is concluded in this *shloka* is that *Bhagavaan's sarvaatmakatva* is concluded. *Vedaas* which were undivided, and present as one unit; He is present in several forms, *Rig, Yajus, Saama, Atharva Veda*. He only is present as *Veda Vyaasa*, and all the others who form these *shaakhaas*, He is only present in all those forms. He is only the *antaraatma* of everything; the *sarvaatmakatva* of *Bhagavaan* is told. In each *Veda*, He makes it into endless, innumerable number of *shaakhaas*, branches and sub branches. He is only all the branches, *shaakhaas*.

This concludes this chapter, establishing the *sarvaatmakatva* of *Bhagavaan*, that He is only everything - the *Vedaas*, the branches, the *Vyaasaas* who created these branches, all are He only. He is *aatma* for everything. This is the *sarvaatmakatva* told.

This completes Amsa3, Chapter 3.

|| *Iti Sri Vishnu Puraane Truteeye Amshe Truteeyo Adhyaayah* ||

|| *Iti Sri Vishnu Chitteeye Sri Vishnu Puraana Vyaakhyaane Truteeye Amshe Truteeyo Adhyaayah* ||

// Atha Chaturtho Adhyaayah //

Veda Shaakhaas

Now, the Chapter 4. *Paraasharar* continues to explain in detail who did these *shaakhaas*, how *Vyaasa* appointed his *shishyaas*, made them do the *pravartana*, and their *shishyaas*.

Sri Vishnu Puraana, Amsa 3, Chapter 4, Shloka 1:

Sri Paraasharah -

Aadyo vedah chatushpaadah shata sahasra sammitah /

Tato dasa gunah krutsno yajnyo ayam sarvakaamadruk //

Sri Paraasharar -

Veda which was present as one unit initially, was divided into four; and then hundreds of thousands of branches afterwards. It has *dasha guna*. It can bestow any desire of anybody. Whatever you desire, you can get from the *Vedaas*.

Sri Engal Aalwaan's Commentary:

Aadya iti / Aadyah sarga aadou chaturmukhena avibhaktah pathitah /

Chatushpaadah rugaadi roopena / Shata sahara iti ananta shaakhaa samudaaya roopah / Tatah tasmaat dasa guno yajnyah praavartata / Dashaguno

dashavidhah, sa esha yajnyah panchavidho agnihotram darsha-poornamaasou

*chaaturmaasyaani pashubandhah soma iti / Tathaa * Pancha vaa ete*

*mahaayajnyaah * iti upakramya * devayajnyah pitruyajnyo bhootayajnyo*

*manushyayajnyo brahmayajnyah * iti shrutou vaitaarnikaa gaarhyaah cha dasa*

*yajnyaah / * Dravyam deshah phalam kaalo jnyaanam karma cha kaarakam /*

Shraddhaa avasthaa krutih nishthaah traigunyaah sarva eva hi iti bhaagavata

ukta guna dashakavaan vaa, atra pakshe guna shabdo angavachanah /

During the creation, *Chaturmukha Brahma* had studied it as one single undivided unit. Then it was divided into four - *Rig*, *Yajus*, *Saama*, *Atharva*. Then, hundred thousand, not just hundred thousand, but it is *ananta*, innumerable number of branches. From the *Vedaas*, which was present as one unit, and divided into four, the *yajnya* having the ten qualities, or ten types of *yajnyaas*, were started, promulgated. *Dasha guna* means ten types, *dasha vidha*. Five kinds of *yajnyaas* are told to be the sacrificial ones - *Agnihotra*, *Darsha-poornamaasa* (done during *Amaavaasya* and *Poornimaa*), *Chaaturmaasya*, *Pashubandha* (where *pashu* is offered as *bali*), *Soma*. Similarly, there are five *mahaayajnyaas* also - *Devayajnya*, *Pitruyajnya*, *Bhootayajnya*, *Manushyayajnya*, *Brahmayajnya*. *Vaitaarnika* are the sacrificial *yajnyaas*, and *Gaarhya* are what are done in the house. Ten *yajnyaas* are told; this is also one meaning for the *dasha guna*. The *yajnyaas* of ten types are created out of these *yajnyas* only. Not only these, there are ten qualities told - for the *yajnyaas*. *Yajnya* is offering of a *dravya* for a *devataa*; there is a particular place where it can be done (*deshah*) ; specific fruits are mentioned for each one

(phalam) ; *yajnyaas* can be done at specific times (*kaala*) only as prescribed in the *Shruti*; *jnyaana*; *karma* or activity; the *adhikaari* who performs the *yajnya*; faith; *avasthaa*. The ten qualities, *gunaas* are told in the *Bhaagavata*. *Guna* means *anga*. Various desires are fulfilled by them.

Sri Vishnu Puraana, Amsha 3, Chapter 4, Shloka 2:

*Tato atra mat suto vyaaso ashtaavimshatame antare /
Vedamekam chatuspaadam chaturdhaa vyabhajat prabhuh //*

Vyaasa who is my son, in the twenty-eighth *Dvaapara Yuga*, he made one *Veda* which was present as one unit, divided it into four.

Sri Engal Aalwaan's Commentary:

Tata iti / Chaturdhaa ruk aadi roopena /

Sri Vishnu Puraana, Amsha 3, Chapter 4, Shloka 3:

*Yathaa cha tena te vyastaa vedavyaasena dheemataa /
Vedaah tathaa samastaih taih vyastaa vyaasaih tathaa mayaa //*

Like I had done in the twenty-sixth *Dvaapara Yuga*, in the same way, every *Vyaasa* in the *Dvaapara*, they do the same act. *Bhagavaan* Himself comes and takes that form and does that.

Sri Engal Aalwaan's Commentary:

Yathaa iti / Tathaa mayaa shadvimshe vyastaah /

Sri Vishnu Puraana, Amsha 3, Chapter 4, Shloka 4:

*Tata anena eva vedaanaam shaakhaa bhedaan dvijottama /
Chaturyugeshu rachitaan samasteshu avadhaaraya //*

Krishna Dvaipaayana Vyaasa, who is none other than the *Amsha* of *Naaraayana*, in this current *Dvaapara Yuga*, in the series of *Chaturyugaas*, how the *shaakhaa bhedaas* were created, that I will tell you, please do listen to me, very carefully, O *Maitreya*.

Sri Engal Aalwaan's Commentary:

*Tata iti / Anena vartamaanena naaraayanaamshena dvaipaayanena
nidarshanabhootena samasteshu chaturyugeshu vedapaaragaih eva shaakhaa
bhedaan rachitaan avadhaaraya iti arthah /*

This is done by those who are experts in the *Vedaas*, who have mastered the *Vedaas*; how they created the various branches, for the various *Vedaas*; I am going to tell you those details now.

This is a very famous *shloka*.

Sri Vishnu Puraana, Amsha 3, Chapter 4, Shloka 5:

*Krushnadvaipaayanam vyaasam viddhi naaraayanam prabhuh /
Ko hi anyo bhuvi maitreya mahaabaaratakrut bhavet //*

Know *Krishna Dvaipaayana* as *saakshaat Naarayana* only. O *Maitreya*, in this world, who else can create *Mahaabhaarata* which is such a wonderful work.

Sri Vishnu Puraana, Amsa 3, Chapter 4, Shloka 6:

*Tena vyastaa yathaa vedaah mat putrena mahaatmanaa /
Dvaapare hi atra maitreya tat me shrunu yathaathatham / /*

He tells his son as *Mahaatman*. *Paraasharar* gives utmost respect to his son *Vedavyaasa*. In this *Dvaapara*, my son who is most excellent, who divided the *Vedaas* into four, I am going to tell you as he did, please do listen to me.

Sri Vishnu Puraana, Amsa 3, Chapter 4, Shloka 7:

*Brahmanaa chotidoo vyaaso vedaan vyastum prachakrame /
Atha shishyaan sa jagraaha chaturro vedapaaragaan / /*

Being told by *Brahma*, *Vyaasa* started to divide the *Vedaas* into four.

Four *shishyaas* who were all experts in *Vedaas*, he took them. *Veda* was present as one unit, and they had all studied that *Veda*.

Sri Vishnu Puraana, Amsa 3, Chapter 4, Shloka 8:

*Rugveda paathakam pailam jagraaha sa mahaamunih /
Vaishampaayana naamaanam yajurvedasya cha aagraheet / /*

In order to promulgate the *Rig Veda*, he took *Paila* as his *shishya*. For *Yajur Veda*, he took *Vaishampaayana*, as the one responsible for promulgation of the *Yajur Veda*.

Sri Vishnu Puraana, Amsa 3, Chapter 4, Shloka 9:

*Jaiminam saamavedasya tathaa eva atharvavedavit /
Sumantuh tasya shishyo abhoot vedavyaasasya dheematah / /*

For *Saama Veda*, he took *Jaimini*, and for *Atharva Veda*, he took *Sumantu*.

Veda Vyaasa took *Paila*, *Vaishampaayana*, *Jaimini* and *Sumantu* for promulgation of the four *Vedaas*, *Rig*, *Yajus*, *Saama*, *Atharva*.

Sri Vishnu Puraana, Amsa 3, Chapter 4, Shloka 10:

*Romaharshana naamaanam mahaabuddhim mahaamunih /
Sootam jagraaha shishyam sa itihaasa puraanayoh / /*

Romaharshana who was a *soota*, was a very brilliant person; great sage *Vyaasa* took him for *Itihaasa* and *Puraana*. In order to teach *Itihaasa* and *Puraana*, one needs to have excellent brilliance; they should teach it as it existed. Events have to be narrated as they existed. It is said that the person who is telling and person who is listening, for them, it should create horripilation, *romaanchana*. That is why he is called *Romaharshana* himself.

Sri Engal Aalwaan's Commentary:

*Romaharshana iti / * Aarsham bahuvidhaakhyaanam devarshi charitaashrayam /
Itihaasa iti proktam bhavishyat bhootakarmagam /*

Itihaasa is said as *iti ha aasa*; what existed previously, in olden times. But here the meaning is that it contains everything which is going to happen in future. These are contained in *itihaasa*. It is *rishi prokta*. It is told in many ways, and it is

the *aacharanaa* of all the *Devarshis*, what all they did.

Sri Vishnu Puraana, Amsha 3, Chapter 4, Shloka 11:

*Eka aaseet yajurvedah tam chaturdhaa vyakalpayat /
Chaaturhotram abhoot tasmin tena yajnyam atha akarot //*

Yajurveda itself was one, and he made it into four. It is called *Chaaturhotra*, and there are four *ritviks*.

Sri Engal Aalwaan's Commentary:

*Eka iti / Yajurvede hi adhvaryu kriyaa baahulyaat yajana saadhanatvaat cha yajuh praachuryaat sarvo api vedo yajuh iti uktam / * Yat shishtam tu yajurvede tena yajnyam ayunjata / Yajanaat hi yajurveda iti shaastrasya nishchayah iti vaayu ukteh / Adhvaryu udgaatru hotru brahmaakhya chaturhotru kartrukam karma chaaturhotram tat chaturdhaa krute vede aabhoot / Tena karmanaa yajnyam akarot praavartayat /*

Adhvaryu is the expert in Yajurveda, who is responsible for the Yajurveda *mantraas*, the performance of the *karma*. Whatever the *adhvaryu* has to do, those *mantraas* are all in the Yajurveda. This is the main part of the *Yaaga*. The entire *Veda* is said to be Yajurveda only here. Yajurveda only was there. This is because Yajur *mantraas* are abundant, and are the main *mantraas* for performance of the *karmaas*. Yajanaat hi yajurvedah. *Vaayu Puraana* says that. In the four divisions of the *Vedaas*, the various *mantraas*, which are recited by four *ritviks*, called Adhvaryu, Udgaatru, Hotru, Brahma - Adhvaryu is responsible for the Yajurveda *mantraas*, Hotru is for the Rigveda *mantraas*, Udgaatru is for udgaana - the Saama Veda *mantraas*, and Brahma is supposed to know all the three and also the Atharvana Veda. These are four, and so it is called *Chaaturhotra*. With these *karmaas*, yajnya was promulgated.

Sri Vishnu Puraana, Amsha 3, Chapter 4, Shloka 12:

*Aadhvaryavam yajurbhih tam rugbhih houtram tathaa munih /
Oudgaatram saamabhih chakre brahmatvam cha api atharvabhih //*

In one unit of *Veda*, all these *mantraas* are there. Yajurveda *mantraas* are those with which the Adhvaryu does the performance of the *karma*, this is called Aadhvaryava. The *mantraas* which an Adhvaryu says to perform the *karma* are Aadhvaryava. Whatever hotru says is Houtra. The Houtra *mantraas*, Rig *mantraas* were all taken out. The Oudgaatru *mantraas* were collected together, which were having all the Saama *mantraas*. The Houtra *mantraas* were collected together, the Rig *mantraas*. Aadhvaryava *mantraas* were collected together, which are Yajur *mantraas*.

The word *api* means that initially *Vedaas* were only three. It is told as *Vedaah trayee*, Rig, Yajus and Saama Veda. And Atharva Veda was added later. Brahma is one who knew all the three. Or, Brahma is the one who also knew the Atharva Veda.

Sri Engal Aalwaan's Commentary:

*Etat eva prapanchayati aadhvaryam iti / Brahmatvam cha api atharvabhih iti / Atra api shabdena trayee samuccheeyate, brahmatvashabdena brahmaartvijyam purohita krutyam cha uchyate, * Namoh brahmana iti trishkrutvo brahmane namaskaroti * iti shruteh purohitasya brahma shabda vaachyatvaat / Ayam arthah, * Atha kena brahmatvam kriyata iti trayyaa vidyayaa * iti braahmanaat * yajnyam vyaakhyaasyaamasya tribhih vedaih vidheeyate * iti sootrat cha brahmakrutyam tribhih vedaih chakre / Tathaa aatharvana uktam raajnyaam shaantika poushtika aabhichaarikaadi pourohita krutyam atharvabhih chakra iti tam chaturdhaih iti uktam /*

How the Chaaturhotra is done is explained here. Here, *api* means *trayee* - Rig, Yajus and Saama. *Brahmatva* means *brahmaartvijya*, the Ritvik *Brahma*, whatever he does. It is generally done in *karmaas* - *Namoh Brahmane*, *Namoh astu Agnaye*, *Namah Pruthivye*, *Nama Oshadhibhyah namoh vaache...* - this is repeated three times and thus for *Brahma*, we do *namah* three times, therefore the *trayee* is told. *Braahmana* says that *Brahmatva* is done with all the three *Vedaas* - Rig, Yajus and Saama. All the three collected is the function of the *Brahma*. There is a *sootra* which says that *Brahmatva* is told with three *Vedaas*. For the sovereigns, whatever *karmaas* are told - the *shaanti* *karmaas*, *poushtika* *karmaas* and *aabhichaarika* *karmaas*, all of these *karmaas* are in the *Atharva Veda*, and because of this, it became four.

Sri Vishnu Puraana, Amsha 3, Chapter 4, Shloka 13:

Tatah sa rucha uddhrutya rugvedam krutavaan munih / Yajoomshi yajurvedam saamavedam cha saamabhih /

He collected the *mantraas* which are *Hotra mantraas*, from *Rig Veda*, the *Rung mantraas*, and that collection of *mantraas*, became *Rig Veda* itself. *Yajur mantraas* were all pulled out, and *Yajur Veda* was made. *Saama mantraas* which the *udgaataa* does the *gaana*, was taken out and *Saama Veda* was made.

Sri Engal Aalwaan's Commentary:

Chaaturvidyam prapanchayati - tatah sa iti / Tatah - vedasamudaayaat /

Sri Vishnu Puraana, Amsha 3, Chapter 4, Shloka 14:

Raajnyaama cha atharvavedena sarvakarmaani cha prabhuh / Kaarayaamaasa maitreya brahmatvam cha yathaasthiti /

All the *karmaas* of the sovereigns was taken out as *Atharva Veda*. Without exceeding what is told in the *shastraas*, the *Brahmatva* was also created with the *Atharva Veda mantraas*.

Sri Engal Aalwaan's Commentary:

Raajnyaam iti / Yathaa sthiti shastra maryaadaa anatikramena /

Sri Vishnu Puraana, Amsha 3, Chapter 4, Shloka 15:

So ayam eko mahaavedataruh tena pruthak krutah / Chaturdhaa atha tato jaatam vedapaadapakaanam /

A huge tree of *Veda*, was separated into four. The *Veda* tree got divided into four, and that into multiple branches, it became a huge neverending forest of *Vedaas*.

Sri Engal Aalwaan's Commentary:

So ayam iti / Tatah prutak krutebhyah, ananta shaakhaatvmaka veda paadapa kaananam jaatam /

The innumerable branches, the forest of *Veda* tree was created from that.

Sri Vishnu Puraana, Amsa 3, Chapter 4, Shloka 16:

*Bibheda prathamam vipra pailo rugveda paadapam /
Indrapramitaye praadaat baashkalaaya cha samhite / /*

For *Rigveda*, he had taken *Paila* as the *shishya*, and he divided *Rigveda* further. The *Samhitaas* he gave to *Indrapramiti* and *Baashkala*, the two *shishyaas*.

Sri Vishnu Puraana, Amsa 3, Chapter 4, Shloka 17:

*Chaturdhaa sa bibhedaatha baashkalo api cha samhitaam /
Bodhaadibhyo dadou taah cha shishyebhyah sa mahaamunih / /*

Then, *Baashkala* who learnt the *Samhita*, he again divided into four. He gave it to *Bodhya* and others.

Sri Vishnu Puraana, Amsa 3, Chapter 4, Shloka 18:

*Bodhyaagnimaadhakou tadvat yaajnyavalkya paraasharou /
Pratishaakhaah tu shaakhayaah tasyaah aaste jagruhuh mune / /*

These are the four *shishyaas* to whom *Baashkala* taught further - *Bodhya*, *Agnimaadhaka*, *Yaajnyavalkya* and *Paraashara*. They mastered all the *pratishaakhaas* of this *Samhita* *shaakhaa*.

Sri Engal Aalwaan's Commentary:

Bodhyaagnimaadhakou tadvat iti / Tasyaah baashkala samhitaayaah /

This is for the *Baashkala Samhita*.

Sri Vishnu Puraana, Amsa 3, Chapter 4, Shloka 19:

*Indrapramitih ekaam tu samhitaam svasutam tatah /
Maandukeyam mahaatmaanam maitreyua adhyapayat tadaa / /*

Indrapramiti, who had also learnt the *Samhita*, taught it to his own son, *Maandukeya*, who was a great sage, *mahaatmaa*.

Sri Vishnu Puraana, Amsa 3, Chapter 4, Shloka 20:

Tasya shishya prashishyebhyah putrashishyakramaat yayou /

From there, from student to student, student to student, and also to sons, *shishya* and *prashishya*, and so on, *Veda* was taught to many people everywhere.

Sri Vishnu Puraana, Amsa 3, Chapter 4, Shloka 21:

*Vedamitrah tu shaakalyah samhitaam taam adheetavaan /
Chakaara samhitaah pancha shishyebhyah pradadou cha taah / /*

Vedamitra who was also called as *Shaakalya*, also learnt that *Samhitaa* - the *Indrapramiti Samhitaa*. He further divided it into five parts, and taught it to his students further.

Sri Engal Aalwaan's Commentary:

Veda mitrah iti / Taam indrapramiti samhitaam shaakalyah panchadhaa krutvaa mudgalaadinyah adaat /

Taught to *Mudgala* and others whose names will be told now.

Sri Vishnu Puraana, Amsa 3, Chapter 4, Shloka 22:

Tasya shishyaah tu ye pancha teshaam naamaani me shrunu /

Mudgalo gomukhah cha eva vaatsyashaaleeya eva cha /

Shaishirah panchamah cha aaseet maitreya sumahaamatih / /

I am going to tell you the names of those five students, *Mudgala*, *Gomukha*, *Vaatsya*, *Shaaleeya*, *Shaishira*. *Shaishira*, the fifth one, had great wisdom.

Sri Vishnu Puraana, Amsa 3, Chapter 4, Shloka 23:

Samhitaa tritayam chakre shaakapoornah tathaa itarah /

Niruttamakarat tadvat chaturtham munisattama / /

Shaakalya's fellow students, who were also studying with the same master, also studied the *Indrapramiti samhita*. The name is told as *Shaakapoorna*. He made it into three *Samhitaas* and also created *Nirukta*, which has the *Veda shabda nirvachanaas*.

Sri Engal Aalwaan's Commentary:

Samhitaa iti / Taam eva shaakalya sabrahmacharee shaakapoornah tridhaa

krutvaa krounchaadibhyo adaat / Veda shabda nirvachana roopam

niruktaakhyam vedaangam cha krutvaa niruktaakyaaya aadaat /

He creates *Nirukta*, which contains how to understand the derivations of the Vedic words. *Nirukta* is a *Vedaanga*.

Sri Vishnu Puraana, Amsa 3, Chapter 4, Shloka 24:

Krouncho vaitaalikah tadvat baalakah cha mahaamunih /

Niruktah cha chaturtho abhoot vedavedaangapaaragah / /

He took four *shishyaas*, *Krouncha*, *Vaitaalika*, *Baalaka*, *Nirukta*. These are great sages who had mastered the *Veda* and *Vedaangaas* also. To these four *shishyaas*, he taught the *Indrapramiti Samhitaa*, and also *Nirukta*.

Sri Vishnu Puraana, Amsa 3, Chapter 4, Shloka 25:

Iti etaah pratishaakhaabhyo hi anushaakhaa dvijottama /

Baashkalih cha aparaah tisrah samhitaah krutavaan dvija / /

This *Samhitaa*, another fellow student of *Shaakalya*, who is known as *Baashkali*, he further divided into three *Samhitaas*, which are *anushaakhaas*.

Shaakhaa, *Pratishaakhaa*, *Anushaakhaa*, like this, it started to grow, these Vedic branches. This huge tree of *Veda*, with innumerable number of

branches, became a huge forest.

Sri Engal Aalwaan's Commentary:

*Iti iti / Taam eva anyah shaakalya sabrahmacharee baashkalih tisra samhitaah
krutavaan / Tasya shishyaah kaalaayanyaadayah tebhyo adaat iti arthah /*

Baashkali is a shishya, who was also studying along with Shaakalya - he made it into three Samhitaas, and taught it to Kaalayani, Gaargya and Kathaajava. They further promulgated.

Sri Vishnu Puraana, Amsha 3, Chapter 4, Shloka 26:

Iti ete bahvruchaah proktaah samhitaah yaih pravartitaah / /

Those who promulgated these Samhitaas and created shaakhaas, pratishaakhaas, were all called as Bahvruchaas.

In this way, to their sons, shishyaas, prashishyaas, the Vedic branches were promulgated, in innumerable ways to all the adhikaaris. They were all called Bahvruchaas.

This completes the Amsha 3, Chapter 4.

|| Iti Sri Vishnu Puraane Truteeye Amshe Chaturtho Adhyaayah ||

*|| Iti Sri Vishnu Chitteeye Vishnu Puraana Vyaakhyaane Truteeye Amshe
Chaturtho Adhyaayah ||*

// Atha Panchamo Adhyaayah //

Yaajnyavalkya's Story, Shukla Yajurveda

Now, Chapter 5.

Paraasharar is going to tell the story of how the *saakshaatkaara* of *Shukla Yajurveda* was done by *Yaajnyavalkya*, and also *Vaishmpaayana's* story. How the *Shukla Yajurveda* was taught by *Surya* to *Yaajnyavalkya*, which we will see next.

We are studying about how the *Vedaas* which were existing as one huge unit, were divided into four by *Vedavyaasa*. He accepted four *shishyaas*, *Paila* for *Rigveda*, *Vaishampaayana* for *Yajurveda*, *Jaimini* for *Saamaveda*, *Sumantu* for *Atharvaveda*. How the four *Vedaas* were formed was also told. Though it is told as *Veda trayee*, the three *Vedaas*, one explanation given is that three kinds of *mantraas*, *Adhvaryava*, *Houtra*, and *Udgaatru mantraas*, were all taken from one big unit of *Vedaas* separately. Those which are used by the *Adhvaryu*, for performing the *yaagaas*, those which are used by the *Hotru*, and those which are used by the *Udgaatru*, were all taken out from one single *Veda*, which existed as one unit, and were named as *Yajurveda*, *Rigveda* and *Saamaveda*. Later on, the fourth *Veda* was also formed, picking up the other *mantraas*, which are used for the various *karmaas* of kings, like *Shaantika*, *Poushtika*, *Aabhichaarika*. Though four *ritviks* are there in all *yaagaas*, *Adhvaryu*, *Hotru*, *Udgaatru*, and *Brahma*, three kinds of *mantraas* are prominently used by the three *ritviks* - these are the *Adhvaryu mantraas*, *Hotru mantraas* and *Udgaatru mantraas*. This is one explanation given for the *trayee*. *Brahma* is the one who has studied the *Atharva Veda*, and he also knows the other three *prayogaas*, he is supposed to be one of the *ritviks* for all the *yaagaas*.

How the *prachaara* and *pravartana* of *Rigveda* was done, starting with *Paila* and all the *shishyaas*, *Indrapramiti*, *Baashkala* and all others, and it grew into innumerable number of branches, through *shishyaas*, *prashishyaas*, their sons, and it started getting multiple branches. It grew into a huge tree. This was all seen in *Amsa 3*, Chapter 4.

In the current Chapter 5, *Paraasharar* continues to talk about how *Yajurveda prachaara* was done. And then the *Saamaveda* and then *Atharva Veda*. While telling the *Yajurveda shaakhaa*, there is a small story which comes, about *Yaajnyavalkya* and *Vaishampaayana* which *Sri Paraasharar* tells.

Sri Vishnu Puraana, Amsa 3, Chapter 5, Shloka 1:
Sri Paraasharah -
Yajurveda taroh shaakhaah saptavimshan mahaamunih /
Vaishampaayana naama asou vyaasashishyah chakaara vai //

27 shaakhaas, branches of Yajurveda, were done by Vaishampaayana who was shishya of Vyaasa.

There are 27 main branches in Yajurveda. The tree of Yajurveda was divided into main branches. Vyaasa's shishya, Vaishampaayana, who was taken as shishya for promulgation of Yajurveda, created 27 main shaakhaas.

Sri Engal Aalwaan's Commentary:

*Yajurveda taroh iti / Saptavimshati yajushah pradhaana shaakhaah /
Brahmaanda uktah shadasheeti pakshah tat pratishaakhaa vivakshayaa / Taah
cha kaanvaadi shukla yajuh panchadashakam cha samhatya eka shatam
adhvaryu shaakhaah aapastambha uktaah syuh /*

27 shaakhaas told here are the main shaakhaas of Yajurveda. Brahmaanda Puraana tells about 86 shaakhaas. Among the 27 main shaakhaas, these are the sub-branches. Shukla Yajurveda which is going to be told now, how Yaajnyavalkya obtained the Shukla Yajurveda, that is about Kaanva and other shaakhaas, and this is 15 shaakhaas. 86 and 15 put together, 101 is said to be the Yajurveda shaakhaas. This is how Aapastambha Rishi says.

In the Brahmaanda Puraana, it is told that 86 branches are there. That means that these main branches have sub branches. Shukla Yajurveda, has Kaanva and other branches, totally 15 branches. This becomes $86 + 15 = 101$, which is said to be the count of Yajurveda shaakhaas. It has the mantraas used by the adhvaryu in any karma. Out of these, 27 are the main branches created by Vaishampaayana. Aapastambha rishi has told that there are 101 branches in the Yajurveda.

Sri Vishnu Puraana, Amsa 3, Chapter 5, Shloka 2:

Shishyebhyah pradadou taah cha jagruhuh te api anukramaat /
He taught it to various students. They all mastered those parts.

He taught all those 27 shaakhaas to various shishyaas, and they all mastered the Samhitaas.

Sri Vishnu Puraana, Amsa 3, Chapter 5, Shloka 3:

*Yaajnyavalkyah tu tatra abhoot brahmaraatosuto dvija /
Shishyah paramadharmajnyo guruvruttiparah sadaa / /*

Brahmaraata's son Yaajnyavalkya was one of the shishyaas of Vaishampaayana, who learnt Krishna Yajurveda from Vaishampaayana. He was very devoted to serving his master Vaishampaayana; he was a parama dharmajnya, following the dharma, and very knowledgeable.

Sri Vishnu Puraana, Amsa 3, Chapter 5, Shloka 4:

*Rishih yo adya mahaa meroh samaaje na aagamishyati /
Tasya vai sapta raatraah tu brahmahatyaa bhavishyati / /*

At that time, there was a conference of all *rishis* which was organized, in the *Meru parvata*, and if someone does not come there, within seven days, they will get affected by *Brahmahatyaa dosha*.

Sri Engal Aalwaan's Commentary:
Rishih iti / Adya asmin dine /

Sri Vishnu Puraana, Amsa 3, Chapter 5, Shloka 5:
Poorvamevam muniganaih samayo yah kruto dvija /
Vaishampaayana ekah tu tam vyatikraantavaan tadaa / /

This was agreed upon by all the groups of *rishis*, earlier itself. For some reason, *Vaishampaayana* could not go to that assembly, of all the *munis*.

Sri Vishnu Puraana, Amsa 3, Chapter 5, Shloka 6:
Svastreeyam baalakam so atha padaa sprushtam ataadayat / /

His sister's child was lying down, and accidentally, *Vaishampaayana* stepped on the child. His foot touched the child, and the child died immediately.

Because of this, he got *Brahma hatyaa dosha*, and because of this, he had to do some *vrataas*, to get rid of that *dosha*.

Sri Vishnu Puraana, Amsa 3, Chapter 5, Shloka 7:
Shishyaan aaha cha bhoooh shishyaa brahmahatyaaapaham vratam /
Charadhvam matkrute sarve na vichaaryam idam tathaa / /

He asked all the *shishyaas* to perform some *vrata*, due to which he will get rid of his *Brahma hatyaa dosha*. The *vrata* which will get rid of the *brahmahatyaa dosha*, please implement that, for my sake do all of these, and no one should question these. *Shishyaas* have to follow whatever the *aachaarya* says.

Sri Engal Aalwaan's Commentary:
Yat gurunaa kaaryam tat tasya putra shishyaadibhih api kaaryam iti bhaavena
aaha shishyaan iti /

Whatever an *aachaarya* has to do, that, the sons and *shishyaas* are also supposed to do.

Sri Vishnu Puraana, Amsa 3, Chapter 5, Shloka 8:
Atha aaha yaajnyavalkyah tu kimebhih bhagavaan dvijaih /
Kleshitaih alpatejobhih charishye aham idam vratam / /

At that time, *Yaajnyavalkya* says, O *Aachaarya*, what is the use of having all these *shishyaas* of yours, I will do it alone. They are all very troubled, and do not have the proper capability and the *tejas* required. Why do we need all the *shishyaas*, I can do it alone and make you get rid of the *Brahmahatyaa dosha*.

Sri Vishnu Puraana, Amsa 3, Chapter 5, Shloka 9:
Tatah kruddho guruh praaha yaajnyavalkyam mahaamunim /
Muchyataam yat tvayaa adheetam matto vipraavamaanaka / /

Then *Vaishampaayana rishi* gets very angry, and he tells the great sage *Yaajnyavalkya* - "You have insulted all the other *Brahmins*, all the other *shishyaas* of mine, and whatever you have learnt, just throw it out".

Sri Vishnu Puraana, Amsha 3, Chapter 5, Shloka 10:

*Nistejaso vadasyenaan yat tvam braahmana pungavaan /
Tena shishyena naartho asti mama aajnyaa bhanga kaarinaa / /*

They are all *shreshtha braahmanaas*, excellent *Brahmins*, and you are telling that they are without any power, *tejas*, capability. You have insulted them. Whatever you have learnt from me, throw it out and leave. That student who does not follow my orders, I have no use of him, I do not want him here. Whatever you have learnt from me, give it back.

Sri Vishnu Puraana, Amsha 3, Chapter 5, Shloka 11:

*Yaajnyavalkyah tatah praaha bhaktyaa etat te mayaa uditam /
Mama api alam tvayaa adheetam yanmayaa tad idam dvija / /*

Yaajnyavalkya says - "I told you only because of the utter devotion I have in you and not to insult the other *Brahmins*. This is enough for me. I have learnt enough from you, and do not want what I have learnt from you", and he throws it out.

Sri Engal Aalwaan's Commentary:

Yaajnyavalkyah iti / Mama api tvayaa alam na artho asti iti arthah /

I don't have any more use. I don't need anything else.

Sri Vishnu Puraana, Amsha 3, Chapter 5, Shloka 12:

*Sri Paraasharah -
Iti uktvaa rudhiraaktaani saroopaani yajoomshi sah /
Chardayitvaa dadou tasmai yayou cha sva icchayaa munih / /*

Sri Paraasharar - All the *Yajurvedaas* which he had learnt, he vomited. It was mixed with blood and other things, and it had a form. He vomited whatever he had learnt in the form of some substance mixed with blood. And he went out.

Sri Engal Aalwaan's Commentary:

Iti uktvaa iti / Iti uktvaa svaroopaan moortaan /

It was a solid substance.

Sri Vishnu Puraana, Amsha 3, Chapter 5, Shloka 13:

*Yajoomshi atha visrushtaani yaajnyavalkyena vai dvija /
Jagruhuh tittiraa bhootvaa taittireeyaah tu te tatah / /*

All the *Yajurveda mantraas* which were vomited by *Yaajnyavalkya*, all the other *shishyaas*, they took the form of *Tittiri* birds, and ate all the *Yajurveda mantraas* which were thrown out by him, mixed with his blood. They were all known as *Taittiriyaas*. This *shaakhaa* became known as *Taittiriya shaakhaa*.

Sri Engal Aalwaan's Commentary:

Yajoomshi iti / Yaajnyavalkya vyatirikta shishyaah charditam vipraropena

gruheetum anuchitam iti tittiree bhootaa jagruhuh /

All the *shishyaas* other than *Yaajnyavalkya*, they were all *Brahmins*, and thought that it is not right for them to consume what was mixed with blood and thrown out like that; it was not pure for them to consume like that. They took the form of *Tittiri* birds and then consumed it. Because it was the sacred *Yajurveda* *mantraas*.

Sri Vishnu Puraana, Amsa 3, Chapter 5, Shloka 14:

Brahmahatyaa vratam cheernam gurunaa choditaih tu yaih /

Chakruh aadhvaryavam te tu charanaam munisattama / /

After that, they adopted all the *vrataas*, *Brahmahatyaa* *vrataas*, and he got rid of all the *Brahmahatyaa* *dosha*, as ordered by their *aachaarya*, *Vaishampaayana*. They performed the *vrata* as per his order. They did all the *vrataas* with *Adhvaryu* *mantraas*.

Sri Engal Aalwaan's Commentary:

Brahmahatyaa iti / Cheernam charitam / Adhvaryavah

yajusshaakhaadhyayinah / Yajus shaakhaadhyanaat adhvaryutvam /

They put it to practice. They are called *Adhvaryus*, those who study the *Yajurveda*. They became *Adhvaryus* because of studying the *Yajurveda*.

Sri Vishnu Puraana, Amsa 3, Chapter 5, Shloka 15:

Yaajnyavalkyo api maitreya praanaayaama paraayanah /

Tushtaava pranatah sooryam yajoomshi abhilashamstatah / /

Yaajnyavalkya started doing *yoga*, *praanaayaama*. He wanted to again master the *Yajurveda*, he worshipped *Soorya* with *praanaayaama* and all the *yoga* practices. He prayed to *Soorya* thus.

Sri Engal Aalwaan's Commentary:

Yaajnyavalkya iti / Yajoomshi vaishampaayanaat adheetaani /

Whatever he had studied from *Vaishampaayana*, desiring that again, he does *upaasanaa* of *Soorya*.

Sri Vishnu Puraana, Amsa 3, Chapter 5, Shloka 16:

Yaajnyavalkyah -

Namassavitre dvaaraaya mukteh amitatejase /

Rug yajus saama bhootaaya trayeedhaamne cha te namah / /

Yaajnyavalkya - I pay obeisance to *Soorya*, *Savitru devataa*, one who impels the whole world, and is the path for *Moksha*. Who has got immense effulgence. He is the personification of *Rig*, *Yajus*, *Saama*. He is the form of these three *Vedaas*.

Sri Vishnu Puraana, Amsa 3, Chapter 5, Shloka 17:

Namo agnishoma bhootaaya jagatah kaaranaatmane /

Bhaaskaraaya param tejah soushumna ruchi bibhrate / /

Agni is the cause of heat. *Shoma* is for rains. The Sun who is nothing but *Agni* and *Shoma*, I do *namaskaara* to that Sun. He is said to be the cause of the

world. He throws away the rays which nurture all the plants and trees.

Sri Engal Aalwaan's Commentary:

*Nama iti / Agnishoma aatmatvam aatapa vrushti hetutvaat / Kaaranaatmane *
Yaabhih aadityah tapati rashmibhih * iti prakriyayaa / Soushumnam
somaposhakam amrutam /*

Because of his rays only, and because he is burning bright, all the rain and other things happen. He is the cause of heat and rain. That is why he is said to be the cause of the world.

Sri Vishnu Puraana, Amsha 3, Chapter 5, Shloka 18:

*Kalaa kaashthaa nimeshaa aadi kaala samjyaatmane namah /
Dhyeyaaya vishnuroopaaya parama akshara roopine / /*

Because of the Sun only, all the divisions in time are established - kalaa, kaashthaa, nimeshaa, and others. I pay obeisance to the Sun. Who is the cause of all these time divisions. One who is the object of meditation. You are the form of Vishnu only. And Pranava.

Sri Engal Aalwaan's Commentary:

*Kalaa iti / Kaala samjyaatmane kaalasya sanjyaapanaaya / Kaala jnyaana
aatmana iti cha paathah / Parama aksharam pranavah, * Omiti prastutya * Etat
paramam aksharam * iti shruteh /*

He is the one who causes all the divisions in time. He is the Pranava roopi. Shruti says, starting with Om, is the Pranava. This is the Parama akshara.

Sri Vishnu Puraana, Amsha 3, Chapter 5, Shloka 19:

*Bibharti yah suraganaan aapyaaya indum sva rashmibhih /
Svadhaa amrutena cha pitruun tasmai dhrutyaatmane namah / /*

He supports all the hosts of devataas. He pleases Chandra with all his rays. He satisfies all the pitrus, and causes them happiness.

Sri Engal Aalwaan's Commentary:

Bibharti iti / Dhrutyaatmane dhaarayitre / Truptyaatmana iti cha paathah /

He bears everyone, he is the support of everyone. He causes trupti to everyone. For devataas also, he causes trupti.

Sri Vishnu Puraana, Amsha 3, Chapter 5, Shloka 20:

*Himaambu dharma vrushteenam kartaa bhartaa cha yah prabhuh /
Tasmai trikaala roopaaya namah sooryaaya vedhase / /*

The cold season, the summer, rains, he is the cause of all those things. He is the Lord, the supporter and the one who causes heat, rains, cold season. He is the very form of the three times, he is the all knowing Soorya. I pay obeisance to him.

Sri Vishnu Puraana, Amsha 3, Chapter 5, Shloka 21:

*Apahanti tamo yah cha jagato asya jagatpatih /
Sattvadhaamadharo devo naamstasmai vivasvate / /*

One who dispels all the darkness of the world. He is the Lord of the world. You have the effulgence, the *Sattva*, and is shining with brilliance. I pay obeisance to *Vivasvaan*, *Soorya*.

Sri Vishnu Puraana, Amsa 3, Chapter 5, Shloka 22:

*Satkarmayogyo na jano naivaapah shuddhikaaranam /
Yasmin anudite tasmai namo devaaya bhaasvate //*

If Sun does not rise in the morning, people cannot do their *nitya naimittika karmaas* itself. *Trikaala Sandhyaavandanaa* will not be possible. None of the *karmaas* can be performed. People will become ineligible to do all the *karmaas*. Water gets the quality of causing purity to others, and this comes from the Sun. If the Sun does not rise, all these things cannot happen. I pay obeisance to that *Soorya*.

We say water is pure, take well water and do *shuddhi* for all the objects.

Sri Vishnu Puraana, Amsa 3, Chapter 5, Shloka 23:

*Sprushto yat amshubhih lokah kriyaa yogyo abhijaayate /
Pavitra kaarana aatmaaya tasmai shuddhaatmane namah //*

Because of his rising, all his rays come and touch the whole world. Because of that only, all activity happens in this world. If there is no light, there is no activity. He is the one who causes purity in everything. That Sun, who by himself is *Shuddha aatmaa*, very pure, I pay obeisance to him.

Sri Engal Aalwaan's Commentary:

Sprushta iti / Pavitra karana aatmane iti cha paathah / Pavitra karana aatmaaya iti paathe aanandatvam aarsham /

Sri Vishnu Puraana, Amsa 3, Chapter 5, Shloka 24:

*Namah savitre sooryaaya bhaaskaraaya vivasvate /
Aadityaaya aadibhootaaya devaadeenaam namo namah //*

I pay obeisance to *Savitru Deva*, who is the foremost among the *devaas*.

Sri Engal Aalwaan's Commentary:

*Namah iti / Savitaa - prerakah / Shu prerane iti dhaatoh savitaa iti roopa nishpattih / Sooryo janakah * Sooyate raa iti nirukti / Vivasvaan - tamaso vinaashakah /*

One who impels everyone. The word *Savitaa* is formed from the root *shu*. He is the one who brings wealth to everyone. Because he destroys darkness, he is called *Vivasvaan*.

Sri Vishnu Puraana, Amsa 3, Chapter 5, Shloka 25:

*Hiranmayam ratham yasya ketavo amrutavaajinah /
Vahanti bhootaanaaloka chakshusham tam namaami aham //*

He is very pleasant in effulgence, and is very beautiful to look at. That is why it is called *Hiranmaya*. That kind of a chariot he has. His horses are all of the form

of *prakrushta jnyaana*, of knowledge. They are eternal. The chariot of the Sun, who is like the eye for the whole world. I pay obeisance to him.

Sri Engal Aalwaan's Commentary:

Hiranmayam iti / Hiranmayam atihita ramaneeya tejomayam / Ketavah prajnyaa roopaah / Amrutaah nityaah /

Sri Vishnu Puraana, Amsha 3, Chapter 5, Shloka 26:

Sri Paraasharah -

Iti evam aadibhih tena stooyamaanasya vai ravih /

Vaajiroopadharah praaha vreeyataam iti vaanchitam / /

Sri Paraasharah - When he was being prayed to and worshipped by *Yaajnyavalkya*, he took on the form of a horse, and said that you can ask for any boon you want.

Sri Vishnu Puraana, Amsha 3, Chapter 5, Shloka 27:

Yaajnyavalkyah tadaa praaha pranipatya divaakaram /

Yajoomshi taani me dehi yaani santi na me gurou / /

Yaajnyavalkya does *namaskaara* and then says - Teach me all the *Yajur mantraas*, which even my *aachaarya Vaishampaayana* does not have.

Sri Vishnu Puraana, Amsha 3, Chapter 5, Shloka 28:

Sri Paraasharah -

Evamukto dadou tasmai yajoomshi bhagavaan ravih /

Ayaatayaama sanjyaani yaani vetti na tadguruh / /

Sri Paraasharah - *Sooryadevataa* gave him all the *Yajur mantraas*, which even *Vaishampaayana* did not have. They are called *Ayaatayaamaas* which even his guru *Vaishampaayana* did not know. They got to be known as *Shukla Yajurveda* afterwards.

Sri Vishnu Puraana, Amsha 3, Chapter 5, Shloka 29:

Yajoomshi yaih adheetaani taani vipraih dvijottama /

Vaajinah te samaakhyaataah sooryo ashvah so abhavat yatah / /

Whoever *Brahmins* learnt these *Yajurveda mantraas* later on, they were called as *Vaajinah*, *Vaajasaneyee shaakhaa*. Because he took the form of a horse and taught these, those who studied this *shaakhaa* were called *Vaajis*.

Sri Vishnu Puraana, Amsha 3, Chapter 5, Shloka 30:

Shaakhaabhedaah tu eshaam vai dasha pancha cha vaajinaam /

Kaanva aadyaah sumahaabhaaga yaajnyavalkyaah prakeertitaah / /

There are 15 *Vaajasaneya shaakhaas*. *Kaanva*, *Maadhyandina*, etc - all were known as *Yaajnyavalkya shaakhaas*.

This is the story of *Yaajnyavalkya* and how the *Shukla Yajurveda* was obtained by him.

This completes Chapter 5.

|| Iti Sri Vishnu Puraane Truteeye Amshe Panchamo Adhyaayah ||

|| Iti Sri Vishnu Chitteeye Vishnu Puraana Vyaakhyaane Truteeye Amshe Panchamo Adhyaayah ||

// Atha Shashto Adhyaayah // ***Eighteen Puraanaas, Vidyaasthaanaas***

Now, Chapter 6.

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 1:

Sri Paraasharah -

Saamavedtaroh shaakhaah vyaasa shishyah sa jaiminih /

Kramena yena maitreya bibheda shrunu tam mama //

Sri Paraasharah - O Maitreyar, I am going to tell you how Vyaasa's shishya Jaimini, who learnt Saamaveda from Vedavyaasa, how he divided them into various shaakhaas.

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 2:

Sumantuh tasya putro abhoot sutvaa tasya api abhoot sutah /

Adheetavantou cha ekaikaam samhitaam tou mahaamatee //

Jaimini had a son called Sumantu. Sumantu had a son called Sutvaa. They all studied one samhita each.

Sri Engal Aalwaan's Commentary:

Sumantuh iti / Taam jaimini samhitaam tat putra poutrou ekaikou

ayougapadyena sva sva pituh adheetavantou /

The son and grandson of Jaimini, studied from their respective fathers, not together, but one after the other. First, Jaimini's son learnt, and then Jaimini's grandson learnt.

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 3:

Sahasra samhitaah bhedom sukarmaa tat sutah tatah /

Chakaara tam cha tat shishyou jagruhaate mahaamatou //

His son Sukarma divided into 1000 samhitaas. All his students learnt those 1000 samhitaas.

Sri Engal Aalwaan's Commentary:

Sahasra iti / Evam sutvanah putrah sukarmaa api sva pituh adheetyaa sahasram

*samhitaabhedam chakaara * putram adhyaapayaamaasa sumantum atha*

jaimibhih / Sumantuh cha api sutvaanam putram adhyaapayan munih /

*Sukarmaanam sutam sutvaa * iti vaayu ukteh /*

Sukarma learnt the Samhita from Sutva, and created 1000 branches. In Vaayu Puraana, it is said that they did not study together, but they studied from their respective fathers. Jaimini taught it to his son Sumantu. Sumantu taught it to Sutva. Sutva taught it to Sukarma.

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 4:

*Hiranyanaabhaah kousalyah poushpinjih cha dvijottama /
Udechyaah saamagaah shishyaah tasya pancha shatam smrutaah //*

Sukarma had 5000 students Hiranyanaabha, Kousalya, Poushpinji, and others. They were called as Udechya Saamagaas.

Sri Engal Aalwaan's Commentary:

*Hiranyanaabhaah iti / Tasya poushpinjeh vakshyamaanaa lokaakshi aadyaah
panchashatam shishyaah udechya saamagaah smrutaah /*

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 5:

*Hiranyanaabhaat taavatyah samhitaah yaih dvijottamaih /
Gruheetaah te api chochyante panditaih praachasaamagaah //*

From Hiranyanaabha, the same number of Samhitaas those who learnt, were called as Praachyasaamagaas.

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 6:

*Lokaakshih koumidih cha eva kaksheevaan laangalih tathaa /
Poushpinji shishyaah tat bhedaah samhitaah bahuleekrutaah //*

All these are Poushpinji's shishyaas, Lokaakshi, Koumudi, Kaksheevan, Laangali. They learnt and created more divisions in the Samhitaas, and it became many more.

Sri Engal Aalwaan's Commentary:

*Lokaakshih iti / Tat bhedaah poushpinji shishyabhedaah, bahuleekrutaah
khyapitaah /*

They were well established everywhere. The shishyaas of Poushpinji made the Samhitaas well established.

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 7:

*Hiranyanaabhaah shishyah tu chaturvimshati samhitaah /
Provaacha krutanaama asou shishyebhyah cha mahaamunih //*

Hiranyanaabha's student, named Krutanaama, learnt 24 samhitaas, he again taught it to his students.

Sri Engal Aalwaan's Commentary:

*Hiranyanaabha iti / Krutanaamaa raajaa praachyasaamageshu anyatamah /
Krutanaama was one of the Praachyasaamagaas.*

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 8:

*Tai cha api saamavedo asou shaakhabhih bahuleekrutah /
Atharvanaam atho vakshye samhitaanaam samucchayam /
Atharvavedam sa munih sumantuh amitadyutih //*

The Saamaveda of 24 shaakhaas was made into more shaakhaas. Like this, the Saaamveda shaakhaas spread. Now, I am going to tell you about Atharvaveda, how those samhitaas were divided, and who did the pravartana. Sumantu who is

the shishya of Vyaasa, he learnt the Atharvaveda from Vedavyaasa.

Sri Engal Aalwaan's Commentary:

Sumantuh vyaasashishyah /

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 9:

Shishyam adhyaapayaamaasa kabandham so api tam dvidhaa /

Krutvaa tu deva darshaaya tathaa pathyaaya dattavaan / /

He taught it to his student Kabandha. He again made it into 2 shaakhaas. He taught it to two students Devadarsha and Pathya.

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 10:

Devadarshasya shishyaah tu medho brahmabalih tathaa /

Shoulkaayanih pippalaadah tathaa anyo dvijasattama / /

Devadarsha had these shishyaas - Medhaa, Brahmabali, Shoulkaayani and Pippalaada.

Sri Engal Aalwaan's Commentary:

Devadarsya iti / Atharvavede devadarshasamhitaah chatasro meghaadaih gruheetaah /

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 11:

Pathyasya api trayah shishyaah krutaa yaih dvija samhitaah /

Jaabaalik kumudaadih cha truteeyah shounako dvija / /

Pathya had three students - Kaabaali, Kumudaadi and Shounaka.

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 12:

Shounakah tu dvidhaa krutvaa dadou ekaam tu babhrave /

Dviteeyaam samhitaam praadaat saindhavaaya cha samjynine / /

Shounaka again created two shaakhaas, and taught one to Babhru. The second samhita he taught to Saindhava.

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 13:

Saindhavaat manjukeshah cha dvedhaabhinnaah tridhaa punah /

Nakshatra kalpo vedaanaam samhitaanaam tathaa eva cha / /

From Saindhava, Munjikesha learnt and divided into five divisions. They were called Nakshatrakalpa, Vedakalpa, Samhitaakalpa, ...

Sri Engal Aalwaan's Commentary:

Sandhavaat iti / Munjikesha samhitayoh shishyaa anye ashtou yayoh bhedeshu

subahoopayogaah pancha bhedaah nakshatrakalpaadyaah / Kalpashabdo

*vedaadhibhih pratyekam sambadhyate / Tathaa vaayuh - * Nakshatrakalpo*

vaitaanah samhitaanaam tathaa vidhih / Chaturtho angirasaam kalpah

shaantikalphah cha panchamah / Shreshtaah tu atharvanaam ete samhitaanaam

vikalpakaah / iti / Nakshatrakalpo jyotishaamshah / Vaitaanakalpo vedakalpo

brahmatvaadi yajnyavidhih / Samhita kalpo mantrabhaagavidhih /

Munjiksha had other eight students also, but the most widely used and most useful samhitaas are only five - Nakshatrakalpa and others. Kalpa shabda is also attached to the Vedaas. Vaayu Puraana says - Nakshatrakalpa, Vaitaana, Samhita, Aangirasa, Shaantikarpa. Nakshatrakalpa is telling about Jyotisha. Vaitaanakalpa is the Vedakalpa, this contains the Yajnya vidhi which is performed by one who becomes the Ritwik Brahma. Samhita kalpa has the mantrabhaagaas.

Sri Vishnu Puraana, Amsa 3, Chapter 6, Shloka 14:

Chaturthasya aangirasah shaantikarpah cha panchamah /

Shreshthaah tu atharvanaam ete samhitaanaam vikalpakaah / /

... Aangirasakalpa, Shaantikarpa. These five samhitaas are said to be very important, among the Atharva Samhitaas.

Sri Engal Aalwaan's Commentary:

Chaturtha iti / Aangirasah kalpo abhicharaavidhih / Shaantikarpo ashtaadasha mahaashaantyaadi vidhih /

The fourth one, Aangirasa kalpa has Abhicharika mantraas. The fifth one, Shaantikarpa has 18 Shaantis told.

These are the five most widely used samhitaas of Atharva Veda.

Sri Vishnu Puraana, Amsa 3, Chapter 6, Shloka 15:

Aakhyaanaih cha upaakhyaanaih gaathaabhih kalpashuddhibhih /

Puraana samhitaam chakre puraanaartha vishaaradah / /

Aakhyana (story), Upaakhyana (story inside story), Krishnadvaipaayana Vyaasa did Puraana Samhita, with all these, and also Gaatha and Kalpashuddhi.

Sri Engal Aalwaan's Commentary:

Aakhyaanaih iti / Aakhyaanaih bhaarataadi itihaasaih, upaakhyaanaih - tat prasaktaih rubhu-nidaagha kathaa aadyaih /

Aakhyana means Bhaarata and the Itihaasaas. Upaakhyanaas are the stories like Rubhu-Nidaagha, which we studied earlier.

Gaathaah pitru pruthivee geetaadyaah |

Gaathaas are praises.

Kalpashuddhih vaaraaha aadi kalpa vruttaanta nirnayah / Pitru kalpa mantra kalpa vidhih vaa /

Kalpashuddhi is about how the Vaaraaha kalpa, and others are decided. Or it contains Pitru kalpaas, Mantra kalpaas, etc.

Etaih saha sarga aadi pancha lakshanaam puraana samhitaam ashtaadasha puraanaanaam sankshepa roopaam vyaasah chakre /

Having all these things - Aakhyanaas, Upaakhyanaas, Gaathaas, Kalpashuddhis, Vyaasa wrote the Puraana Samhita, the 18 Puraanaas which are well known, which have the five lakshanaas about how a Puraana is qualified. Vyaasa did this

briefly.

*Sargashcha pratisargashcha vamsho manvantaraani cha |
Vamshaanucharitam cha iti puraanam pancha lakshanam ||*
Puraana contains creation, dissolution, description of various vamshaas, manvantaraas, the expansion of the vamshaas. That work which has all these five things is called as a Puraana.

*Yathaa uktam maatsye - * Puraanam sarvashastraanaam prathamam
braahmanam smrutam | Anantaram tu vaktrebhyo vedaah tasya vinirgataah ||*
*Puraanam ekam eva aaseet shata koti pravistaram * iti |*
It is told in Maatsya - there was only one Puraana, which had hundred crores of shlokaas. Then it was divided.

*Dharma samhitaayaam cha * Braahmameva krute cha aadyam puraanam
shrutisammitam | Ashtaadasha vidham tat cha shata koti prabhedatah |*
*Tasmaat tretaayuge proktam shatam ekaadasha uttaram | Puraana samhita
kartaa dvaapare vyaasa eva hi | iti |*
Evan Dharma Samhita says - first Braahma was made. In the Dvaapara, creator of Puraana Samhitaas was Vyaasa only - 111 is told.

*Punah maatsye cha * Tat artho atra chaturlakshaih samkshepena niveshitah |*
Puraanaani dasha ashtou cha saampratam tat iha uchyate | iti |
In Maatsya, it is told again, there were four lakh shlokaas. Now, all those things are condensed into 18 Puraanaas.

*Ayam arthah - Kruta yuge vedaat poornam brahmanaa srushtasya shata koti
pravistarasya puraana skandhasya braahmasamjyasya punah tretaayaam
braahmaadi ashtaadasha rishibhih grantha kotyaa samkshipya braahma
paadmaadi ashtaadasha aatmanaa vibhaktasya ekaadasha adhika shata
samhitasya punah dvaaparaante tasya saaram vedavyaasah chaturlakshana
samkshipya ashtaadasha puraana samhitaam krutvaa romaharshanam sootam
adhyapayat iti |*
This is the summary - 100 crore Puraanaas were there, which were created by Chaturmukha Brahma in Kruta Yuga. Vedavyaasa again condensed it into four lakhs. From that, they created 18 Puraana Samhitaas. They taught it to the Soota Romaharshana.

Sri Vishnu Puraana, Amsa 3, Chapter 6, Shloka 16:
Prakhyaat vyaasashishyo abhoot sooto vai romaharshanah |
Puraana samhitaam tasmai dadou vyaaso mahaamatih ||

Vyaasa shishya, soota, who is Romaharshana, is well known. Vyaasa taught the Puraana Samhita to Romaharshana.

Sri Vishnu Puraana, Amsa 3, Chapter 6, Shloka 17:
Sumatih cha agnivarchaah cha mitraayuh shaamsapaayanah |

Akrutavrano atha saavarnih shat shishyaah tasya cha abhavan / /

Romaharshana had six shishyaas, Sumati, Agnivarcha, Mitraayu, Shaamsapaayana, Akrutavrana, Saavarni.

Sri Engal Aalwaan's Commentary:

Sumatih iti / Sumatih ityaadi / Tasya romaharshanasya /

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 18:

Kaashyapah samhita kartaa saavarnih shaamsapaayanah /

Romaharshanikaa cha anyaa tisruunaam moolasamhita / /

Kaashyapa is of Kashyapa Gotra, one of the shishyaas of Romaharshana.

Sri Engal Aalwaan's Commentary:

*Kaashyapa iti / Kaashyapah - akrutavranah, * Kaashyapo hi akrutavrahah * iti
vaayu ukte / Tisruunaam kaashyapaadikrutaanaam samhitaanaam chaturthee
romaharshanaakhyaa vyaasena sankshiptaa / Romaharshanena adheetaa sva
shishyebhyah pratipaaditaa / Romaharshaninaa ugrahravasaa api
shoubakaadibhyah khyaaapitaa / Tathaa cha maatsye * Chaturlakshanam idam
proktam vyaasena adbhutakarmanaa / Matpitre mama pitraa tu maya tubhyam
niveditam / iti / Evam tanmoolaat sarvaah puraana samhitaah kalou
chaturvidhaah, * Sarvaah taa hi chatuspaadaah sarvaah taah cha
arthavaadikaah / Paathaantara pruthak bhootaah vedashaakhyaa yathaa tathaa
/ iti vaayu ukte / Kourme tu svasya svene eva chaturbhedatvam uktam, *
idam tu panchadashamam puranaam kourmam uttamam / Chaturdhaa
samsthitam punyam samhitaanaam prabhedatah / iti /*

kaashyapa is Akrutavrana (as told in Vayu purana) who belongs to the Kashyapa Gotra, and Saavarnee and Shaamsapaayana created a samhita. Kaashyapa and others created three samhitaas,. The fourth one Vyaasa condensed it based on the three samhitaas created by kaashapa and other, into another one called Romaharshanikaa. It is so called becaus it was studied by Romaharshana and taught to his shishyas. Romaharshana and Ugrashravas, by both of them it was told to Shaunaka and others. As told in Maatsya purana - 'Consisting of four lakh slokas this was taught by Vyaasa who has achieved wonders. It was taught to my father and my father taught it to me and I am telling you'. Thus The Puranas are divided into four in Kali Yuga and all of them have the rools in them. They are having different paathaas just like veda shaakhaas as told in Vayu Purana. In Kaurma Purana, this division of kaurma purana itself is told by itself thus - 'this is the sacred Kaurma Purana which is the 15th one. Divided into four based on the division of samhitas'.

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 19:

Chatushtayena bhedena samhitaanaam idam mune / /

The four which were created by Akrutavarna Kaashyapa, Saavarni, Shaamsapaayana, and Romaharshanika were condensed into this, Sri Vishnu Puraana.

Sri Engal Aalwaan's Commentary:

Chatushtayena iti / Puraana samhitaanam etena chatushtayena moolabhootena tadartham smrutvaa purusha-bheda kaala bheda anugunena mayaa idam - vaishnavam puraanam krutam iti arthah / Etat samhita chatushtayamoolatvam sarva puraanaanam saadhaaranam /

These four were the primary source of all the *Puraana Samhitaas* - what were created by *Kaashyapa*, *Saavarni*, *Shaamsapaayana* and *Romaharshanika*. Having studied the meanings of all those things, because of the reducing capability of people as time progresses, I have created this *Vishnu Puraana*. All the *Puraanaas* have these four *Samhitaas* as their source. These four *samhitaas* are the primary source for all the 18 *Puraanaas*.

The four *samhitaas* told here - the *moola samhitaas*, are the primary source for all the *Ashtaadasha Puraanaas*. *Sri Paraasharar* is telling to *Maitreyar* that this *Vishnu Puraana*, the present one, is also created from the four *Samhitaas* which are the primary source.

Now the *Ashtaadasha Puraanaas* are going to be told.

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 20:

Aadyam sarvapuranaanaam puraanam braahmam uchyate / Ashtaadasha puraanaani puraanajynaah prachakshate / /

The first *Puraana* of the 18 is said to be the *Braahma Puraana*. Those who are knowledgeable about the *Puraanaas*, say that there are 18 *Puraanaas*.

Sri Engal Aalwaan's Commentary:

Braahma puraanam prashamsati - aadyam iti / Aadyam moolabhootam / Puraana samkhyaama aaha - ashtaadasha iti /

Braahma Puraana is the first one. Eighteen *Puraanaas* are well known.

Braahma Puraana, *Paadma Puraana*, *Vaishnava Puraana*, *Shaiva Puraana*, *Bhaagavata Puraana*, *Naaradeeya Puraana*, *Maarkandeya*, ...

All the *Puraanaas* - there are four sections or divisions. *Vaishnava Puraana* has got six sections. It is said that the *Vishnu Puraana* has 10000 *shlokaas*, it is told as having 8000 in other place, all these are basically differences in the *Samhitaas*.

The Eighteen *Puraanaas* are listed here - *Braahma*, *Paadma*, *Vaishnava*, *Shaiva*, *Bhaagavata*, *Naaredeeya*, *Maarkandeya*, *Aagneya*, *Bhavishyat*, *Brahmavaivarta*, *Lainga*, *Vaaraaha*, *Skaanda*, *Vaamana*, *Kourma*, *Maatsya*, *Gaaruda*, *Brahmaanda*. These are the *Mahaapuraanaas* which are 18 in number.

There are some *pramaanaas* and explanations given, in a detailed commentary, which we see next.

The names of the all the *shishyaas*, the *prashishyaas*, how the *pravartana* was done for the four *Vedaas*, who are the students of which *aachaaryaas*, the *Samhitaas* they learnt, how they created new branches, as time progressed due to *kaala bheda* and *purusha bheda*, it was made easy for people to study and understand, and with these innumerable branches, *Vedaas* spread, like this, and we say "*Anantaa vai vedaah*", there are innumerable branches, and after that, how the *Puraanaas* were created, how *Vyaasa* created 18 *Puraanaas* based on the four *Samhitaas*, are told.

We are studying about *Amsha 3*, Chapter 6. After telling about how the four *Vedaas* were taught by *Vyaasa's shishyaas*, *prashishyaas*, their sons, about the *rishis* who studied under whom, about the branches which were created, the *shaakhaa bhedaas*, which *Sri Paraasharar* narrated, and about the *Puraanaas*, about how *Romaharshana* was chosen to do *pravartana* of *Puraanaas*, and *Itihaasaas*, and which were all the *Puraanaas*, which were created by *Vyaasa*, the details of those are going to be told.

We had studied the names of the *Puraanaas* in the previous class. There are four main *samhitaas* and the *Puraanaas* are based on those. About that is going to be told now.

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 21:

*Braahmam paadmam vaishnavam cha shaivism bhaagavatam tathaa /
Tathaa anyam naaradeeyam cha maarkandeyam cha saptamam / /*
*Braahma Puraana, Paadma Puraana, Vaishnava Puraana, Shaiva Puraana,
Bhaagavata Puraana, Naaradeeya Puraana, Maarkandeya, ...*

All the *Puraanaas* - there are four sections or divisions. *Vaishnava Puraana* has got six sections. It is said that the *Vishnu Puraana* has 10000 *shlokaas*, it is told as having 8000 in other place, all these are basically differences in the *Samhitaas*.

Sri Engal Aalwaan's Commentary:

*Taani eva anukraamati braahmam iti / Puraanaanaam sarveshaam
chaturbhedatvam uktam / Vaishnavam tu shadbhedam / Tena puranaantareshu
vaishnavasya dasa sahasra ashta sahasratvaadi uktih samhita bhedamaana
vishayaa kalpyaa /*

*Yathaa lainga * Puraanam vaishnavam chakre prasaadaat vai paraasharah / Shat
prakaaram samasta artha soochakam jnyaana sanchayam / / Dasha sahasra
sammitam sarva vedaartha samyutam / / * Shaiva maatsyayoh tu * Vaishnavam
cha ashtasaahasram iti; kvachit deshe nava sahasram uchyate, kachit
chaturvimshati sahasram kachit dvaa vimshati sahasram /*

Lainga Puraana says - *Paraasharar* did the *Vaishnava Puraana*, and it was divided into six sections, six *amshaas*. It has all the important meanings that we have to know about all the aspects. It has got 10000 *shlokaas*, and it establishes all the meanings of all the *Vedaas*. In *Shaiva* and *Maatsya Puraanaas*, *Vishnu Puraana* is said to be 8000 *shlokaas*. In some places, it is told as 9000 *shlokaas*. In some places

it is told as 24000 *shlokaas*. In other places, 22000 *shlokaas* are told.

Idam tu shat sahasram asmaabhih vyaakhyaayamaanam /

Sri Engal Aalwaan says that what he is commenting here, has 6000 *shlokaas*. Which are divided into 6 *Amshaas*.

Sargaadi panchakam puraanaanaam saamaanya lakshanam /

The general characteristic of every *Puraana* is that it has got 5 characteristics. *Sarga*, *pratisarga*, *vamsha*, *manvantara*, *vamshaanucharita*.

Vaisheshikam tu maatsya uktam /

Some additional aspects are told in *Maatsya Puraana*.

*Yathaa * Brahmaanaa abhihitam poorum yaavanmaatram mareechaye /*

Braahmam tat dasa sahasram puraanam parikeertyate / /

The *Braahma Puraana* is said to be 10000 *shlokaas*.

Etat eva cha vai braahmam paadmakalpe jagat hitam / Paadmam pancha panchaashat sahasraani nigadhate / /

The same *Braahma Puraana* in the *Paadma kalpa*, for the good of the world, was retold as *Paadma Puraana* having 55000 *shlokaas*.

Vaaraaha kalpa vruttaantam iti adhikruty paraasharah / Yaan praaha dharmaan akhilaan tat yuktam vaishnavam viduh / Vaishnavaakhyam ashta sahasram tat puraanam viduh budhaah / Shveta kalpe prasangena dharmaan vaayuh iha abraveet / /

Then *Paraashara* taking on the story of the *Vaaraaha kalpa*, is said to be *Vaishnava Puraana*. All the *dharmaas* of the *Vaaraaha kalpa* are told here. It is supposed to have 8000 *shlokaas*. The details of the *dharmaas* of the *Shveta kalpa* were told by *Vaayu*.

Yatra tat vaayaveeyam syaat rudra maahaatmya samyutam / Chaturvimshati sahasraani puraanam shaivam uchyate / /

In the *Shveta kalpa*, *Vaayu* told this *Shaiva Puraana*, and it has got the greatness of *Rudra*. It has got 24000 *shlokaas*.

Yatra adhikruty gaayatreeam varynate dharmavistarah / Vrutraasura vadho yatra tat bhaagavatam uchyate / /

The *Puraana* where, based on the *Gaayatree mantra*, various meanings of the *Gaayatree mantra* are explained, and thereby all the *dharmaas* are told, explained based as embedded in the *Gaayatree mantra*, and also the *Vrutraasura vadha*, this is *Bhaagavata Puraana*.

Saarasvataaya munayo yat shudhyeyuh nara amaraah / Ashtaa dasa sahasraani tat bhaagavatam uchyate / /

This was told to *Saarasvata Muni*, where all the *devaas* and humans get purified. This has 18000 *shlokaas*, and it is *Bhaagavata Puraana*.

Yatra aaha naarado dharmaan bruhat kalpa aashrayaani ha / Pancha vimshat sahasraani naaradeeyam tat uchyate / /

The details of *Bruhat kalpa* were told by *Naarada*, having 25000 *shlokaas*, is told as *Naaradeeya*.

Yatra adhikrutya shakunim dharma adharma vichaaranaa || Tat dvaa trimshat sahasram vai maarkandeyam iha uchyate ||

In the *Shakuni kalpa*, the *dharma adharma vichaarana*, is known as *Maarkandeya Puraana*, and it has got 32000 *shlokaas*.

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 22:

*Agneyam ashtamam chaiva bhavishyat navamam smrutam /
Dashamam brahmavaivartam laingam ekaadasham smrutam ||
... Agneya, Bhavisyat, Brahmavaivarta, Lainga, ...*

Sri Engal Aalwaan's Commentary:

*Agneyam iti / * Shaapa avasaane bhrugunaa rishinaa yat prakaashitam /
Chayanaanaam samutpattih ishtakaa gananam tathaa || Kratu samkhyaaditah
krutvaa hi agneyam tat iha uchyate / Agneyam cha ashta sahasram sarva
kratu phala pradam ||*

Bhrugu rishi when he got rid of his *shaapa*, whatever he told, the various *yaagaas*, *homaas*, etc., how they got created, with how many bricks the *homa kunda* is to be constructed, are told. The *kratus*, and others which are told, this is called *Agneya Puraana*. This has 8000 *shlokaas*. By doing *paaraayana* of this *Puraana*, one can get the benefits of all the *Kratu*s.

*Shataanikena prushtena vyaasashishyena dheemataa / Souraa dharmaa
visheshena vyaakhyaataah tu sumantunaa || Eka trimshat sahasraani
bhaivishyaakhyam subhaashitam /*

Vyaasa's student, *Shataaneeka*, he asks *Vyaasa*, and *Soura kalpaas dharmaas* are told - *Vyaasa's* *shishya* asks *Sumantu*. 31000 *shlokaas*, is called *Bhavishyat Puraana*.

*Yatra vai vaishnavaa dharmaa vasishtthena mahaatmanaa || Ambareeshasya vai
proktaah sargo braahmah tathaa eva cha || Puraanam brahma vaivartam tat
dvaadasha sahasrakam || Yat tat eeshaana kalpasya vruttaantam adhikrutya
cha / Nandinaam laingam iti uktam ekaadasha sahasrakam ||*

Vaishnava dharmaas are told by *Vasishta rishi* to *Ambareesha*, and also the *Brahma srushti*. This *Puraana* is said to be *Brahma Vaivarta Puraana*. It has 12000 *shlokaas*. The *dharmaas* of the *Eeshaana kalpa* were told by *Nandi*, this is known as *Lainga Puraana*, and it has got 11000 *shlokaas*.

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 23:

*Vaaraaham dvaadasham cha eva skaandam cha atra trayodasham /
Chaturdasham vaamanam cha kourmam panchadasham tathaa ||*

Vaaraaha is the 12th *Puraana*, *Skaanda* is the 13th *Puraana*. 14th is *Vaamana*, *Kourma* is the 15th *Puraana*.

Sri Engal Aalwaan's Commentary:

*Vaaraaham iti / * Mahaa varaahasya punarmaahaatmyam adhikrutya cha /
Vishnunaa abhihitam kshonyaah tat vaaraaham iha uchyate / Maanavasya
prasangena kalpasya munisattamaah / Chaturvimshat sahasraani tat puraanam
iha uchyate ||*

In the *maanava kalpa*, the *Mahaavaraaha Puraana* was created. It contains the *maahatmya* of Vishnu in *Mahaa Varaaha avataara*, about lifting the earth. This has got 24000 *shlokaas*.

Yatra maaheshvaraana dharmaan adhikruty cha shanmukhah / Kalpe tarpurushe rudra charitaih upabrumhitam / / Skaandam naama puraanam tat sahasra shata sammitam /

The *Maheshvara dharmas* were all explained by *Shanmukha*, in the *Purusha kalpa*, the *Rudra charita* was all explained. This is known as *Skaanda Puraana*. It has got 100000 *shlokaas*.

Trivikramasya maahaatmyam adhikruty chaturmukhah / /

Chaturmukha has told about the greatness of *Trivikrama Puraana*.

Trivargam cha tridaivatyam vaamanam parikeertyate / / Chaturdasha sahasraani shveta kalpa anugam shivam / /

This is about the *Devaas*, and three *vargaas*. This is *Vaamana Puraana*. This has 14000 *shlokaas* according to the *Shveta Kalpa*.

Yatra dharma artha kaamaanam mokshasya cha rasaatale / Maahaatmyam kathayaamaasa koormaroopee janaardanah / Indra dyumna prasangena rishibhyah shakra sannidhou / Kourmam tat shat sahasraani (lakshmee) agnikalpa anushangikam / /

Janaardana in the form of *Koorma*, has told about *dharma*, *artha*, *kaama*, *moksha* in the *Rasaatala*. This is the *Indradyumna kalpa*. *Koorma roopi Janaardana* Himself told to all the *rishis* in presence of *Indra*. There are 6000 *shlokaas*, and this is known as *Kourma Puraana*. It follows the *Agni kalpa* also.

Shruteenaam yatra kalpaadou pravrutti artham janaardanah / Matsya roopa cha manave narasimhopavarnanam / Adhikruty abraveet sapta kalpavruttam sahavratam / Tat maatsyam iti jaaneedhvam sahasraani chaturdasha / /

14000 *shlokaas* are there in *Maatsya Puraana*. This is to do *pravartana* of all the *Vedaas*. *Janaardana* manifested as *Matsya*. *Narasimha avataara* is also told there. Details of the *Sapta kalpa* were told.

Yathaa cha garude kalpe vishvaangam garudodbhavam / Adhikruta abraveet vishnuh garudam tat iha uchyate / / Tat shodasha sahasraani nrupate tu iha patyate /

Vishnu Himself has told about the *Gaaruda kalpa*, the *Gaaruda Puraana*. There are 16000 *shlokaas* in this.

Brahmaa brahmaanda maahaatmyam adhikruty abraveet punah / / Tat cha dvaadasha saahasram brahmaandam dvi shataadhikam / Bhavishyaanaam cha kalpaanaam shrooyate yatra vistarah / / Tat brahaandam puranam tu brahmanaa samudaahrutam / / ityaadi /

Chaturmukha Brahma again told about *Brahmaanda maahaatmya*. This has 212000 *shlokaas*. This is called *Brahmaanda Puraana*, and was told by *Chaturmukha Brahma* himself.

Maatsyam cha gaarudam cha eva brahmaandam cha tatah param /

Mahaa puraanaani etaani hi ashtaadasha mahaamune /

The Eighteen Puraanaas are listed here - Braahma, Paadma, Vaishnava, Shaiva, Bhaagavata, Naaredeeya, Maarkandeya, Aagneya, Bhavishyat, Brahmavaivarta, Lainga, Vaaraaha, Skaanda, Vaamana, Kourma, Maatsya, Gaaruda, Brahmaanda. These are the Mahaapuraanaas which are 18 in number.

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 24:

***Tathaa cha upapuraanaani munibhih kathitaani cha /
Sargashcha pratisargashcha vamsha manvantaraani cha /
Sarveshu eteshu kathyante vamsha anucharitam cha yat / /***

There are Upapuraanaas, which are in the next category. In all these, the details of creation, dissolution, vamshaas, manvantaraas, how the vamshaas continued and their progeny, are all told.

Sri Engal Aalwaan's Commentary:

Sarge che iti / Ashesheshu puraanesu sarga pratisarga aadishu kartrutvena bhagavaan vishnuh kathyate, sargaadeh tat kartrukatvaat * Yato vaa imaani bhootaani * ityaadi shruteh /

Sarga and pralaya and the other details are told. In all the Puraanaas, Vishnu is said to be the Creator. Not only Creation, but also dissolution. None other than Vishnu does the creation and dissolution. Puraanaas are upabrahmanaas of the Shrutis; they explain in more detail the meanings established in the Shrutis; they do vishadeekarana, upabrahmana. In the Vedaas, it is established that one who does creation, sustenance and dissolution, is none other than Mahaavishnu. Yato vaa imaani bhootaani jaayante, yena jaataani jeevanti, yah prayanti abhisamvishanti is from Taittiriyaopanishad. Tat aikshata bahusyaam prajaayeya is from Chaandogya. Everywhere it is told that Mahaavishnu only is the creator. He is told by the words sat, aakaasha, jyoti, brahma, aatma, also asat. All these culminate in the specific term Naaraayana, as told in Subaalopanishad. He is the sole creator, and is responsible for sustenance and dissolution of all the worlds.

Vishnuh brahmaa shivo vishnuh vishnuh aaditya eva cha / Sarvam vishnumayam brahman iti pouraanikam vachah / / Evameva puraanesu dashasu ashtasu na anyathaa / Anyathaa ye prapadyante naarakaah te bhavanti vai / / iti aaditya puraanam / /

Puraanaas clearly declare that Vishnu only is Brahma, Shiva, Aaditya - all are told in Saamaanaadhikaranya. He is antaryaami, and all are His vibhootis. Everything is Vishnumaya. In all the 18 Puraanaas, this is what is told, and nothing else. Those who understand it differently, they go to naraka. This is told in the Aaditya Puraana.

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 25:

***Yat etat tava maitreya puraanam kathyate mayaa /
Etat vaishnava samjyam vai paadmasya samanaantaram / /***

Now, Paraasharar tells about the present Puraana which he is telling to Maitreyar. After Braahma Puraana, Paadma Puraana, Vaishnava Puraana came. This

is Vaishnava Puraana, known as Vishnu Puraana.

Sri Vishnu Puraana, Amsa 3, Chapter 6, Shloka 26:

*Sarge cha pratisarge cha vamsha manvantaraadhishu /
Kathyate bhagavaan vishnuh asheshu eva sattama / /*

For creation, dissolution, sustenance, the One who is responsible is Bhagavaan Vishnu only. This is told in all the 18 Puraanaas. This Sri Paraasharar declares very clearly here.

Sri Vishnu Puraana, Amsa 3, Chapter 6, Shloka 27:

*Angaani vedaah chatravaaro meemaamsaa nyaavistarah /
Puraanam dharmashaastram cha vidyaah hi etaah chaturdasha / /*

These are called 14 Vidyaa sthaanaas. Four Vedaas and their Angaas - Shikshaa, Vyaakaranam, Chandah, Nirukta, Jyotisha, Kalpa; Meemaamsaa, Nyaayavistara, Puraanaas and Dharmashaastras.

Sri Engal Aalwaan's Commentary:

*Puraanaanaam veda upabrumhakatvena dharma vedana hetutvaat dharma
vidyaa sthaaneshu antarbhavam darshayati angaani iti / Itihaasasya puraane
antarbhavah * itihaasa puraanaabhyaam vedam samupabruhmayet * iti
vachanaat /*

Puraanaas are all upabrahmana of Vedaas. Rishis and others who have studied and understood all the Vedaas, have directly perceived the meanings established in those Vedaas, and have told in their own words - these are the Puraanaas. One who studies the Vedaas without the support of Upabrahmanaas, Vedaas are scared of them because it is said that Vedaas say that this person is going to cheat me; he has not understood the meanings of the Vedaas, has studied without the support of Upabrahmanaas. Upabrahmanaas have to be used in order to understand the meanings of the Vedaas. In these, Itihaasaas and Puraanaas are told. Itihaasaas are combined inside the Puraanaas, as in the 14 Vidyaa sthaanaas, Itihaasaas are not mentioned. These 14 are called Dharma vidyaa sthaanaas.

Puraanaas are upabrahmana to Vedaas, and are responsible for establishing dharmaas. One can know the dharmaas, understand the dharmaas by studying the Puraanaas. These 14 are called Dharma Vidyaa sthaanaas. These are all accessories to studying Vedaas.

Bhaashyakaarar has given definition of upabrahmana in Sribhaashya.

*Upabrahmanam naama vidita sakala veda tat arthaanaam sva yoga mahima
saakshaatkruta veda tattvaarthaanaam sva vaakyaih sva avagata vedaartha
vyakteekaranam |* Those who have studied all the Vedaas, and their meanings in totality, and who have done the saakshaatkaara through their own yoga, who have perceived directly the tattvaas which are established in the Vedaas, in their own words, sentences, they have actually seen, done saakshaatkaara, and have told in their own words, this is called Upabrahmana, This is according to the Vedaas only. One has to understand the meanings of the Vedaas along with

the *Upapuraanaas* only.

Meemaamsaa is one *shastra*. This is where *Bhaashyakaarar* establishes the *aikashaastya* of *Meemaamsaa*. *Meemaamsa* is a *vyaakhyaana* on the *Vedaas*. *Vedaas* have got two parts -

Poorvakaanda/Karmakaanda and *Uttarakaanda/Jnyanaakaanda*. *Jaimini rishi* has written the meanings of the *Poorvakaanda* in the form of *Sootraas*; *Jaimini* is also a student of *Baadaraayanar*. *Baadaraayanar* teaches *Jaimini* the *Saamaveda* and he continues to teach to his students. The meanings of the *Uttarakaanda* are explained in the form of *Sootraas* by *Krishnadvaipaayanar / Vyaasar / Baadaraayanar*, who is also the creator of these 18 *Puraanaas*. This is told as *aikashaastya*, one *shastra* only, that there are 2 chapters of the same book. This is told as one word *Meemaamsa*, and not as two words, as they are same *shastra*.

Nyaayavistara is by *Goutama Rishi*.

The *Dharmashastraas* establish the meaning of the *Karmakaanda*. *Puraanaas* establish the meanings of the *Uttarakaanda*. *Itihaasa* is also embedded in *Puraana* itself.

Sri Vishnu Puraana, Amsa 3, Chapter 6, Shloka 28:

*Aayurvedo dhanurvedo gaandharvah cha eva te trayah /
Arthashaastram chaturtham tu vidyaa hi ashtaadashaa eva taah / /*

Another four *vidyaas* are included. They are *Aayurveda*, *Dhanurveda*, *Gaandhavaveda*, *Arthashastra*. This makes the total number of *Vidyaasthaanaas* as 18.

These four are not included as *Dharma Vidyaa sthaanaas*.

Sri Engal Aalwaan's Commentary:

*Aayur iti / Aayurveda aadi chatushkasya drushta praadhaanyaat kevala
vidyaasthaanaatvaat na dharmasthaanatvam iti tasya pruthak yuktih / *
Aayurvedo vaidyashaastram gaandharvo geetashaasanam / Artha shaastram
dandaneetih dhanurvedo astrashaasanam / Chatvaara upavedaah te * iti
vajjayantee /*

The four *vidyaas* - *Aayurveda*, *Dhanurveda*, *Gaandhavaveda*, *Arthashastra*, are telling about what we directly perceive here, what benefits we get here, they are called as just *Vidyaasthaanaas*, and not as *Dharma vidyaa sthaanaas*.

Aayurveda is *vaidyashastra*. *Gaandharva* is about *geetha shastra*.

Arthashastra is about *dandaneeti*, *Dhanurveda* is about *astras*. These are said to be *Upavedaas*. *Vyjayanti grantha* is telling about this.

Whereas *Vedaas* and others talk about creation and other things which we cannot see here, and what we attain at a later time, in another birth.

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 29:

*Jnyeyaa brahmarshayah poorvam tebhyo devarshayah punah /
Raajarshayah punah tebhyo rishi prakrutayah trayah / /*

Three kinds of *rishis* were there. Initially *Brahmarshis* were there. Then *Devarshis*, and then *Raajarshis*.

Sri Engal Aalwaan's Commentary:

*Veda prasangaat tat darshinah rishayo vamsha bhedaat tridhaa uktaah jnyeyaa
iti aadinaa / Rishi prakrutayah rishi svabhaavaah /*

Based on which *vamsha* they belong to, they are said to be *Brahmarshis*, *Devarshis* or *Raajarshis*.

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 30:

*Iti shaastraah samaakhyaataah shaakhaa bhedaah tathaa eva cha /
Kartaarah cha eva shaakhaanaam bheda hetuh tava uditah / /*

I have told you all the *shaakhaas*, the various branches. About who are responsible for creating these branches, and what is the reason why these branches were created.

One unit of eternal *Veda* was there, but all these branches were created, which are divided, subdivided, etc. It became a huge forest like a tree with innumerable branches. I have so far told you how it happened.

Sri Engal Aalwaan's Commentary:

Iti iti / Bheda hetuh manushyaanaam balaadi alpatvam /

What is the reason why these branches were created? Because as time progressed from *Kruta*, *Treta*, *Dvaapara*, and *Kaliyuga*, the capacity of people, their *aayus*, *jnyaana*, *shakti*, went on decreasing. Because of this, the branches had to be created.

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 31:

Sarva manvantareshu evam shaakhaa bhedaah samaah smrtaah / /

In all the *manvantaraas*, these branches are same.

Sri Engal Aalwaan's Commentary:

*Sarva manvantareshu iti / Praajaapatyaa brahmadrushtaah; tat vikalpaah
tasyaah vibhaagabhootaah ime adheeyamaanaah shaakhaabhedaah anityaa iva
prati dvaaparam kinchit bhinna paathatayaa shaakhaantaratvam neetaah santah
samantaat nityaa eva tathaa tathaa drushyante /*

Praajaapatyaa means what is seen by *Brahma*. In that, there are various divisions. The *Praajaapatyaa kaanda*, whatever was seen by *Chaturmukha Brahma* himself, in which various *paathaantaraas*, *shaakhaabhedaas* are there. Now, whatever is being studied, are studied with a different version, in various *Dvaapara yugaas*, and gives a feeling that they are *anitya*. If they are *nitya*, how can there be *paathaantaraas*, *shaakhaantaraas*, etc. In one it says *Vijnyaane tishthan*, in another it says *Aatmani tishthan*. Like this, *paathaantara bhedaas*, *shaakhaa bhedaas* are there. In totality

they are eternal. But there are so many branches with so many variations in the *paathaas*. They look like *anitya*, but in totality there are one only. There may be a difference in which portion of which *shaakhaa* is being studied, because people may be studying different *shaakhaas*. In each *manvantara*, different *shrutis* are being studied. Based on that, in various parts itself, different *shrutis* are being practiced, this does not make *Vedaas* as *anitya*, because in totality, it is eternal. Different parts are being studied at different times. They are eternal, and various branches, *paathaantaraas* are seen.

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 32:

Praajaapatyaa shrutih nityaa tat vikalpaah tu ime dvija ||

Sri Vishnu Puraana, Amsha 3, Chapter 6, Shloka 33:

Etat te kathitam sarvam yat prushto aham iha tvayaa /

Maitreya veda sambandham kim anyat kathayaami te ||

I have told you all these things as you requested. I told you everything related to *Vedaas*, what else do you want to know?

This concludes *Amsha* Three, Chapter Six.

|| Iti Sri Vishnu Puraane Truteeye Amshe Shashto Adhyaayah ||

|| Iti Sri Vishnu Chitteeye Vishnu Puraana Vyaakhyaane Truteeye Amshe Shashto Adhyayaah ||

// Atha Saptamo Adhyaayah // ***Maitreya's Questions, Yama's Advice to Bhata***

Now, Chapter Seven.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 1:

Maitreyah -

Yathaavat kathiram sarvam yat prushtho asi mayaa guro /

Shrotum icchaami aham tu ekam tat bhavaan prabraveetu me //

Maitreyar - O Paraasharar, you told me everything that I requested for, as it is. Now, I am interested in one particular thing, which kindly do tell me.

Sri Engal Aalwaan's Commentary:

Atha shrutyaadi ukto dharmo bhagavad aaraadhanatayaa anushtito

nishreyasaaya iti etat artham yama bhata samvaadam prastouti yathaavat iti /

Maitreyar is asking about whatever dharma is told in the Shrutis, Shrutis and other Upabrahmanaas, that which is performed with the idea that it is worship of the Lord, Bhagavaan; and when the anushtana is done like this, it leads to Moksha, and this is what he wants to know. Related to that, the dialogue which happens between Yama and his bhata, assistant, is being told here.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 2:

Sapta dveepaani paataala veethayah cha mahaamune /

Sapta lokaah cha ye antasthaa brahmaandasya asya sarvatah //

You told about the 7 dveepaas and also the paataala lokaas. And also the sapta lokaas, the chaturdasha bhuvanaas which are there inside the Brahmaanda.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 3:

Sthoolaih sookshmaih tathaa sookshma sookshmaih sookshamataraih tathaa /

Sthoolaat sthoolataraih cha eva sarvam praanibhih aavrutam //

All the chaturdasha bhuvanaas, are populated with beings, some of whom are very fat and big, some are very subtle, some are more subtle than the subtle, still more subtle, those which are bigger than the big ones, like this, different kinds of beings are there in all these 14 worlds.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 4:

Angulasya ashta bhaago api na sah asti munisattama /

Na santi praanino yatra karma bandha nibandhanaah //

What I have understood is that there is not even one-eighth part of an inch, which is not populated by such beings, embodied souls, which are all coming here and being born due to their karmaas. These fourteen worlds are so thickly populated.

Sri Vishnu Puraana, Amsa 3, Chapter 7, Shloka 5:

*Sarve cha ete vasham yaanti yamasya bhagavan kila /
Aayusho ante tathaa yaanti yaatanaah tat prachoditaah //*

All these are going to be controlled by Yama, and are going to be subjected to his rule. At the end of their life, they will go and suffer, with the sufferings subjected by the rule of Yama.

Sri Vishnu Puraana, Amsa 3, Chapter 7, Shloka 6:

*Yaatanaabhyah paribhrashtaa devaadyaasu atha yonishu /
Jantavah parivartante shaastraanaam esah nirnayah //*

After undergoing all the sufferings in the hells, they go to *devaloka*; they will take birth as *devaas*, etc. Like this, keep on going to *naraka*, *svarga*, etc. *Shaastraas* are telling all these details. So many innumerable beings are being born again and again.

Sri Vishnu Puraana, Amsa 3, Chapter 7, Shloka 7:

*So aham icchaami tat shrotum yamasya vashavartinah /
Na bhavanti naraa yena tat karma kathayasva me //*

I want to know - by resorting to which *karma*, the beings do not get under the sway of Yama, that I want to know. By adopting which means they do not get into the suffering of *naraka*, *svarga*, etc., by which beings can get emancipation.

After knowing all the fourteen *bhuvanaas*, how they were created, how people are there, what kind of people are there, what kind of *yuga dharmaas* are there, about all the *Vedaas* and everything, now he wants to know the means by which one can escape this *samsaara*.

Sri Vishnu Puraana, Amsa 3, Chapter 7, Shloka 8:

Sri Paraasharah -

*Ayam eva mune prashno nakulena mahaatmanaa /
Prushtah pitaamahah praaha bheeshmo yat tat shrunushva me //*

Sri Paraasharah - O *Maitreyar*, the same question was asked by *Nakula* to *Bheeshma*. Whatever *Bheeshma* told *Nakula*, that I am going to tell you.

Sri Engal Aalwaan's Commentary:

Ayam iti / Ayam eva prashno nakulena bheeshmam prati prushtah; atah sah nakulaaya aaha iti anvayah /

This is going to come now, which we see next. We will go into details about what *Bheeshmar* tells *Nakula*.

In this session, we studied the details of the 18 *Puraanaas*, about how many *shlokaas* are there, how it is told in other *Puraanaas*. *Sri Engal Aalwaan* says that he is commenting on 6000 *shlokaas* of *Vishnu Puraana*. The 14 *dharmavidyaa sthaanaas* were told, which are very important for us to study. Also

the *upavedaas* were told. It was declared that the *Vedaas* are eternal, *nitya*. For creation, sustenance, dissolution, the one responsible God is Lord *Mahaavishnu* only; this is what is declared in all the 18 *Puraanaas*. Though there are different *shaakhaas* of the *Vedaas*, being studied in different *manvantaraas* and different *yugaas*, the eternality of *Veda* does not get affected. As a unit, *Vedaas* are one. Now, *Paraasharar* is going to tell about the means by which one can get liberation, to not come under the sway of *Yama*.

We are in *Amsha 3*, Chapter 7, where *Maitreyar* told *Sri Paraasharar* that "You have told me everything that I have asked for, the 14 worlds in the *Brahmaanda*, the *sapta dweepaas*, and whatever is there inside this *Brahmaanda*, and all the kinds of beings who are here, starting with the most subtle to the most gross. I also understand that there are innumerable beings, in this *Brahmaanda*, who are all caught here in this *samsaara*, due to their past *karma*; and there is not even one-eighth of an inch, where we cannot find one living being. All these beings after dying, go to hell and then to heaven, and keep moving here, getting born again and again. Are there any beings who are not under the sway of *Yama*, who get rid of this *samsaara*, and get liberated; I would like to know about them." What *Maitreyar* really wants to know is the means to *Moksha*, the *Moksha dharma*, which is explained in the commentary.

Now, *Paraasharar* starts to tell about the dialogue between *Yama* and his assistant, *bhata*. Finally he wants to tell about the dharma, the means which is told in *Shruti*, *Smruti*, *Itihaasa*, *Puraana*, which when performed with an idea of worship of *Bhagavaan*, will lead one to *Moksha*. So that one can escape from this *samsaara*, the cycle of birth and death, and get liberated. In order to tell about this, he starts with the *Yama bhata samvaada*. *Paraasharar* says what he heard from what *Bheeshmar* had told *Nakula*.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 7:

*So aham icchaami tat shrotum yamasya vashavartinah /
Na bhavanti naraa yena tat karma kathayasva me //*

Those who do not come under the sway of *Yama* but they escape from *samsaara*, what is that they should do, I want to know.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 8:

Sri Paraasharah -

*Ayam eva mune prashno nakulena mahaatmanaa /
Prushtah pitaamahah praaha bheeshmo yat tat shrunushva me //*

Sri Paraasharar - O *Maitreyar*, the same question was asked by *Nakula* to *Bheeshma*; *Bheeshmapitaamaha* answered him, and I will tell you what he told *Nakula*.

Sri Engal Aalwaan's Commentary:

Ayam iti / Ayam eva prashno nakulena bheeshmam prati prushtah; atah sah

nakulaaya aaha iti anvayah /

Nakula had asked the very same question to Bheeshma; what Bheeshma told Nakula, I will tell you.

Sri Vishnu Puraana, Amsa 3, Chapter 7, Shloka 9:
Bheeshmah -

Puraa mamaagato vatsa sakhaa kaalingako dvijah /

Sa maam uvaacha prushto vai mayaa jaatismaro munih //

Bheeshma - One Brahmin known to me came from Kaalinga desha, and that muni told me when I asked him this question. The muni by name Jaatismara, told Kaalingaka and Kaalingaka is telling Bheeshma that "I will tell you what that muni told me".

The second anvaya is told by Sri Engal Aalwaan at the very end of this chapter.

That interpretation is like this. There is a sage by name Jaatismara.

The Brahmin from Kaalinga desha met me. When Bheeshma asked that Kaalingaka dvija, he told Bheeshma - "Mayaa jaatismaro munih" is Kaalingaka's words.

The Kaalingaka Brahmin says that "I had asked another muni, by name Jaatismara who told me this". This is the second anvaya. What Bheeshma is telling is "Puraa mamaagato vatsa sakhaa kaalingako dvijah. Sa maam uvaacha". "Prushto vai mayaa jaatismaro munih" is what Kaalingaka is telling Bheeshma. The next few shlokaas, we have to understand that this is what the muni told Kaalingaka.

So, there are two anvayaas - one, that a muni told Kaalingaka, and Kaalingaka told Bheeshma, and Bheeshma told Nakula. Another is that Kaalingaka himself is the muni, who told Bheeshma, and Bheeshma is telling Nakula.

Sri Engal Aalwaan's Commentary:

Sa kaalingako munih tvayaa prushtam imam artham mayaa prushto maam prati uvaacha iti aaha puraa iti /

There are two interpretations which come for this shloka and the shloka coming after this.

Sri Vishnu Puraana, Amsa 3, Chapter 7, Shloka 10:

Tena aakhyaatam idam sarvam ittham cha etat bhavishyati

Tathaa cha tat abhoot vatsa yathaa uktam tena dheemataa //

Kaalingaka is telling Bheeshma as vatsa - "That muni told me, whatever is going to happen, these are the things that are going to happen, everything happened exactly like that muni told".

Sri Engal Aalwaan's Commentary:

Svasya tam prati asya arthasya prashna-kaaranam tasya satyavaaditvam iti aaha tena iti / Idamittham, idaaneem sa deshaantare vartate, etat cha ittham bhavishyati, iti vyavahitam viprakrushtam cha tena yathaa aakhyaatam tat

tathaa abhoot /

Bheeshmar is telling *Nakula* - Why did I ask this question to *Kaalingaka dvija*, because whatever I heard from him happened exactly like what he said, and I have realized that he says the truth. Whatever that *Kaalingaka* said, what he had heard from the *muni*, that this will happen like this, that this person will be in some other place at this time, this will happen like this in future, whatever is far away, and whatever is going to happen after a time gap, all that whatever he said, everything happened exactly like what he said.

Sri Vishnu Puraana, Amsa 3, Chapter 7, Shloka 11:

Sa prushtah cha mayaa bhooyah shraddhadhaanena vai dvijah /

Yat yat aaha na tat drushtam anyathaa hi mayaa kvachit / /

That *muni*, whatever he told me, exactly the same thing happened. And I also asked him this question. After having got faith in what he says, I asked him some more things, and whatever he said, everything happened exactly like that.

Sri Vishnu Puraana, Amsa 3, Chapter 7, Shloka 12:

Ekadaa tu mayaa prushtam etat yat bhavatoditam /

Praaha kaalingako viprah smrutvaa tasya muneh vachah / /

Bheeshmar to *Nakula* - Whatever you have asked, I had asked that *Kaalingaka dvija*, and he remembered what that *muni* had told him, and he told me.

That whatever he said, the *muni*, is the truth, and that he is a *trikaalajnyaani*.

Sri Engal Aalwaan's Commentary:

Evam tasya pratyayitatvena tvayaa prushtam etat artha roopam mayaa prushtah pratyuvaacha iti aaha ekadaa iti / Kim pratyuvaacha iti apekshaayaam aaha smrutvaa iti /

After having made sure that whatever he told was true, whatever happened, whatever is going to happen, that is all true, I asked him the same question which you asked me, and he told me. This is what *Bheeshmar* is telling *Nakula*. He remembered what the *muni* had told, and *Kaalingaka dvija* told *Bheeshma*.

Sri Vishnu Puraana, Amsa 3, Chapter 7, Shloka 13:

Jaatismarena kathito rahasyah paramo mama /

Yamakinkarayoh yo abhoot samvaadah tam braveemi te / /

His name is *Jaatismara*, and he tells a secret teaching, which is not to be told to everyone. This happened in great secrecy between *Yama* and his *kinkara*. That dialogue I am going to tell you.

Sri Engal Aalwaan's Commentary:

Jaati smarena iti / Tena jaati smarena yo yamakinkara samvaadah kathito abhoot tam samvaadam tasya muneh vachah smrutvaa te braveemi iti anvayah /

Remembering what he told, I am going to tell you. This is the most wonderful dialogue which *Kaalingaka* told *Bheeshma*, and *Bheeshma* tells *Nakula*. This is

what Paraasharar is telling Maitreyar.

This is an often quoted *pramaana* in all our *granthaas*. What happened between Yama and his *Bhata* is told here.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 14:

*Svapurusham abhveekshya paashastam vadati yamah kila tasya karnamoole /
Parihara madhusoodana prapannaan prabhuh aham anya nrunaam na
vaishnavaanaam / /*

Yama sees his *bhata* who is having *paasha* in his hand, and will catch all the beings, who are supposed to come to *Yamaloka* after death. Seeing him, eye to eye, Yama tells in hushed voice in his ears so that nobody should hear. Those who have taken refuge in *Madhusoodana*, just leave them out. I am only lord of other beings. Those who have surrendered unto *Madhusoodana*, they are all *Vaishnavaas*, I am not the Lord for them. I have no control on them, just leave them out.

Sri Engal Aalwaan's Commentary:

Sva purusham iti / Sva purusham ityaadi kaalinga vachanam /

Kaalinga is telling Bheeshma. Bheeshmar is telling Nakula. This is *Svapurusha* ...

Parihara ityaadi yama vachanam /

Parihara ... is what Yama told.

*Prabhubhih sva prabhaava bhanga sthaanam na prakaashyam iti neetyaa vishnu
naama soochyaih ucchaariteshu naarakino api tat shravana aadinaa narakaan
madhyeran tena sva adhikaara haanah iti bheetyaa cha karnamoole kathanam,
'Raajadaaraan maagaah' iti vachanavat rahasi kathaneeyatvaat cha /*

Masters should not make known to everyone, about things where they lose their powers. This is something which none of the masters or rulers would like to tell; they will not publicize their weaknesses publicly. Where they have no power, control, it is not to be told; this is the *raaja neeti*. Even if that *Vishnu naama* is pronounced loudly, those who are in hell, in *naraka*, also, by just listening to it, will escape from the *naraka*, and Yama will have nobody to rule over there; then he will lose his control over all of them; therefore he got scared, and that is why he is telling in hushed voice in the ear, the teachings which are told are "Don't have relations with the wives of kings", and things like that, are told in secrecy, the *raaja neeti*, which can lead to great difficulty.

*Yamasya vaishnaveshu aprabhutve pramaanam * Dravanti daityaah pranamanti
devaah * Prabhavo bhagavadbhaktaa maadrushaanaam ityaadi /*

Yama does not have control on the *Vaishnavaas*, the *pramaanaas* are given for this - "Whenever someone sees a *Vaishnava*, all the *daityaas* will get liquefied, they will lose their powers; and *devaas* will do obeisance, do *namaskaara*", where *bhagavadbhaktaas* are lodged. Yama does not have any control over the *bhagavadbhaktaas*.

Yama is looking at his *bhata* directly in the eye, in hushed voice, that only he

should listen - "Don't ever go near *Madhusoodana prapannaas*, those who have surrendered to *Madhusoodana*, and the *Vaishnavaas*", and that he has no control over them.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 15:

Aham amara (ganaa) varaarchitena dhaatraa yama iti lokahitaahite niyuktah / Hariguvashago asmi na svatantrah prabhavati samyamane mama api vishnuh //
All the *devaas* worship the *Bhagavaan*. I have been told to look after both the good and the bad of the *devaas*. I am under the control of my Lord, *Hari*; *Vishnu* controls me also.

Samyamana = *samyak niyamana*. *Yama* is telling that *Vishnu* controls him also.

Sri Engal Aalwaan's Commentary:

Atra hetum aaha - ahamiti / Dhaatraa eeshvarena, hita ahite hita pravartane ahita nivartane cha /

I have been brought to this place, given these powers and employed here, in order to make sure that all the worlds are doing the good, and to avoid *ahita* for the *lokaas*. This is my role, and *Bhagavaan* Himself has given me this position, *Hari* is my Lord, and I am under His control, I am not independent.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 16:

Katakamakutakarnikaadi bhedaiah kanakam abhedam api eeshyate yathaikam / Sura pashu manujaadi kalpanaabhih harih akhilaabhih udeeryate tathaa ekah //

Gold, and the various *aabharanaas*, or jewelleries made of gold, like *makuta*, *karnika*, crown, bangles - they are all said to be golden only. When we see the different ornaments made with gold, we say that everything is golden only. In the same way, the gods, animals, humans, the variety that we see, *Hari* Himself is told; *Hari* is existing in all these forms, *deva*, *pashu*, *pakshi*, *manushya*; everything is *Hari* only, everything is *Bhagavadaatmaka*.

The various ornaments made of gold are recognized as the same gold. In the same way, *Hari* who is the inner self of all the different kinds of forms that we see in this world, like *sura*, *pashu*, *manuja*, etc., the gods, animals, humans. He is the same inner self in all the beings, He is said to be the one *Hari* only. This is like *kaarya-kaarana sambandha*. As in the *Upanishads*, "*Ekena lohamaninaa sarvam lohamayam syaat, ... lohamityeva satyam*", everything is said to be golden, golden bangle, golden crown, etc. In the same way, *Bhagavaan* is the *antaraatma* of everything. Knowing the golden nugget which is the cause, we can know all the effects of the gold; in the same way, *Hari* who is the *kaarana*, or cause of everything, is present as the inner self of all the beings; so everything is said to be *Bhagavadaatmaka*. The one *Hari* is present in everything as the Inner Self.

Sri Engal Aalwaan's Commentary:

Vishnutva vivarana mukhena akhila aishwaryameva darshayati kataka iti /

*Abhedam bhedarahitam, taadaatmyavat / Yathaa kaarana bhootam kanakam
kaarya bhoota kataka aadi taadaatmye api ekamishyate / Evam kaaranabhooto
harih kaarya bhoota sura pashu manuja aadi bhedaih bhinne api tat
aatmabhoota eka udeeryate / Kaaranatvena sarvatra ekasya eva vyaapya
sthitatvaat sa eva eeshvara iti arthah /*

Everything is His glory only. Whatever we see here, is *Bhagavaan* *Vishnu's* glory, *aishvarya*. As though it is his identity, as though there is no difference. The golden nugget which is the cause, which is there in each ornament, but everything is told as the same gold, all are golden. In the same way, *Hari* who is the cause of everything, the various differences that we see as *sura*, *pashu*, *manuja* - He is the one inner self of everything. He is present in everything, pervading in everything being the sole Cause of everything. He is the Lord of all. *Yama* is telling that He is the Lord of everyone, and is also my Lord.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 17:

*Kshititala-paramaanavo anilaante punarapi yaanti yathaikataam dharitryaa /
Sura-pashu-manujaadayah tathaante guna kalushena sanaatanena tena / /*

All the dust which is there on the ground, when they get blown up with wind, and go up in the air, again they will become one with the earth after settling down. In the same way, all the different beings, *sura*, *pashu*, *manushya*, in the end go and merge into the *Bhagavaan*, become one with *Bhagavaan*.

Sri Engal Aalwaan's Commentary:

*Atha tasya samhartrutvam aaha kshititala iti / Anilaante utthaapaka anila
avaasaane, kalusham kaalushyam, eeshvara sankalpa kruta guna vaishamyena
utthaapitaah suraadayah tasya guna kaalushyasya naashe tamah shareerena
tena sanaatanena ekataam yaanti /*

In the previous *shloka*, *kaaranatva* was told. Here, *samhartrutva* is told. He is the one who withdraws everything unto Himself during *pralaya*, or when the beings die. Wind blows and throws up all the dust. *Sura*, *nara*, *pashu*, are all created during *srushti* by *Bhagavaan*; during *srushti*, the *avyakta*, which is the *nitya dravya*, is present always, as *pradhaana*, this is the unmanifest *achetana* - this is made of three *gunaas* - *sattva*, *rajas*, *tamas*. When all three *sattva*, *rajas*, *tamas* are in equal proportion, *pralaya* happens. When any one of them becomes more or less, immediately at that point, creation happens. This is like a huge ocean, where at some place there is a tide, some place there is a bubble, this huge *prakruti*, *moola prakruti* or *pradhaana*, *avyakta*, at some place, *sattva*, *rajas*, *tamas* become uneven, due to *Bhagavat sankalpa*; *Bhagavaan* does *sankalpa*, because *achetana* cannot act by itself, it has not *jnyaatrutva*, *kartrutva*. Due to *Bhagavat sankalpa*, if there is difference in the *sattva*, *rajas*, *tamas* proportion, immediately there is creation, *mahat*, *ahamkaara*, *tanmaatras*, *panchabhootaas*, *deha*, *indriya*, and all the *deva*, *manushya*, *pashu*, are all created. This is *srushti*. During *pralaya*, the unevenness in *sattva*, *rajas*, *tamas* will be destroyed, and *prakruti* becomes equal. Everything will merge in the backward order - *pancha bhootaas* will merge into *tanmaatras*, which merge into *ahamkaara*, which merges in *mahat tattva*, which merges into *prakruti*, *pradhaana*, and all

the *chetanaas* go and join together, and become united with *Bhagavaan* as *tamah pare deve ekee bhavati*, which is *tamas shareera*. They go and join with *ekee bhaava*, as though it is not two, but one.

By the above two *shlokaas*, *kaaranatva*, and *samhartrutva* are told. *Yama* is telling his *bhata* about this, the glory of *Bhagavaan*, that He is the one who controls. Those who have taken refuge in Him, don't even go near them. *Yama* is warning him very secretly. While telling this, he is telling the glory of *Bhagavaan*, that He is the Lord of everything. He is the sole creator, and everything merges into Him during *pralaya*.

Sri Vishnu Puraana, Amsa 3, Chapter 7, Shloka 18:

Harim amara (ganaa) varaachitaanghri padmam pranamati yah paramaarthato hi martyah /

Tam apagata samasta paapa bandham vraja parihrutya yathaa agnimaajyasiktam //

Hari's Lotus Feet are worshipped by all the excellent gods, that *Hari*; that human who surrenders unto that *Hari*, with a *paramaarthataa*, thinking that He is the Ultimate Reality, for the Ultimate benefit, that person, gets rid of all the sins immediately; and that person who has surrendered unto the Lord and got rid of all his sins, just leave him and run away from him. He is as pure as fire which is glowing with huge flames, increased by the *aahuti*, ghee which is poured into the *Agni*, because of which *Agni* is glowing with huge flames.

Sri Engal Aalwaan's Commentary:

Harim iti / Paramaarthatah nirupaadhikam / Agni drushtaanto bhakta samsarginaam api parihaaraarthah /

Paramaarthata means without any *upaadhis*. *Bhagavaan* is the *nirupaadhika bandhu*, *nirupaadhika pitaa*, *bhraataa*, everything; understanding this, one who surrenders unto Him. *Aajya* is poured into *Agni*, that also becomes pure, and *Agni* is pure by itself. *Bhagavad bhaktaas* are as pure as *agni*. Those who come in contact are also pure.

Sri Vishnu Puraana, Amsa 3, Chapter 7, Shloka 19:

Iti yamavachanam nishamya paashee yamapurushah tam uvaacha dharmaraajam /

Kathaya mama vibho samasta dhaatuh bhavati hareh khalu yaadrusho asya bhaktah //

Having heard and understood all these from *Yama*, the *bhata* with the *paasha* in his hand, asked the *Dharmaraaja Yama* - that *Hari*, who is *dhaataa*, all controller of everyone, tell me how to recognize a devotee of *Hari*.

For this, *Yama* will start telling all the signs of *Vishnu bhaktaas* or *Vaishnavaas*, in these wonderful *shlokaas*, which tell how to recognize a true devotee of *Vishnu*, a *Vaishnava*.

Sri Vishnu Puraana, Amsa 3, Chapter 7, Shloka 20:

*Na chalati nija varna dharmato yah sama matih aatma suhrut vipaksha pakshe /
Na harati na cha hanti kinchit ucchaih sthita manasam tam avehi
vishnubhaktam //*

One who does not move away from his *varna aashrama dharma*, he follows *varna aashrama dharmaas*, without transgressing even little, as told in the *shaastraas*. He is equally disposed towards himself, his friends and enemies. He does not steal from anyone. He does not hurt anyone. He does not kill any being. Such a person who has a steady mind, and pure mind,

There are two *paathaantaraas* - *sthita manasam* and *sita manasam*.

*Na prahrushyati sammane na avamaanena anutapyate |
Gangaa hrudaya akshobhyah*

He is not happy when someone honours him, and not get depressed when someone ridicules him. He is steady like a huge pond of *Ganga*. He has a steady mind.

Ramayana has a nice example. When *Vaalmiki* tells *Bharadvaja*, looking at the *Tamasaa teertha*, where he wants to take bath, that "This water is so pure and clear that it brings me to my mind, about the mind of a devotee of God, which is so pure and clear". This is *sita manasam*.

Sri Vishnu Puraana, Amsa 3, Chapter 7, Shloka 21:

*Kali kalusha malena yasya na aatmaa vimalamateh malineekrutah tam enam |
Manasi kruta janaardanam manushyam satatam avehi hareh ateeva bhaktam //*

He tells about the *bhakta* of *Hari*, one whose mind does not become impure or disturbed due to *raaga*, *dvesha*. He is of a clear pure mind. Such a person, in his mind, *Janaardana* is firmly established, he is always meditating on *Janaardana*, *Janaardana* is filling his mind completely. Know that person, that he is utmost devotee of *Hari*, and stay away from him (*Yama* tells his *bhata*).

Sri Engal Aalwaan's Commentary:

Kali kalusha iti | Kali kalusham kali kaalushyam raaga dveshaadi, tat eva malam /

Kali kalusha means *Kali kaalushya*, which is defects which come due to *Kaliyuga*, *raaga*, *dvesha*, etc.

Sri Vishnu Puraana, Amsa 3, Chapter 7, Shloka 22:

*Kanakamapi rahasi avekshya buddhyaa trunamiva yah samavaiti vai parasvam /
Bhavati cha bhagavati ananyachetaah purushavaram tam avehi vishnubhaktam //*

Know such a person as a devotee of *Vishnu*; even in secrecy, when nobody is there, he sees gold, and knowing that it belongs to someone else, he treats it like grass, he does not even touch it. He is single-mindedly devoted on *Bhagavaan*, that excellent person, know such an excellent person as the devotee of *Vishnu*.

Yama explains how one who is following all the *varna aashrama dharmaas*, who treats everyone equally, who is not interested in others properties, money, or even if he sees gold in secrecy, he treats as a blade of grass, and who is always meditating upon *Achyuta, Ananta, Vishnu* - don't even go near such a devotee of *Vishnu*.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 23:

Sphatika giri shilaa amalaha kva vishnuh manasi nrunaam kva cha matsara aadi doshah /

Na hi tuhina mayookha rashmi punje bhavati hutaashanadeeptijah prataapah / /

Vishnu is so pure, just like *sphatika giri shilaa*, the rock of a *sphatika* mountain, He is so pure, without any defect. Such a *Vishnu*, if He is firmly established in the minds of humans, how can defects like jealousy and others have a place there? In whose minds, *Vishnu* who is so pure, as the *shilaa* of a *sphatika giri*, like the mountain of *sphatika*, is completely filling the mind, where is the place for any defect at all like *matsara* and others. The moon, the flood of cool moon rays, when that is there, in front of them, the heap of *hutaashana*, *Agni* which is having huge flames also, does not stand. In the same way, devotees of *Vishnu*, in whose mind, *Vishnu* who is without any defects, and is pure as the mountain of *sphatika*, He is established, there will be no defect at all, like *matsara* and others.

When *Vishnu* is there, established in the mind of a person, how can there be any defect at all, like *matsara* and others, because *Vishnu* is as pure as a rock taken from a mountain of crystal; it does not have any defects, and it has all the good qualities. Like this, *Mahaa Vishnu* is *akhila heya pratibhata*, and is *sakala kalyaana gunaatmaka*. When such a person is there in the mind, firmly established, how can there be a place for any defect at all? It is just like the cool flood of rays of moon, when it is flowing, how can even the heat of a glowing flame affect one?

Sri Engal Aalwaan's Commentary:

Sphatika iti / Sakala dosha pratibhate kalyaana gunaatmake bhagavati manasi sthite nrunaam matsara aadi dosho na bhavati iti arthah / Na hi ityaadi / Vasati iti sheshah /

Bhagavaan who is so pure, means He can dispel defects from distance itself, He rejects all defects from a distance itself, He is an ocean of all auspicious qualities. When that *Bhagavaan* is filling the mind, for such a person, the *matsara* and other *doshaas* can never find a place in their minds. Just as flood of cool rays of the moon, the heat of fire will not stay, just like that, he says.

Like this, *Yama* further continues to tell the *lakshanaas* of *Vaishnavaas*, who are all the time meditating on *Bhagavaan*, whose mind is filled with *Bhagavaan*. Such a *Bhagavaan* who is *akhila heya pratibhata*, and *sakala kalyaana gunaatmaka*. This is how to recognize *vaishnavaas*. Those who are not the devotees of *Vishnu* - about these, will come next.

We are studying *Amsha 3, Chapter 7*, where the *lakshana* of the devotees of *Mahaavishnu*, are explained by *Yama* to his *bhata*, and he cautions

the *bhata* not to go near them because he is not the ruler for them. And Yama himself is being ruled over by Sri Mahaavishnu, and that he should not go near the Vishnubhaktaas. The Yama *bhata* asks him how to recognize a Vishnu *bhakta*. Yama explains the characteristics of a devotee of Vishnu.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 24:

Vimala matih amatsarah prashaantah shuchi charito akhila sattva mitra bhootah /

Priya hita vachanah astamaanamayo vasati sadaa hrudi tasya vaasudevah //

One who has all these characteristics, Vaasudeva ever lives in such a person. One who has a pure mind, one who does not have jealousy and such defects, one whose mind is always in tranquility and equipoise, one whose conduct is as told in the *shastraas*, of very pure conduct, one who is equally disposed and very friendly towards all beings, one who always speaks what is good and what is pleasing, one who does not have *aatmaabhimaana* or wrong knowledge - in such a devotees mind, Vaasudeva lives all the time.

Sri Engal Aalwaan's Commentary:

Vimala matih iti / Yasya hrudi vaasudevah sah nirasta nikhila doshah kalyaana guna yuktah cha bhavati iti arthah / Maanah garvah, maayaa shaathyam /

In whose mind Vaasudeva is established, he will have all auspicious qualities in him, he will be an abode to all auspicious qualities, and will also be without any defect, he will also become just like Vaasudeva. *Maana* is explained as arrogance. *Maayaa* is being deceitful or fraudulent.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 25:

Vasati hrudi sanaatane cha tasmin bhavati pumaan jagato asya soumya roopah / Kshiti rasam ati ramyam aatmanah antah kathayati chaarutayaa eva saalapotah //

In such a person's mind, when the Puraana Purusha, Nitya Purusha, Paramaatman, Vaasudeva, lives. Such a person will be very pleasingly disposed, to look itself, he will be very pleasing to the whole world. The tender sprout of the mango tree which is just coming, so pleasant and beautiful it is; it conveys the beautiful pure essence of the earth which is contained inside it; this is displayed by the pleasant look of the tender sprout of the sala tree.

Sri Engal Aalwaan's Commentary:

*Bhagavat dhyana paro bhaktah chaakshushena soumyatvaadi gunena jnyaatum shakya iti aaha vasati iti / Soumya roopah * Stabdho asi uta tam aadeshah apraakshyah, * Brahman iva soumya te mukham bhaati * ityaadivat / Baala saala taruh aatmanah chaarutayaa eva kshiteh antastham atiramyam rasam saaram soochayati /*

A devotee who is all the time meditating on Bhagavaan, even to look itself, he will be most pleasing. One can know by looking at him, because he will be so pleasant to look at. When Shvetaketu completes his studies and comes to his father, Uddhaalaka, he looks full with knowledge, *paripoorna iva drushyate* - "You look as though you have studied all the things", he is able to make out by looking at him itself, and asks him a question. Another statement from the Upakosala Vidyaa, where Upakosala has been taught by Agni, the initial parts of the *tattva jnyaana*, in the absence of his *aachaarya*, Satyakaama Jaabaala who would have

gone for *teertha yaatraa*; when he comes back afterwards, looking at *Upakosala*, he says - "Your face is glowing as though you are knowledgeable about *Brahman*, like a *Brahmavit*. Who taught you?". This reflects the knowledge which is inside, *Bhagavaan* who is inside, in the mind of a person, is reflected outside in the external appearance of the person itself. The young tender sprout of *Saala* plant, is most beautiful, pleasant; with its look itself, it indicates the beautiful essence in the earth.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 26:

Yama niyama vidhoota kalmashaanaam anudinam achyuta sakta maanasaanaam /

Apagata mada maana matsaraanaam vraja bhata dooratarena maanavaanaam //

Yama tells his *bhata* - Those yogis who have got rid of all the defects of the mind, by practice of *Ashtaanga Yoga* - *Yama*, *Niyama*, *Aasana*, etc., and are of pure mind, and are meditating on *Bhagavaan* all the time, with utmost devotion and love; and because of that only, they have no arrogance or wrong notion, no *abhimaana*, no *matsara*, no *dosha*, with all the *doshaas* destroyed - from a distance itself, you will be able to recognize them. Don't even go near them. From a distance itself, go away from them.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 27:

Hrudi yadi bhagavaan anaadiraaste harih asi shankha gadaadharo avyayaatmaa /

Tadagham aghavighaata kartrubhinna bhavati katham sati cha andhakaaram arke //

That *Bhagavaan* who is without a beginning, that *anaadi Bhagavaan*, if He is present in the mind of a person; if a person is always meditating on *Bhagavaan*, with utmost love, *Hari*. That *Bhagavaan* is none other than *Hari*, wearing all His divine weapons, the sword, the *Shankha*, the *Gada*, and He is the *Avikaari*, unchanging *Paramaatman*. If there is any sin in such a person's mind, that will be cut off; a person who cuts off all the sins. *Agha vighaata kartaa* is *Bhagavaan* only. *Bhagavaan* is One who destroys all the sins. When such a Person is there, all the sins are destroyed. When the Sun is there, how can there be darkness.

Sri Engal Aalwaan's Commentary:

Hrudi iti / Tat agham dhyaatuh paapam agha vighaata kartaa bhagavataa bhinnam videernam bhavati / Arke satyapi katham andhakaaram /

The sins of a person who is meditating upon *Vishnu*, gets destroyed completely by *Hari*, who is of the nature of destroying all the sins. When Sun is there, how can there be darkness.

Now, *Yama* tells the signs of those who are not devotees of *Bhagavaan*.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 28:

Harati paradhanam nihanti jantoon vadati tathaa anruta nishthuraani yah cha / Ashubha janita durmadasya pumsah kalusha mateh hrudi tasya na asti anantah //

He steals others money, he kills or injures other beings, he tells all harsh words, and all untruth. Because of the bad deeds that he has done, and the sins that he

commits, the evil deeds that he keeps doing, he develops a kind of arrogance. He has all the wrong knowledge in his mind, and his mind is full of defects. *Ananta* cannot be present in such a persons mind.

Sri Engal Aalwaan's Commentary:

Parahimsaadinaa doshena abhaktasya hrudi bhagavat asannidhih jnyaatum shakya iti aaha harati ityaadi chaturbhih / Harati iti / Nishthuraani purushaani /

In four *shlokaas*, *Yama* says that the *bhata* can also know who are the people in whose mind *Bhagavaan* is not there, who are not devotees of *Vishnu*, can know this also. They do *para himsaa* and other *doshaas*. It can be known that *Bhagavaan* is not present in such a persons mind. They utter harsh words.

Sri Vishnu Puraana, Amsa 3, Chapter 7, Shloka 29:

Na sahati parasampadam vinindaam kalusha matih kurute sataam asaadhu / Na yajati na dadaati yah cha santam manasi na tasya janaardano adhamasya / /
He does not tolerate others prosperity. He is an evil minded person. He abuses all the *saadhu purushaas*. He insults or cheats noble persons. He does not perform *yajnya yaagaas*. He does not donate, does not do *daana*. He does not worship *Bhagavaan Vishnu*, through *yajnya yaagaas*, and other *karma anusuthaana*; he does not donate to *Vishnu bhaktaas*. In such a lowly person, *Janaardana* cannot be present in his mind.

Sri Engal Aalwaan's Commentary:

Na iti / Na yajati santam - vishnum na archayati, na dadaati tat bhaktaaya /

Sri Vishnu Puraana, Amsa 3, Chapter 7, Shloka 30:

Parama suhrudi baandhave kalatre suta tanayaa pitru maatru bhrutya varge / Shathamatih upayaati yo artha trushnaam tam adhamacheshtam avehi na asya bhaktam / /

In his dear friend, in his relatives, towards his wife, son, daughter, father, mother and all his servants -this wicked person or fraudulent person approaches all of them with a mind to make money, or with a desire to cheat them. Such a person who has evil deeds, you can very clearly know that he is not a *bhakta*, and go and catch him there.

Sri Engal Aalwaan's Commentary:

Parama iti / Avehi na asya bhaktam iti bhakta padena nai sambandhah / Abhaktam avehi iti arthah /

For one who is not a devotee of *Bhagavaan*, go and catch him.

Sri Vishnu Puraana, Amsa 3, Chapter 7, Shloka 31:

Ashubha matih asat pravrutti saktah satatam anaarya kusheela sangamattah / Anudina kruta paapa bandhayuktah purusha pashuh na hi vaasudevabhaktah / /

In these four *shlokaas*, *Yama* is explaining the characteristics of those who are not devotees of *Vishnu*. He is of impure mind. He is always attached to doing wrong deeds. All the time, he is inauspicious, and of bad conduct. He is attached to all the sensual pleasures. Because of this, he has some kind of arrogance. He is *aviveki*, cannot distinguish good from the bad, *dharma* from *adharma*. Everyday he is involved in doing bad deeds only. He is accumulating things all the time. He is

getting bound by this. He is like an animal in the form of a human being. He is lowly person, cannot be a devotee of Vishnu at all.

Sri Engal Aalwaan's Commentary:

Ashubhamatih iti / Anaaryam amangalam, kusheelam duhsheelam, sango vishayasangah, taih matah purusha pashuh avivekee / Anaarya kulsheela sangamatta iti paathah /

Next, Yama is coming back to *bhaktaas*. Some more characteristics of devotees of Vishnu are going to be told again.

Sri Vishnu Puraana, Amsa 3, Chapter 7, Shloka 32:

Sakalam idam aham cha vaasudevah parama pumaan parameshavarah sa ekah / Iti matih achalaa bhavati anante hrudayagate vraja taan vihaaya dooraat / /

All these are Vaasudeva only, the entire things are Vaasudeva only, I am also Vaasudeva only; everything is Vaasudevaatmaka, having Vaasudeva as its Inner Self. He is *antaryaami* present in everything. He is One, He is *Parama Purusha*. He is *Parameshvara*. When *Ananta* is firmly established in the mind, this kind of an understanding becomes unshaken in one persons mind. When one meditates on *Ananta*, and establishes Him firmly in the mind, for such a person, there is a clear understanding that everything is *Bhagavadaatmaka*, and he sees *Bhagavaan* everywhere. Don't even go near such a person, just run away from a distance itself. From a distance itself, you can recognize them.

Sri Engal Aalwaan's Commentary:

Bhaktasya lakshanaantaram aaha sakalam iti /

Sri Vishnu Puraana, Amsa 3, Chapter 7, Shloka 33:

Kamalanayana vaasudeva vishno dharanihara achyuta shankha chakra paane / Bhava sharanam iteerayanti ye vai tyaja bhata dooratarena taan apaapaan / /

Those who always keep pronouncing that *Bhagavaan*, who has Lotus Eyes, who is *Vaasudeva*, *Vishnu*, *Dharanidhara*, One who is holding the divine *Shankha* and *Chakra*, "You are the refuge for me, please become my refuge, I am surrendering unto You", one who says like this, just run away from such a person.

Sri Engal Aalwaan's Commentary:

Kamala nayana iti / Eerayanti iti vachanaat artha jnyaanam antarena api naama ucchaarana maatram eva paapa haram iti soochitam / Eeranam shravanaadeh api upalakshanam /

Even if one does not understand the meanings of the words *Kamalanayana*, *Vaasudeva*, *Vishnu*, *Dharanidhara*, *Achyuta*, *Shankha Chakra Paane*, but simply keeps telling that, and says "You are the Ultimate Refuge for me, I seek refuge in Your Lotus Feet". One who says this, without even knowing the meanings of all these words, just run away from such a person. They are without any sins, they are very pure devotees of *Vishnu*. By mere pronouncing of the names of *Bhagavaan*, all the sins get destroyed. Pronouncing is also *upalakshana* to *shravana*, it also indicates *shravana*.

This is why from the very beginning, *Yama* is clearly telling the *bhata* in a low, hushed voice, in his ears, that nobody else should listen to that. Because even if

one listens to these things, sins will get destroyed, and there will be nobody in *naraka* for him to rule over.

Even listening to *Bhagavaan's* name is due to great *punya*, and *shravana* itself is *alabhya*.

Sri Vishnu Puraana, Amsa 3, Chapter 7, Shloka 34:

Vasati manasi yasya sah avyayaatmaa purushavarasya na tasya drushti paate / Tava gatih atha vaa mamaasti chakra pratihata veerya balasya sah anyalokyah //

That *Parama Purusha* who is *Mahaa Vishnu*, who is established firmly in one's mind, such an excellent person, a *purusha vara* - you cannot go near his sight also, or even I cannot go (says *Yama*).

Sri Engal Aalwaan's Commentary:

*Vasati iti / Yasya manasi harih vasati tasya yaavat drushtipaataam chakram paribhramati, atah tat drushtipaate tat pratihata veerya balasya tava mama vaa gatih naasti / Sa tu anya lokyah - anya lokaarhah, na tu asmat lokaarhah, * Na khalu bhagavataa yamavishayam gacchanti iti vachanaat /*

As long as he can see, as long as his sight reaches, for the entire distance, there is a *chakra* which is guarding him. *Bhagavaan's Sudarshana Chakra* is protecting them, as long as they can see. Till that distance, the *Chakra* is guarding them. Nobody can go near that because that will dispel all others, and will destroy anyone who goes near with a wrong intention. It will destroy all our valour, and we cannot even go near that area. You cannot also not enter, I cannot also not enter there. Such a person deserves some other place, not where our ruling is there. He will go to *Paramapada*, *Vishnu's Saamraajya*. He will not come here. *Bhaagavataas* will never go under the sway of *Yama*.

Kaalinga concludes this.

Sri Vishnu Puraana, Amsa 3, Chapter 7, Shloka 35:

Kaalingah -

Iti nija bhata shaasanaaya devo ravi tanayah sah kila aaha dharmaraajah / Mama kathitam idam cha tena tubhyam kuruvaram samyak idam mayaa api cha uktam //

Kaalinga - In order to tell his assistant, what all he has to follow, and what are his instructions, *Vivasvaan's* son, *Vaivasvata*, who is *Yama*, whatever *Dharmaraaja* says, whatever was told to me by the *Yama bhata*, I have told you, I am telling you.

Sri Engal Aalwaan's Commentary:

Iti iti / Tena yamabhatena /

Bheeshmar is concluding this.

Sri Vishnu Puraana, Amsa 3, Chapter 7, Shloka 36:

Bheeshmah -

Nakulaih tat mama aakhyaatam poorvam tena dvi janmanaa / Kalingadeshaat abhyetya preetena sumahaatmanaa //

Bheeshma - This was told to me by that *Brahmin* long back. That *Brahmin* who came from *Kalinga desha*, he told me with great love, and I am telling you this.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 37:

*Mayaa api etat yathaa anyaaayam samyak vatsa tavoditam /
Yathaa vishnumrute naanyat traanam samsaara saagare //*

As I heard, and as it is, I have also told you. This is the ultimate message that is given. There is nobody who can save us from this ocean of *samsaara*, other than *Vishnu*.

In every *adhyaaya* of *Vishnu Puraana*, we see that *Vishnu* is *antaryaami* to everyone, is present everywhere.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 38:

*Kimkaraah paasha dandaah cha na yamo na cha yaatanaah /
Samarthaah tasya yasya aatmaa keshavaalambanah tadaa //*

All *Yama* kinkaraas who are holding the *Yama paasha*, *danda*, or even *Yama* or all those sufferings or *narakaas* - all of these cannot touch a person whose mind is always meditating upon *Keshava*,

Sri Engal Aalwaan's Commentary:

Kimkaraa iti / Yasya aatmaa keshava aalambanam iti aatma nivedanoktih /

This is *aatma nivedana* itself, surrendering oneself to *Bhagavaan* is known as *Keshavaalamabana*.

** Shravanam keertanam vishnoh smaranam paadasevanam / Archanam
vandanam daasyam sakhyam aatma nivedanam // iti bhakteh nava vidha ukteh /*

As told in the *Nava vidha bhakti* - *Shravana*, *Keertana*, *Smarana*, *Paadasevana*, *Archana*, *Vandana*, *Daasya*, *Sakhya*, *Aatmanivedana*. Everything culminates in *aatma nivedana*.

*Evam ukta shravanaadi nava vidha antarangaam vakshyamaana sadaachaara
upalakshanaa bhagavat eka chittataa svaroopalakshanaa bhagavati nirupaadhika
preetiroopaa bhaktih eva yama vashyatva nivaarikaa iti adhyaayaarthah /*

This is the gist of this *adhyaaya*, telling the *samvaada* of *Yama* and his kinkara, telling all the *lakshanaas* of *Vishnu Bhaktaas*, and also of those who are not *Vishnu Bhaktaas* - the gist of this is given by *Sri Engal Aalwaan* here. Whatever is told here - *Shravana*, *Keertana*, *Smarana*, *Paadasevana*, etc. the *Nava vidha bhaktis*, having all of them and also including all the *sadaachaara lakshana* which is going to be told in further chapters, single-mindedly meditating upon *Bhagavaan*, fixing the mind on *Bhagavaan*, it should be of utmost loving devotion, that kind of devotion, can help one person getting rid of going under the sway of *Yama*. This is the gist of the *adhyaaya*.

Nirupaadhika preetiroopaa is the most important thing, which *Bhaashyakaarar* tells so many times.

*Athavaa asmin adhyaaye jaatismaro naama kaschit munih, tat ukti moolaa
kaalinga uktih bheeshmena nakulaaya uchyate /*

In the beginning, one more meaning was told - a *muni* named *Jaatismara*, in *Shloka 9* of this Chapter. There is a *muni* by name *Jaatismara*,

this *Jaatismara* told *Kaalinga*, and this is told by *Kaalinga* to *Bheeshma*, and this is told by *Bheeshma* to *Nakula*.

Tatra iyam yojanaa puraa mama ityaadi maam uvaacha iti antam bheeshma vachanam /

Up to "Maam uvaacha" is what *Bheeshma* is telling.

Prushto vai mayaa iti aarabhya anyathaa hi mayaa kvachit iti antam kaalinga vaakya, tatra vatsa iti bheeshmasya sambodhanam /

"Prushto vai mayaa" is *Kaalinga* vachana. Up to "Anyathaa hi mayaa kvachit". *Kaalingaka* is telling *Jaatismara* whatever is told - it happened exactly like that, and that he has never seen anything happening in any other way. He is telling the truth. This is the other *anvaya* which is explained here.

Dvijo jaatismarah / Ekadaa tu iti shloko bheeshma vaakyam /

After this, "Ekadaa tu mayaa" is told by *Bheeshma*.

Jaatismarena kathita ityaadi mayaa api cha uktam iti antam kaalinga vaakyam /

The next *shloka* - "Jaatismarena kathito" up to "mayaa api cha uktam" is told by *Kaalinga*.

Mama kathitam idam cha tena iti atra tat shabdena jaatismarasya paraamarshah /

This is another *anvaya* told by *Kaalinga*.

Sri Vishnu Puraana, Amsha 3, Chapter 7, Shloka 39:

Sri Paraasharah -

Etat mune samaakhyaatam geetam vaivasvatena yat /

Tvat prashna anugatam samyak kim anyat shrotum icchasi / /

Sri Paraasharah - O *Maitreyar*, as asked by you, I have told you nicely about what *Yama* said. What else would you need to hear?

This concludes Chapter 7.

// Iti Sri Vishnu Puraane Truteeye Amshe Saptamo Adhyaayah //

// Iti Sri Vishnu Chitteeye Vishnu Puraana Vyaakhyaane Truteeye Amshe Saptamo Adhyaayah //

// Atha Ashtamo Adhyaayah // ***Worship of Vishnu, Varna Dharmaas***

Now, Chapter 8.

Sri Vishnu Puraana, Amsa 3, Chapter 8, Shloka 1:

Maitreyah -

Bhagavan bhagavaan devah samsaaravijigeeshubhih /
Samaakhyaahi jagannaatho vishnuh aaraadhyate yathaa //

O Paraasharar, Jagannaatha, who is Bhagavaan Deva, by those who want to win over this samsaara, how is He worshipped? Please do tell me.

Paraasharar told about the Vishnu bhaktaas who escape from Yama vashyatva. He told about the lakshanaas of devotees of Vishnu. Now, he is asking about how they worship Vishnu.

Sri Engal Aalwaan's Commentary:

Poorvam bhagavat aajnyaa roopa shruti smruti ukta varna aashrama dharma
anushtaanam bhakti lakshanam uktam / Idaaneem tat eva chaturvarga
saadhanam iti uchyate bhagavan iti adhyaaya navakena /

From here onwards, up to the ninth chapter, varna aashrama aacharaas will be told. Bhakti which is always associated with varna aashrama dharma anushtaanam, are told in the Shrutis and Smrutis, these Shrutis and Smrutis which are "Mama eva aajnyaa", Bhagavat aajnyaa roopa; the varna aashrama dharmaas have to be done with utmost devotion, which is as told in Shrutis and Smrutis, which is nothing but Bhagavat aajnyaa. With that only, one can attain all the four purushaarthaas, dharma, artha, kaama, moksha, is going to be told in nine chapters.

Sri Vishnu Puraana, Amsa 3, Chapter 8, Shloka 2:

Aaraadhitaat cha govindaat aaraadhana paraih naraih /
Yat praapyate phalam shrotum tat cha icchaami mahaamune //

When Govinda is worshipped by such devotees, what are the fruits that they get? Please do tell me that also. O Mahaamuni.

Sri Paraasharar remembers another story and tells it now.

Sri Vishnu Puraana, Amsa 3, Chapter 8, Shloka 3:

Sri Paraasharah -

Yat prucchati bhavaan etat sagarena mahaatmanaa /
Ourvah praaha yathaa prushtah tat me nigaditah shrunu //

Sri Paraasharar - Once Sagara went and asked Mahaatma Ourva - Please do tell me how Vishnu is worshipped, how Vishnu aaraadhana is done. Ourva Rishi explains how Vishnu is going to be worshipped. Whatever Ourva told, I will tell you, please listen to me.

Sri Vishnu Puraana, Amsa 3, Chapter 8, Shloka 4:

Sagarah pranipatya enam ourvam papraccha bhaargavam /

Vishnoh aaraadhana upaaya sambandham munisattama / /

Bhrugu's son, Ourva Maharshi is Bhaargava, and he goes and pays obeisance to him, and requests him to please teach him this - how to worship Vishnu, how to do Vishnu aaraadhana, he goes and requests in a proper way. He does deergha namaskaara, and requests him.

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 5:

Phalam cha aaraadhite vishnou yat pumsaam abhijaayate /

Sa cha aaha prushto yat tena tasmai tat me akhilam shrunu / /

If Vishnu is worshipped by people, what are the fruits that they get? Whatever Ourva Rishi told Sagara, I am going to tell me, listen to me, says Paraasharar.

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 6:

Ourvah -

Bhoumam manoratham svargam svargavandyam cha yat padam /

Praapnoti aaraadhite vishnou nirvaanam api chottamam / /

Ourva - All the desires one can get in this world, and also in the svarga lokaas, and that which is kept in high position even by those who are in svarga, that position which they bow down to, the Brahma padavi; if Vishnu is worshipped, one can get all that. And also, the atyuttama pada, nirvaana, moksha, also one can get.

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 7:

Yat yat icchati yaavat cha phalam aaraadhite achyute /

Tat tat aapnoti raajendra bhoori svalpam atha api vaa / /

Whatever one desire, any amount one can get by worshipping Vishnu. Whether it is a big benefit or a small one, whatever it is, they get everything.

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 8:

Yat tu prucchasi bhoopaala katham aaraadhyate harih /

Tat aham sakalam tubhyam kathayaami nibodha me / /

You are asking me how Vishnu is worshipped. I will tell you all those things in detail. Please do listen to me.

The importance of Varna Aashrama dharmaas is stressed here again, at the beginning itself.

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 9:

Varna aashrama aachaaravataa purushena parah pumaan /

Vishnuh aaraadhyate panthaa na anyah tat toshakaarakah / /

One who is following all the Varna Aashrama dharmaas, there is nothing else which pleases Vishnu, other than being worshipped by a person who is following all the Varna Aashrama dharmaas.

This is the message we get in all the shaastraas. As it is told in Sri Vishnu Puraana here, it is also told in other places also. In Bhagavad-Geeta also, it is said Tasmaat shaastram pramaanam te kaarya akaarya vyavasthitou |

Jnyaatvaa shaastra vidhaana uktam karma kartum iha arhasi | |

And Ashaastram aasuram is told. Varna aashrama dharmaas as told in the shaastraas are very important. One who is practicing the varna aashrama dharma can only worship Bhagavaan; then only Bhagavaan Vishnu will be most

pleased. Otherwise, He will not be pleased.

And the *mumukshus* see *Bhagavaan* only everywhere, with this understanding.

Sri Engal Aalwaan's Commentary:

Varna aashrama iti / Aachaaravata iti atra aachaaragrahanam yajnyaadeh karmano api upalakshanam /

Yajnyaas and other *karmaas* are also included in this. These are all *Vishnu Aaraadhana* only. Everything told in the *Poorva Kaanda* of *Vedaas* is said to be *aaraadhana* of *Bhagavaan*.

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Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 10:

Yajan yajnyaan yajanti enam japati enam japan nrupa / Nighnan anyaan hinasti enam sarvabhooto yato harih / /

Why is everything *Vishnu's aaraadhana* only? Whoever performs *yajnya*, *yajnya* is "*yaja devapoojaayaam*"; whichever god he worships, he will be worshipping *Vishnu* only, because "*Sarvabhooto yato harih*". *Hari* is only everything, means that he is present as *antaryaami* of everything; everything is His *shareera*; He is *shareeri*. Everything is *Vishnu aatmaka*, *Bhagavadaatmaka*. Whoever worships any god ultimately worships *Bhagavaan* only, who is *antaryaami*. Any *japa* one does, he will be doing *japa* of *Vishnu* only. If one is killing others, he will be injuring *Vishnu* only. Therefore, one should not cause injury to others. Everything is *Vishnu* only.

If he is worshipping through *yajnyaas*, he will only be worshipping *Sri Mahaa Vishnu*. Any *japa* he is doing, ultimately, he will be only doing *japa* of *Sri Mahaa Vishnu*. If he hurts someone also, he knows that he is hurting *Mahaa Vishnu* only. Because *Bhagavaan* is there everywhere, in every being, in every *devataa*. He is *antaryaami* of everyone. Because of this idea, a *mumukshu* is performing all the *karmaas*.

Sri Engal Aalwaan's Commentary:

Nanu varna aashrama dharmo yadi devataa vishayah katham asya bhagavat aaraadhanatvam iti atra aaha yajan iti / iti smruteh /

In *yajnyaas*, we see other deity's names only like *Soorya*, *Indra*, *Varuna*, *Agni*, *Soma*, etc. If it is all about *devataas*, how can it be *bhagavat aaraadhana*? This is explained in the commentary. *Varna aashrama dharma* is to do with *devataas*. How can it be *bhagavat aaraadhana*?

Sarva bhootah sarva aatma bhootah * ye yajanti pitruun devaan braahmaan sa hutaashanaan / Sarva bhoota antaraatmaanam vishnum eva yajanti te /

He is inner self of everything. Whoever does *poojaa*, *yajnya* to *devaas*, *pitruus*, or anybody, they all will be worshipping *Paramaatman* only, He is *antaraatman* to all beings.

**** Ye api anyadevataa bhaktaah yajante shraddhayaa anvitaah / Te api maam***

*eva kounteya yajanti avidhipoorvakam / iti * gaavo hi dvija mukhyaah cha * ityaadi cha /*

Those who are devoted to other deities, like they want to worship only Agni, Varuna, Indra, Soma, worshipping them with great *shraddhe*, they will also be worshipping Me only, indirectly. If it is *vidhi poorvaka*, they will be worshipping directly the *antaryaami Paramaatman* only; and will get the ultimate benefit. But, even if they are worshipping other gods, they will be indirectly worshipping Me only. Everything is *Bhagavaan* is clearly told in many *pramaanaas*. If they are doing *yajnyaas* also, that will all become *Bhagavaan's aaraadhane* only, as He is *antaryaami* to everyone, *sarva bhoota antaraatmaa*.

Sri Vishnu Puraana, Amsa 3, Chapter 8, Shloka 11:

Tasmaat sadaachaaravataa purushena janaardana /

Aaraadhyate sva varna ukta dharma anushtana kaarinaa / /

Just because it is told in the *Vedaas*, every *karma* one cannot perform. Whatever is in their *varna* and *aashrama*, that only one has to perform. For each *varna* and *aashrama*, *karmaas* are told. Because something is *vaidika karma*, one cannot do, if it does not belong to his *varna* and *aashrama*. One who is following the *shastraas*, whatever is told for his *varna-aashrama*, that only he has to perform.

Sadaachaara is the most important one. One who is established in *sadaachaara*, he will be performing the worship of *Mahaavishnu*, according to following his *varna* and *aashrama dharmaas*. Many things are told in the *Vedaas*, but he has to follow what is told for his *varna* and his *dharma*.

Sri Vishnu Puraana, Amsa 3, Chapter 8, Shloka 12:

Braahmanah kshatriyo vaishyah shoodrah cha pruthiveepate /

Sva dharma tatparo vishnum aaraadhayati na anyathaa / /

Braahmana, *Kshatriya*, *Vaishya* and *Shoodra*, being engaged in their *sva dharma*, that which belongs to their *varna* and *aashrama*, that is how they have to worship *Vishnu*, and not in any other way. Such a person should have all good qualities, they should give up all the bad qualities.

This is going to be told in further *shlokaas*. We will see them next. Here onwards, the qualities which one should cultivate, and which one should give up, are going to be told. Further, the *varna aashrama dharmaas* are going to be told.

We are studying *Amsa 3*, Chapter 8, where *Paraasharar* is telling *Maitreyar* about the *Varna Aashrama dharmaas*. To start with, in this *adhyaaya*, he is going to talk about the *varna dharmaas*. The *aashrama dharmaas* are going to be told in detail in the next chapter.

Sri Paraasharar tells *Maitreyar* what he heard *Ourva rishi* telling *Sagara*. In the very beginning, *Ourva rishi* gives importance to practice of *varna aashrama dharma*, the duties of one's station in life.

The four classes are told - *Braahmana*, *Kshatriya*, *Vaishya* and *Shoodra*. Their *dharmaas*, whatever is told for their classes - the *Braahmana* has to follow the *Braahmana dharma*, *Kshatriya* has to follow the *Kshatriya dharma*,

Vaishyaas and *Shoodraas* also like this. Being fully established in the *dharmaas*, the practices that are told - according to what is prescribed for their *dharmaas*, one should be following that only, and only then he has to worship *Vishnu*. Through all these *dharmaas*, he worships with the idea that this is all worship of *Vishnu* only.

These are some of the qualities that one has to inculcate, these are very important.

Sri Vishnu Puraana, Amsa 3, Chapter 8, Shloka 13:

Paraapavaadam paishunyam anrutam cha na bhaashate /

Anyā udvegakaram vaapi toshyate tena keshavah //

Not abusing others, no calumny, no untruthfulness, nothing which creates stress for others, if one follows this, then only *Keshava* will be pleased.

These are all the qualities that one has to do, and the *saamaanya dharmaas* that one has to practice.

Sri Vishnu Puraana, Amsa 3, Chapter 8, Shloka 14:

Paradaara paradravya parahimsaasu yo ratim /

Na karoti pumaan bhoopa toshyate tena keshavah //

He will not be interested in other's wives, or in other's possessions, or in hurting others, such a person only pleases *Keshava*.

Sri Vishnu Puraana, Amsa 3, Chapter 8, Shloka 15:

Na taadayati no hanti praanino na asat eehate /

Yo manushyo manushyendra toshyate tena keshavah //

He does not hurt others, he does not kill others, he does not desire or wish bad for others. Whoever such a person is there, he pleases *Keshava*, and *Keshava* is pleased by such a person. These are all the qualities which please *Bhagavaan*.

Sri Vishnu Puraana, Amsa 3, Chapter 8, Shloka 16:

Deva dvija guroonaam yah shushrooshaasu sadaa udyatah /

Toshyate tena govindah purushena nareshvara //

One who is always interested in serving, offering worship to *devataas*, serving *Brahmins*, and *Aachaaryaas*, *Gurus*, and is always established in *shushrooshaa* of them, being in their service - by such a person only, *Govinda* is pleased, very easily.

Sri Vishnu Puraana, Amsa 3, Chapter 8, Shloka 17:

Yathaa aatmani cha putre cha sarvabhooteshu yah tathaa /

Hitakaamo harih tena sarvadaa toshyate sukham //

He treats everyone equally; just as one treats oneself or one's own son, he should treat others also. Such a person treats all beings as he treats his own son or himself. He should always wish, desire good for them. One will not do bad, or hurt oneself; one will always do good for oneself; in a similar way, a person is also attached to one's son; he will do all good for his son; in the same way, he should treat every other being also. He should wish and do good for everyone, just as he does for his own son or himself.

Sri Vishnu Puraana, Amsa 3, Chapter 8, Shloka 18:

Yasya raaga aadi doshena na dushtam nrupa maanasam /

Vishuddha chetasaa vishnuh toshyate tena sarvadaa //

One whose mind is not having any defect of *raaga* or *dvesha*, desire, hatred and other *doshaas*; whose mind is not corrupt by these kind of defects, such a person will have a pure, clean mind - such a person when he worships *Bhagavaan Vishnu*, He will be most pleased; Vishnu will always be pleased by this persons worship.

Sri Vishnu Puraana, Amsa 3, Chapter 8, Shloka 19:

*Varna aashrameshu ye dharmaah shaastroktaa nrupasattama /
Teshu tishthan nara vishnum aaraadhayati na anyathaa / /*

In *Shaastraas*, whatever are told for the various *varnaas* and *aashramaas*, one who is practicing all this according to one's own *varna* and *aashrama*, *Vishnu* will be most pleased. One who is following all this, only, one can worship *Vishnu*. Not by any other way.

Varnaas are *Braahmana*, *Kshatriya*, *Vaishya* and *Shoodra*.

Aashramaas are *Brahmacharya*, *Gaarhastya*, *Vaanaprastha*, *Sannyasa*. Whoever is there in whichever *varna* and *aashrama*, *dharmaas* which are told as ordained in the *shastraas*, one who is established in following ones own *varna* and *aashrama*, such a person can only worship *Vishnu*, and *Vishnu* will be most pleased. One should not follow that which is outside the *shastraas*, even if he has utmost *shraddhe*. This question is also answered by *Krishna* in *Bhagavad-Geeta*, when *Arjuna* asks - If a person has great *shraddhaa*, but does not do what is told in the *shastraas*, what happens to him; *Krishna* says that this is not allowed, this is *ashaastram aasuram*, He says. Same thing is told here also by *Paraashara*, as told by *Ourva rishi* to *Sagara*.

Sri Engal Aalwaan's Commentary:

Varna aashrameshu iti / Teshu tishthan taan anutishthan /

Sri Vishnu Puraana, Amsa 3, Chapter 8, Shloka 20:

Sagara -

*Tat aham shrotum icchaami varna dharmaan asheshtatah /
Tathaa eva aashrama dharmaan cha dvijavarya braveehi taan / /*

Sagara - O *Braahmana shrestha*, please to tell me; I am also interested in knowing and listening to *varna dharmaas* and *aashrama dharmaas*, in detail.

Then *Ourva rishi* starts to tell the various *dharmaas* of *varnaas* and *aashramaas*.

Sri Vishnu Puraana, Amsa 3, Chapter 8, Shloka 21:

Ourvah -

*Braahmana kshatriya vishaam shoodraanaam cha yathaakramam /
Tvam ekaagramatih bhootvaa shrinu dharmaan mayaa uditaan / /*

O *Sagara*, please do listen to me, with utmost concentration. I am going to tell you what are all the duties prescribed for the various *varnaas* - *Braahmana*, *Kshatriya*, *Vaishya*, *Shoodra*, in order. I will tell you all the *varna dharmaas*.

Sri Vishnu Puraana, Amsa 3, Chapter 8, Shloka 22:

*Daanam dadyaat yajet devaan yajnyaih svaadhyaaya tatparah /
Nitya udakee bhavet viprah kuryaat cha agni parigraham / /*

One has to donate, do *daana*, he has to do *yajnya*, he has to worship *devataas* through *yajnyaas*, he should be established in *svaadhyaaya*, in

the study of one's own *shaakhaa* of *Vedaas*, he has to daily do *snaana* and *tarpana*. He has to do *agni parigraha*. These are all the *Braahmana's* duties being told.

Sri Engal Aalwaan's Commentary:

Daanam iti / Nitya udakee - (nitya udaka) snaana tarpana aadikrut / Agni parigraham smaartasya upaasanaagneh, shroutaagnitreyasya cha parigraham /
 Whatever is to be done with water, *snaana*, *tarpana*, is called as *nitya udakee*. He has to *agni parigraha*, means *upaasanaas* as told in the *Smrutis*, and the three *agnis* told in the *Shrutis* - *Gaarhapatya*, *Aavahaneeya* and *Daakshinaagni*. He has to do the *karmaas* told in the respective *agnis* - in the *Upaasanaa Agni* and *Shrouta Agni*. He has to protect and maintain the *Agnis*.

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 23:

Vrutti artham yaajayet cha anyaan anyaan adhyaapayet tathaa / Kuryaat pratigrahaadaanam shuklaarthaan nyaayato dvijah /

For *Braahmanaas*, six things are told - *yajana*, *yaajana*, *adhyayana*, *adhyaapana*, *daana* and *pratigraha*. Out of that, *shannaam treeni jeevikaah*, three of them are for a living. In order to take up some work, he has to perform *yaagaas* on behalf of others, so that he can earn money through that - this is a *shaastrokta* way of earning for a *Brahmin*. He has to perform *yaagaas* on behalf of others. He has to teach *Vedaas* and other *shaashtraas* to others. He has to also receive donations given by others. *Shuklaartha* is *nyaaya sampaadita dhana*, is white money, that which is earned in the proper way as told in the *shaashtraas* - through *yajana*, *adhyaapana*, *pratigraha* - these are the three things by which he receives.

Sri Engal Aalwaan's Commentary:

Vrutti artham iti / Pratigraha - pratigraho gavaadi /

Pratigraha means that which he receives, as given by others - cow and other things which are given.

Shuklaarthaat nyaayaarjita shukladhanaat /

That money which is earned in the right way.

Vipraadeh sva vrutti upaattam sarveshaam eva shuklam /

For *Brahmins*, whatever is told as their duty, whatever is earned through *yaajana*, *adhyaapana*, *pratigraha*, is all said to be *shukla dhana* only, pure, good money. Money or cow, or anything else.

**** Kramaagatam preetidaayam praaptam cha saha bhaaryayaa / Avisheshena sarveshaam dhanam shuklam udaahrutam / Iti vishnuh /***

It is told in *Vishnu Puraana* itself that whatever comes from the *kula*, the *vamsha*, what comes along with his wife when he marries, these are all said to be good money.

**** Shruta shourya tapah kanyaa yaajya shishya anvayaagatam / Dhanam saptavidham shuklam * iti naaradah /***

Naarada Puraana tells the seven ways by which one can earn the righteous money - through *adhyaapana*, *shourya*, *tapas*, through marriage, by performing *yaaga* for others, that which comes from *shishyaas*.

Nyaayatah - kaala purusha daanaadi nishiddha pratigrahaadi vruttim vinaa /
Nyaayatah is told here - there are good times, and there are times in which one should not give *daana*. During a not good time, if someone is giving *daana*, it should not even be received by a *Brahmin*. *Daana* should be at the right time, and right place. One should not receive *daana* at a wrong place. *Adesha kaale* is told in *Geetha*. What is given at prescribed time and place is good *daana*, it will be *shukla*, this will be *nyaayaarjita*.

*Aapadi, shuddhaat raajaadeh graahyam * Raaja antevaasi yaajyebhyah seedan icchet dhanam kshudhaa * iti / * Na raajyah pratigruhneeyaat lubdhasyoh shaastravartinah * iti smruteh cha /*

If he is not getting through *yaajana*, if a *Brahmin* is in trouble, he can receive money from a king who is a *dharmishtha*, one who is ruling over the kingdom properly in the prescribed way. When he is in trouble, he can take money from the king, student. If a king is not living in the righteous way, one should not receive money from him, is told in the *Smruti* also.

We can see these instances in Upanishads, where a king says to a *rishi* that "You can receive *daana* from me. I have done no *adharma*, I am looking after the country in a proper way etc., so you can receive *daana* from me".

Sri Vishnu Puraana, Amsa 3, Chapter 8, Shloka 24:

Sarvabhootahitam kuryaat na ahitam kasyachit dvijah /

Maitree samasta bhooteshu braahmanasya uttamam dhanam / /

After telling *shuklaartha*, what is *uttama dhana* for a *Brahmin*? It is *sarva bhoota hita*, he should be disposed in a good way with respect to every being. He should not do bad to anyone. He should be friendly with everyone. This is the *uttama dhana* for a *Brahmin*.

Sri Vishnu Puraana, Amsa 3, Chapter 8, Shloka 25:

Graanvi ratne cha paarake samabuddhih bhavet dvijah /

Rutou abhigamah patnyaam shasyate cha asya paarthiva / /

A *Braahmana dharma* - in stone, in gems which belong to others - he should treat gems which belong to others just as he treats stone. He should unite with wife at a proper time as told in the *Shrutis*, this is also allowed for a *Brahmin*.

Sri Engal Aalwaan's Commentary:

Graanvi iti / Rutaaavibhaagamah - chaturthee prabhrutyaa shodasham iti aadi /

** Shodasha rutuh nishaah streenaam tasmin yugmaasu samvishet /*

Brahmacharee eva parvaadyaah chatasrah tu vivarjayet / iti cha /

From the fourth day, up to the sixteenth day after the *rutu snaana*, on even days, one can unite with wife, it is told. Leaving the first four days, for the next twelve days, on even days, one can unite with wife; then he will be considered as a *Brahmachari* only.

Sri Vishnu Puraana, Amsa 3, Chapter 8, Shloka 26:

Daanaani dadyat icchaato dvijebhyah kshatriyo api hi /

Yajet cha vividhah yajnyaih adheeyeeta cha paarthiva / /

Now, the *dharmaas* of *Kshatriya varna* are going to be told. A *Kshatriya* should donate to a *Brahmin* as much as he desires. This is *dharma* of a *Kshatriya*. He

should also perform various *yajnyaas* as told in the *shastraas*. He has also to do *adhyayana*, this is also told for a *Kshatriya*.

Sri Vishnu Puraana, Amsa 3, Chapter 8, Shloka 27:

**Shastraajeevo maheerakshaa pravaraa tasya jeevikaa /
Tatra api prathamah kalpah pruthivee paripaalanam /**

For his living, he should protect the country, and he can use weapons for a living. This is said to be good for him. Even in this, preference is given to ruling over the kingdom.

Sri Engal Aalwaan's Commentary:

**Shastraajeevo iti / Tatra api vrutti dvaye api, pruthivee paalanam prathamah
kalpah - mukhyatvena pravrutta iti sheshah /**

Using weapons and making a living with that, and ruling over a country - ruling over is the first option. This is said to be more important for a *Kshatriya*.

Sri Vishnu Puraana, Amsa 3, Chapter 8, Shloka 28:

**Dharitree paalanena eva krutakrutyaa naraadhipaah /
Bhavanti nrupateh amshaah yato yajnyaadi karmanaam /**

All the kings do the right thing, whatever ought to be done by a *Kshatriya*, by only ruling over the kingdom. Even if they don't do *yajnyaas*, the most prominent thing told is ruling over, because anyway they get a part of the *phala* of the *yajnyaas* performed by others also.

Sri Engal Aalwaan's Commentary:

Dharitree iti / Amshaah - shashtha tureeya ardha tripaada aakhyaah /

It is either one-sixth, or one-fourth, or half, or three-fourths. These are the parts of the fruits of the *yajnya* performed by others, in various cases. This is explained with *pramaanaas* by Sri Engal Aalwaan.

Tatra raajnyaam desha sthitaih krutasha shashta amshah syaat /

Those who are living in his own country, for a king, for the *yajnyaas* that they perform, all the fruits, benefits coming from the *yajnya* - one-sixth part goes to the king.

Aham tvaam rakshaami iti abhaya pradaane paadah /

If he says that I am going to protect you, then he will get one-fourth. This is *tureeya amsha*.

Tat rakshaartham annadaane ardham /

If he actually donates *anna* to such person, in order to protect them, he will get half the fruit of any *yajnyaas* performed by them.

Sat krutya annadaane tripaadam /

Helping them in other ways, and also doing *annadaana*, he will get three-fourth of the fruit.

*** Dharma shashtha amsha bhaagee syaat prajaa dharmena paalayan * iti
bhaarate / * Yathaa chaturtham dharmasya rakshitaa labhate phalam /**

He will get one-fourth when he protects *dharma*.

Paapasya api tathaa moodho bhaagam praapnoti arakshitaa / /

If he does not protect, he will get one-fourth of the sins committed by them.

Rakshishyaami iti cha uktam te na cha shaknoshi rakshitum / / Iti harivamshe arjunam prati braahmana vachanam / /

If he says that "I will protect you", and is not capable of protecting, then also he will get *paapa*. This is told in *Harivamsha* by the *Braahmana*.

** Yasya anna paana pushtaangah kurute dharmasanchayam / / Anna pradaatuh tasyaarddham kartuh cha ardham na samshayah / iti /*

If he donates *anna*, and other things, in order to protect *dharma*, and when he protects the *Brahmins* giving food, and performs the *yajnya*, he will get half.

** Annadaatuh trayah paadaah kartaa paadena lipyate * iti cha vachanaantaram /*

These are all *pramaanaas* told to say that he will anyway get the part of the fruit of the *yajnyaas* performed.

That is why, *pruthivee paalana* is told to be *pradhaana*, the main duty of a *Kshatriya*.

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 29:

Dushtaanaam shaasanaat raajaa shishtaanaam paripaalanaat / Praapnoti abhimataan lokaan varna samshtaam karoti yah / /

A king has to punish the wicked or those who are engaged in evil deeds. He has to protect those who are established in the right path. Such a king, he can attain whatever fruits he wants. He also establishes the *varna dharmaas*. A king's duty is to establish the *varna dharmaas* in the country. He can attain any fruits by doing all these things.

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 30:

Paashupaalyam cha vaanijyam krushim cha manujeshvara / Vaishyaaya jeevikaam brahma dadou lokapitaamahah / /

Now, the *Vaishya dharmaas* are going to be told. For *Vaishyaas* in order to make a living, *Chaturmukha Brahma* has given them these things to do - having cows, trade, business, farming. In order to make a living, they can get into any of these occupations.

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 31:

Tasya api adhyayanam yajnyo daanam dharmah cha shasyate / Nitya naimittikaadeenaam anushthaanam cha karmanaam / /

Even for a *Vaishya*, it is ordained that he has to do *adhyayana*, *yajnyaas*, *daana*, *dharma*. All the *nitya*, *naimittika karmaas* have to be done without leaving, even for a *Vaishya*.

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 32:

Dvi jaati samshritam karma taadarthyam tena poshanam / Kraya vikrayajaih vaa api dhanaih kaaroodbhavena vaa / /

The *varna dharmaas* of *Shoodra* are told here. Serving the *Brahmins*, and being

subservient to them. He can also do trading, business. He can take on an occupation like carpentry.

Sri Vishnu Puraana, Amsa 3, Chapter 8, Shloka 33:

*Shoodrasya sannatih shoucham sevaa svaaminyamaayayaa /
Amantra yajnyo hi asteyam tat sango viprarakshanam / /*

Being obedient is an important quality for a Shoodra. He has to have *shuddhi*. Service has to be there. Serving without cheating, very sincerely. He has to also do *yajnyaas*, without *mantraas*. He should not steal. He should be in good company. He should protect the *Brahmins*.

Sri Engal Aalwaan's Commentary:

*Dvijaati iti / Shoodrasya karma dvi jaati samshritam tat shushrooshaa roopam, tat arthyam tat sheshatvam cha, tena tat dvija shushrooshaadi janya dhanena aatma poshanam mukhyam / Aapaadi tu vaanijyena kaaroodbhavena takshaadi kaaru vrutti utpanna dhanena vaa, * Shoodrasya dvija shushrooshaa tayaa aajeevan vanik bhavet * ityaadi smruteh / /*

For the benefit of *Brahmins*, by serving them. Being subservient to them. *Shoodraas* should serve the *Brahmins*, and be subservient to them. By doing this, whatever they earn, they have to live based on this; this is the most important thing for them. If he is not able to live based on what he earns by serving *Brahmins*, a *Shoodra* can also do trading, business, selling, buying. He can take an occupation like carpentry and earn his living. If he cannot make a living by serving *Brahmins*, he can become a trader or businessman.

Sri Vishnu Puraana, Amsa 3, Chapter 8, Shloka 34:

*Daanam cha dadyaat shoodro api paaka yajnyaih yajeta cha /
Pitryaadikam cha tat sarvam shoodrah kurvati tena vai / /*

A *Shoodra* also has to do *daana*. And *Paaka yajnya*. A *Shoodra* has to do with these only.

Sri Engal Aalwaan's Commentary:

*Daanam iti / Paaka yajnyaih alpa yajnyaih * Paako alpe api shimshou api * iti vaijayantee /*

Paaka yajnya means *alpa yajnya*. *Paaka* has meaning of *alpa*, little, small, as told in *Vaijayanti kosha*, means minor *yajnyaas*.

*Vaishva devaadyaih namaskaara eka mantraih loukikaanaam paaka yajnya shabda iti aapastambah / * Namaskaarena mantrena pancha yajnyaat na haapayet * iti yaajnyavalkyah /*

Like *Vaishvedeva*, and the mantra is only "namaha", *namaskaara* only. It is told clearly in *Aapastamba Sutra* like this. That is why this is *paaka yajnya*, *alpa yajnya*. *Yaajnyavalkya* has told that even *Shoodraas* should not give up the *Pancha Mahaa yajnyaas*, they have to do only "namaha".

Sri Vishnu Puraana, Amsa 3, Chapter 8, Shloka 35:

*Bhrutya aadi bharanaarthaaya sarveshaam cha parigraha /
Rutu kaale abhigamanam sva dareshu maheepate / /*

From all the other *varnaas*, to support family and others, other dependents, he can receive from others. For *Shoodraas* also, *rutu kaala patni abhigamana* is told, as it

is told for others.

Sri Engal Aalwaan's Commentary:

Bhrutyaaadi iti / Parigraha - anyaih asveekrutaanaam truna kaashthaa aadeenaam sveekaarah, sa tu sarveshaam varnaanaam saadhaaranah /

Whatever is there, not taken by others, one can take, it is told. This is common to all the varnaas.

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 36:

*Dayaa samasta bhooteshu titikshaa naatimaanitaa /
Satyam shoucham anaayaaso mangalam priyavaaditaa / /*

These are some *aatma gunaas* told for everybody. Compassion towards all beings, forbearance / tolerance, not being too proud, truthfulness, *shaastrokta shuddhi* - cleanliness as told in the *shaastraas*, not straining too much, establishing auspicious work, talking good always, ...

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 37:

*Maitree aspruhaa tathaa tadvat akaarpanyam nareshvara /
Anasooyaam cha saamaanyaa varnaanaam kathitaa gunaah / /*

... friendly disposition, not desiring others property, not being a miser, not finding fault in others, these are all the *aatma gunaas* very important for all the varnaas - *Braahmanaas*, *Kshatriyaas*, *Vaishyaas* and *Shoodraas*.

Asooyaa is *guno doshatva buddhih* - finding fault in good quality in others.

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 38:

*Aashramaanaam cha serveshaam ete saamaanya lakshanaah /
Gunaan tathaa aapat dharmaan cha vipraadeenaam imaam shrunu / /*

These are all the *saamaanya lakshanaas* of the various *aashramaas*. Listen to me about the *Braahmana*, *Kshatriya* and other varnaas - what are the *aapat dharmaas*. In case they are not able to practice their own varna *dharmaas*, for various reasons, what they should do.

Sri Engal Aalwaan's Commentary:

Aashramaanaam iti / Sarveshaam varnaanaam saadhaaranaah / /

Though it is told as *aashramaanaam* here, it means varna *dharma* only.

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 39:

*Kshaatram karma dvijasyoktam vaishyakarma tathaa aapadi /
Raajanyasya cha vaishyoktam shoodra karma na cha etayoh / /*

So far, I have told you the general *dharmaas* prescribed for all the varnaas. In case they are not able to practice what is prescribed for their varnaas, those I will tell you now. A *Brahmin* can take up a *Kshatriya's dharmaas*. A *Kshatriya* can take a *Vaishya dharma*. A *Vaishya* can take up a *Shoodra dharma*. These are in case they are not able to do their own varna *dharma*.

Sri Engal Aalwaan's Commentary:

Kshaatram iti / Aapadi tu braahmanasya kshaatram karma uktam / Raajanyasya vaishyam karma / Shoodra karma vaishya uktam - vaishyasya uktam / Etayoh - braahmana raaja anyayoh na cha uktam /

In case of difficulties, a *Braahmana* can take up a *Kshaastra karma*.
A *Kshatriya* can take up a *Vaishya karma*. A *Vaishya* can take a *Shoodra karma*.
A *Braahmana* and *Kshatriya* should never take a *Shoodra karma*.; this is not prescribed for them even in *aapat*, it is told.

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 40:
Saamarthyē sati tat tyaaajyam ubhaabhyaam api paarthiva /
Tat eva aapadi kartavyam na kuryaat karma sankaram //

Whatever is told as *aapat dharma*, is to be done only when *saamarthyā* is not there. Whenever there is *saamarthyā*, this *aapat dharma* is to be given up. When there is *aapat*, he has to do the other *dharmaas* only.

When a *Brahmin* is in trouble and is not able to do *Braahmana dharma*, he can do *Kshatriya dharma*. But, again, if he gets back the capability, and is able to do *Braahmana dharma*, he has to give up the *aapat dharma*, and take up his *varna dharma*. Otherwise there will be *karma sankara*, it is told. When *saamarthyā* is not there, then also if he does *Braahmana dharma*, then also it is *karma sankara*.

Sri Engal Aalwaan's Commentary:
Saamarthyā iti / Ubhaabhyaam braahmana raajanyaabhyaam, saamarthyē sati shaktou satyaam, tat - aapatkarma, tyaaajyam /

For *Brahmins* and *Kshatriyaas*, when they are capable, then the *aapat karma* is to be given up; and he has to do his *mukhya kalpa* only.

Shaktasya anukalpa aashrayah, ashaktasya mukhya kalpa nibandhah cha karma sankarah, vruttyoh vyatikaro vaa /

For a *Brahmin*, *Braahmana dharma* is *mukhya kalpa*, and *Kshatriya dharma* is *anukalpa*. Only in *aapat*, he has to take up *Kshatriya dharma*; this is when he does not have the *saamarthyā*. If he has *saamarthyā*, then he should do *mukhya kalpa* only. When he has *saamarthyā*, if he does *Kshatriya karma*; or when he does not have *saamarthyā*, if he tries to do *mukhya kalpa*, then both lead to *karma sankara*, it is told; it will be the wrong thing to do.

Sri Vishnu Puraana, Amsha 3, Chapter 8, Shloka 41:
Iti ete kathitaa raajan varna dharmaa mayaa tava /
Dharmaan aashraminaam samyak bruvato me nishaamaya //

Ourva Rishi is telling Sagara Raaja - O King, I have told you now all the *varna dharmaas*. Now, I will tell you *aashrama dharmaas*. Listen to me.

This concludes Chapter 8.

|| *Iti Sri Vishnu Puraane Truteeye Amshe Ashtamo Adhyaayah* ||

|| *Iti Sri Vishnu Chitteeye Vishnu Puraana Vyaakhyaane Truteeye Amshe Ashtamo Adhyaayah* ||

// Atha Navamo Adhyayaah // Aashrama Dharmaas

Now, Chapter 9. The *aashrama dharmaas* are going to be told.

Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 1:

Ourva uvaacha -

*Baalah kruta upanayanah vedaaharana tatparah /
Gurugehe vaset bhoopa brahmachaaree samaahitah //*

Oorva - A boy who has undergone *upanayana*, has to be engaged and established in learning the *Vedaas*. He has to live in the *Guru's* house, *aashrama*. Or *Guru* will do *upanayana* and teach him the *Vedaas*. A *Brahmachaaari* has to be engaged in studying the *Vedaas* with a proper mind, in a focussed way.

Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 2:

*Shouchaachaaravataa tatra kaaryam shushrooshanam guroh /
Vrataani charataa graahyo vedah cha krutabuddhinaa //*

A *Brahmachaaari* when he is living with a *Guru*, learning the *Vedaas*, has to do all kinds of service to the *Guru*. He has to follow all the *aacharaas* as told by his *varna dharma*, and *aashrama dharma* for a *Brahmachaaari*. He has to be established in pure *aacharaa*. He has to do *seva* of *Guru*. Performing all the *vrataas*, he has to learn the *Vedaas*.

Sri Engal Aalwaan's Commentary:

*Shouchaachaaravataa iti / Vrataani prajaapati aadeeni madhu maamsa aadi
varjana aadeeni cha / Kruta buddhinaa avahita buddhinaa /*

He has to follow *Praajaapatya* and other *vrataas*; he should not take *madhu*, *maamsa*, and others which are not allowed. He has to totally concentrate on learning only. And on serving the *Guru* with all sincerity. And maintaining all the *shoucha* told in the *shastraas*.

Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 3:

*Ubhe sandhye ravim bhoopa tathaa evaa agnim samaahitah /
Upatishteth tathaa kuryaat guroh api abhivaadanam //*

Both the *sandhyaa kaalaas*, and also *maadhyaahnika*, he has to do *sandhyaavandana*. He also has to do *agni kaarya* with proper *shraddhe*. He has to do *abhivaadana* to *Guru*.

Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 4:

*Sthite tisthet vrajet yaate neechaih aaseeta chaasati /
Shishyo guroon nrupa shreshtha pratikoolam na sancharet //*

He has to follow his *Guru* in every way and serve him. If *Guru* stands, he has to stand. He has to follow the *Guru*. If *Guru* is sitting, he has to sit; he should not sit in a seat which is higher than the *Guru*. *Shishya* should never do anything wrong to a *Guru*.

Sri Engal Aalwaan's Commentary:**Sthita iti / Aasati - aaseene gurou /**

When Guru is sitting, is aasati.

Sri Vishnu Puraana, Amsa 3, Chapter 9, Shloka 5:**Tena eva uktah pathet vedam na anyachittah purasthitah /****Anujnyaatah cha bhikshaannam ashniyaat gurunaa tatah / /**

Sitting in front of the Guru, he has to listen to the Guru, do aachaarya anuucchaarana. Aachaarya ucchaarana anu ucchaarana poorvaka.

Whatever Guru says, he has to repeat that. Sitting in front of him, and completely being focussed, he has to learn the Vedaas, not thinking of anything else. Taking the permission of Guru only, he has to get food and take that.; with Guru's permission only, he has to eat the food got through bhikshaa.

Sri Vishnu Puraana, Amsa 3, Chapter 9, Shloka 6:**Avagaahet apah poorvam aachaaryena avagaahitaah /****Samit jala aadikam cha asya kaalyam kaalyam upaanayet / /**

After the Aachaarya takes bath, in that same waters, he has to take bath. Samit, water, darbha, pushpa and others, he has to go everyday morning and collect these, and bring and give to his Aachaarya.

Sri Engal Aalwaan's Commentary:**Avagaahet iti / Kaalyam praatah /****Sri Vishnu Puraana, Amsa 3, Chapter 9, Shloka 7:****Gruheeta graahya vedah cha tato anujyaam avaapya cha /****Gaarhastyam aavishet praajnyo nishpanna guru nishkrutih / /**

Whatever is to be learnt, after having learnt it, the Vedaas which are ordained to be learnt, and having taken the permission of the Aachaarya, he has to enter into gruhasta aashrama. After having completed the Guru Dakshinaa.

Having studied the Vedaas as prescribed, he should take the permission of the aachaarya. Having given the guru dakshinaa, he should enter into gruhasta aashrama.

Sri Engal Aalwaan's Commentary:**Gruheeta iti / Gruheeta graahya vedah - artha jnyaana paryantam gruheeta sva shaakhah, * Svaadhyaayo adhyetavyah * iti, * Sthaanuh ayam bhaaravahah kila abhoot adheetya vedam na vijaanaati yo artham, yo arthajnya iha sakalam bhadram ashnute naakameti jnyaana vidhoota paapmaa * iti shruteh / Guroh nishkrutih atra dakshinaa /**

He has to learn the Vedaas including the meanings also; because without meanings, it will not be of any use. With meanings, it has more value. He has to learn with respect to his shaakhaa, this is svaadhyaaya. There is a vidhi in Taaittiriya. If he simply learnt the Vedaas without knowing the meaning, then he is only carrying a big burden on his head just like a weight kept on a pillar. One who has learnt with the meanings, he will get all good. He will go to svarga, having got rid of all the sins. Nishkruti is guru dakshinaa.

These are the *dharmaas* for *Brahmachari aashrama*. Next the *Gruhasta aashrama dharmaas*, which we see next.

We are studying *Amsha 3*, Chapter 9, where *Ourva Rishi* is teaching *Sagara*, and this is being told by *Paraasharar* to *Maitreyar*. After knowing about *varna dharmaas*, King *Sagara* asks about *Aashrama dharmaas*. We had seen how a *Brahmachari* should lead his life. After doing *upanayana*, he has to stay with a *Guru* and learn the *Vedaas*, and he has to follow all the *vidhis* and *nishedhaas* which are told, as per the *shastraas*. He has to do all kinds of service to his *Guru*. He has to study whenever he has time. He has to do his *nitya karmaas*, and has to follow his *aachaarya* in every possible way, and should not do anything negative. First the *aachaarya* takes bath, and in the same waters, the *Brahmachari* should take bath. He has to go to the forest nearby, and get the *samit*, *jala*, *kusha*, etc., whatever is required by the *aachaarya* for his daily duties. After having completed his studies, he should take the permission of his *Guru* and enter *gruhasta aashrama*, having given the *Gurudakshinaa*.

Now, *Ourva Rishi* continues to tell about the *gruhasta aashrama*.

Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 8:

*Vidhinaa avaapta daarah tu dhanam praapya sva karmanaa /
Gruhasta kaaryam akhilam kuryaat bhoopaala shaktitah //*

As per the *vidhi* told in the *Shrutis* and *Smrutis*, one has to accept a wife and get married. With his own *vrutti dharmaas*, as was told, he has to get the required money. He has to perform all the *gruhasta dharmaas*. As much as possible, he has to do the *karmaas* of a *gruhasta*.

Sri Engal Aalwaan's Commentary:

Vidhinaa iti / Vidhinaa - sva gruhya ukta prakareena / Sva karmanaa yaaajanaadi vruttyaa /

Gruhya karmaas are told as per the *dharma shastraas*. He has to perform as per those. There are three things which are told through which he earns money - *yaaajana*, *adhyapana* and *pratigraha* - these are told for a *Braahmana*.

Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 9:

*Nivaapena pitruun archan yajnyaih devaan tathaa atitheen /
Annaih muneem cha svaadhyayaiah apatyena prajaapatim //*

He has to worship *pitrus* with the *pinda pradaana*. He has to worship the *devaas* with *yajnya yaagaas*. He has to offer food to the *atithis*. By studying the *Vedaas*, maintaining them, *adhyayana*, *adhyapana* - this is how one has to worship the *munis*. Having children, this will please *Prajaapati*.

Sri Engal Aalwaan's Commentary:

Nivaapena iti / Nivaapah - pitru daanam /

Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 10:

*Bhootaani balibhih cha eva vaatsalyena akhilam jagat /
Praapnoti lokaan purusho nija karma samaarjitaan //*

He should live in the entire world with *vaatsalya*. He has to give part of the food to

the *bhoota ganaas*. These are all told in the *shaashtraas*. One who is following all of these, with his own duties which are told as per the *shaastras*, performing all of this regularly, he will get all good benefits, and will enjoy in all the *lokaas*, as the *phala*.

Vaatsalya is *dosha adarshitva*, not looking at the defects in others.

Sri Engal Aalwaan's Commentary:

*Bhootaani iti / Nija karma samaarjitaan sveeya karma saadhitaan
prajaapatyaadeen / * Sarva ete punya lokaah bhavanti * iti shrutou, * ya etaan
avyagro yathaa upadesham kurute nitya svargah prushtah cha * iti smrutou cha
nityaanaam pratyavaaya vyatirekam phalaantarasya cha ukteh /*

He will take *prajaapatya loka* and the *phalaas* are told for these *karmaas* also. Those who do all these get *punya lokaas*, and enjoy there, it is told. He will get *svarga*. He will avoid *pratyavaaya* if he does *nitya naimittika karmaas*. He will not be punished by *Bhagavaan* for not doing these. *Vedaas* prescribe the *nitya naimittika karmaas*, which if one does not do, they will be subjected to punishment, they will have to suffer because of transgressing the *shaashtraas*. Some of them, if done, there are some benefits also. If someone is interested in doing that, they can get those *lokaas* and enjoy there. This is also told.

Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 11:

*Bhikshaa bhujah cha ye kechit parivraat brahmachaarinah /
Te api atra eva pratishtante gaarhastyam tena vai param / /*

There are some *Brahmins* who live only by taking alms from others, *bhikshe*; some of them are *Brahmachaaris* and they also have *gruhasthaashrama* as the *aashraya* (*Gruhasthaas* provide them all the support, as they are always depending on *bhikshaa* for living; they go from place to place, supported by *gruhasthaas*).

This is why *gruhasthaashrama* is said to be a good *aashrama*, where they support the other *aashramaas*.

Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 12:

*Vedaaharana kaaryaaya teertha snaanaaya cha prabho /
Atanti vasudhaam vipraah pruthivee darshanaaya cha / /*

These *Brahmins*, in order to learn the *Vedaas*, go from place to place, from one *aachaarya* to another *aachaarya*, to learn. To perform *teertha snaana*, they visit all *teertha kshetraas*. They go around all places on the earth. They go around to see the *punya kshetraas*. They don't stay in one place.

Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 13:

*Aniketaa hi anaahaaraa yatra saayam gruhaah cha ye /
Tesaam gruhasthah sarveshaam pratishtaa yonireva cha / /*

They don't have a house, a place to live. They don't cook and eat. Whoever gives them, they accept that., and live based on that. While going from place to place, wherever they are in the evening, they stay in that place. They are called *saayam gruhaas*.

Sri Engal Aalwaan's Commentary:

Aniketaa iti / Yatra saayam syaat tatra eva gruham sthitih yeshaam te jnyaaninah / Pratishthaa aashrayah, yonih maataa, annaadinaa deha poshakatvaat /

Whenever evening comes, they stay in that place. They may move the next day, or after two days. The *gruhasthaas* who are in those places, they provide the food and shelter to such people. *Gruhashthaas* are the ones who support, they are called as *pratishthaa*. Because they provide food, they are said to be *yonih*.

Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 14:

Teshaam svaagata daanaadi vaktavyam madhuram nrupa / Gruha aagataanaam dadyaat cha shayana aasana bhojanam / /

Whenever a *gruhastha* sees such a person, a *parivraat* or *Brahmachari*, roaming around like this, with the objective of learning the *Vedaas*, *teertha snaanaas*, when such people come, they have to be well treated and respected. They have to be looked after very well by *gruhasthaas*. They have to welcome the *Brahmacharis* with nice words. Whoever comes, they have to be given a good place to rest, stay, and food has to be provided by the *gruhasthaas*.

Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 15:

Atithih yasya bhagnaasho gruhaat pratinivartate / Sa dattvaa dushkrutam tasmai punyam aadaaya gacchati / /

If an *atithi* is not happy with the service provided by a *gruhastha*, it will be very bad for the *gruhastha*. All the *paapaas* will come to this *gruhastha*, and all the *punyaas* which the *gruhastha* had accumulated will go to that *atithi*.

Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 16:

Avajnyanam ahamkaaro dambhah cha eva gruhe satah / Paritaapa upaghaatou cha paarushyam cha na shasyate / /

Disrespecting them, being too proud with respect to them, showing off that they are doing something great, having given something and then repenting, hurting them, telling harsh words towards them - all these things if they do in front of an *atithi*, these are all not *shaasana*, not *vidhi*. One has to avoid all these things.

Sri Engal Aalwaan's Commentary:

Atithim prati avajnyanam na kaaryam iti aaha avajnyanam ityaadi / Paritaapah daanaanushayah, upaghaatah taadanaadih /

One should not disrespect an *atithi*. They have to be treated with a lot of respect and care. *Paritaapa* is giving something and then repenting. *Upaghaata* is hurting them.

Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 17:

Yah tu samyak karoti evam gruhasthah paramam vidhim / Sarva bandha vimukto asou lokaan aapnoti anuttamaan / /

One who does all these things properly, as prescribed in the *shaashtraas*, as per the *vidhi*, he will get all the *uttama lokaas*. He will get the *punya lokaas*.

Sri Engal Aalwaan's Commentary:

Yah tu iti / Tat tat varna ukta nitya akaranaja pratyavaaya roopaat tat tat loka praapti pratibandhaat mukta /

Whatever is told for each *varna*, that, *nitya karmaas* and such things if one does not do, they will get *pratyavaaya*, undergo some punishment by *Bhagavaan* because of transgressing the *vidhis* of the *Vedaas*. By following all of these, they will avoid all such *pratyavaayaas*. If *pratyavaaya* comes, they cannot attain those *lokaas* - these *pratibandhaas* will not be there when one follows all these things.

Vaanaprastha aashrama is going to be told now. *Brahmacharya* was told. *Gruhastha aashrama* was told where *atithi satkaara* was told in detail, and the *nitya naimittika karmaas*.

Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 18:

Vayah parinatou raajan krutakrutyo gruhaashramee /

Putreshu bhaaryaam nikshipya vanam gacchet sahaiva vaa / /

One who is a *gruhasta*, when he becomes old, having done all the *gruhasta dharmaas* properly, he has to make his sons take care of his wife, and has to go to the forest; or he can also take his wife along with him.

Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 19:

Parna moola phala aahaarah keshashmashru jataadharah /

Bhoomishaayee bhavet tatra munih sarvaartha nispruhah / /

Having gone to the forest, he has to live on what is available there - the leaves of the plant, the roots, fruits. This itself is the food for him in the forest. He has to grow the hair and moustache and beard. He has to sleep on the ground itself. Having given up desire in everything, he should live a life like this.

Sri Engal Aalwaan's Commentary:

Varna iti / Atra kesha shabdo lomavachanah /

Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 20:

Charma kaasha kushaih kuryaat paridhaana uttareeyake /

Tadvat trishavanam snaanam shastam asya nareshvara / /

With the skin of a dead animal, deer skin, or *darbhe*, he has to make his clothes, and upper clothes. It is also ordained that he has to take bath three times every day *praatah*, *maadhyaahnika*, *saayam*.

Deer skin is *krushnaajina*.

Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 21:

Devataa abyarchanam homa sarva abhyaagata poojanam /

Bhikshaa bali pradaanam cha shastam asya nareshvara / /

He has to worship the *devataas*, he has to do *homaas*. He has to do *bhikshaa*, *bali pradaanam*. These are all ordained for a *vaanaprastha*.

Atithis and *abhyaagataas*. *Abhyaagataas* are those who have come upon an invitation. *Atithi* comes without any invitation.

Sri Engal Aalwaan's Commentary:

Devataa iti / Na asti aagatasya tithih eka dinam api iti atithih, dharma aadi arthee nootano atithih ajnyaata poorvah, anye abhyaagataah /

Atithi means there is no specific *tithi* on which he comes. He can come any time, any day, uninvited guest. One who comes for a *dharma kaarya*, one who is a new *atithi*, who has not come earlier - all others are *abhyaagataas*.

Sri Vishnu Puraana, Amsa 3, Chapter 9, Shloka 22:

*Vanya snehena gaatraanaam abhyangah cha asya shasyate /
Tapah cha tasya raajendra sheeta ushna aadi sahishnutaa //*

He has to live with the material and other things available there only in the forest - his food, clothes, sleeping on the ground. In the same way, oil used for bath, is also what is grown in the forest. He has to do tapas of the form of tolerating the cold and heat. This itself becomes tapas for him.

Sri Vishnu Puraana, Amsa 3, Chapter 9, Shloka 23:

*Yah tu etaam niyatah charyaam vaanaprasthah charet munih /
Sa dahati agnivat doshaan jayet lokaan cha shaashvataan //*

A *muni* who performs all these things, regularly without breaking, as described in the *shastraas*, he will burn all his defects, as though the fire burns everything. He will get *punya lokaas*. He will go there, stay there and enjoy. He will get all *punya phalaas*.

After having told about *vaanaprastha aashrama*, now *Ourva Rishi* starts to tell about *sannyasa aashrama*.

Sri Vishnu Puraana, Amsa 3, Chapter 9, Shloka 24:

*Chaturthah cha aashramo bhikshoh prochyate yo maneeshibhih /
Tasya svaroopam gadato mana shrotum nrupa arhasi //*

The fourth *aashrama* is the *sannyasi*. Now, I will tell you the *svaroopa* of the fourth *aashrama*. Please do listen to me, O *Sagara*.

Sri Vishnu Puraana, Amsa 3, Chapter 9, Shloka 25:

*Putra dravya kalatreshu tyakta sneho naraadhipa /
Chaturtham aashrama sthaanam gacchet nirdhoota matsarah //*

The one who has given up all attachment, towards children, money, any material, wife, he has to take up the fourth *aashrama*, the *sannyasa aashrama*. Having given up *matsara* and all the bad qualities, and cultivating *aatma gunaas*, he can take up the *sannyasa aashrama*. He becomes a *sannyasi*.

Vittaishanaah cha, putraishanaah cha, lokaishanaah cha bhikshaacharyam charanti
|

Sri Vishnu Puraana, Amsa 3, Chapter 9, Shloka 26:

*Traivargikaan tyajet sarvaan aarambhaan avaneepate /
Mitra arishu samo maitrah samah teshu eva jantushu //*

Such a *sannyasi* has to give up all the *karmaas* for the sake of *trivargaas* - *dharma*, *artha*, *kaama*. He has to be equally disposed towards friend or foe. With respect to all beings, he has to be equally disposed.

Apavarga is *moksha*. A *sannyasi* is only after *moksha*. He is not interested in *trivarga* - *dharma*, *artha*, *kaama*.

Sri Engal Aalwaan's Commentary:

*Traivargikaan iti / Traivargikaan dharma artha kaama saadhana bhootaan, aarambhaan loukika vaidika udyogaan, tyaktvaa muktyartham brahma jnyaane nishthaa kaaryaa * Brahma samstha amrutatvameti * iti shruteh, samnyaasasya cha moksha maargatvaat / Tat ashaktasya cha japa teertha yaatraadi cha anumatam / * Pranavaatmako vedah pranavam dhyaayet iti, * Pranavo brahma bhooyaaya kalpate iti cha /*

Dharma, artha, kaama - these benefits whatever karma will get, whatever is loukika or vaidika karmaas, which lead to this dharma, artha, kaama, trivarga purusharthha - for the sake of attaining liberation, he has to be established in Brahma Jnyaana. Shruti says that "Brahma samstha amrutatvameti". Sannyasa is said to be moksha marga, leading to moksha. If one is not really capable of doing this, he can do japa, teertha, yaatre - this is also allowed. He can do dhyaana of pranava.

Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 27:

Jaraayuja andajaadeenaam vaang manah kaaya karmabhih / Yuktah kurveeta na droham sarva sangaan cha varjayet / /

He should not hate any being which is born of womb, or egg or perspiration also. He should not do droha, he should not cheat any of the beings. Kaayaa, vaachaa, manasaa, he should not think of, or should not do anything wrong. He should give up attachment towards everything. He should be completely detached from everything else.

Svedaja, jaraayuja, andaja - these are all different kinds of beings.

Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 28:

Eka raatrah sthitih graame pancha raatra sthitih pure / Tathaa tishthet yathaa preetih dvesho vaa na asya jaayate / /

In a village, he has to stay only one night. In a city, he can stay for five nights. He should stay in such a way that he does not get attachment or hatred towards anyone or anything. If he gets such a feeling, attachment or hatred, he should immediately leave the place. He should not develop attachment, he should not hate, he should not do wrong.

Sri Engal Aalwaan's Commentary:

*Eka iti / * Ashtou maasaan vihaaraah tu yateh uktaa maneeshibhih / Vaaraanaseem pravishtasya vidyate nahi samcharah / Iti vachanaat cha /*

Vaaraanasi is said to be a special place, Kaashi. For 8 months travel is suggested for a sanyasi and once he enters into Vaaraanasi there is no sanchara (travel).

Also for four months during chaaturmasya there is no sanchara.

Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 29:

Praana yaatraa nimittam cha vyangaare bhukta vat jane / Kaale prashasta varnaanaam bhikshaartham paryatet gruhaan / /

He has to go and accept bhikshaa, from houses. He has to be extremely careful. While the cooking is still going on, he should not ask for bhikshaa. If he comes to

know that people in the house have not yet eaten, he should not go. When fire is completely extinguished in the kitchen, and all of them have eaten, after that, he has to go, and whatever is left, he has to accept *bhikshaa*. This is only for his living. He has to go only to good places.

Sri Engal Aalwaan's Commentary:

Praana yaatraa iti / Prashasta varnaah abhishasta patita varjitaah /

Those who are in the proper *aashrama*, and who are following the *varna aashrama dharmaas*. He has to go only to such houses, only after they have all eaten, and have closed their kitchen, with no fire burning there. *Agni* has become *shaanta*.

Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 30:

Kaamah krodhah tathaa darpah moha lobhaadayah cha ye /

Taan tu sarvaan parityajya parivraat nirmamo bhavet / /

He has to give up *kaama*, *krodha*, *darpa*, *moha*, *lobha*, *matsara*, the *ari shat vargaas*. He has to completely win over them. He should have nothing as "Mine". He should have no attachment towards anything.

Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 31:

Abhayam sarvabhootebhyo dattva yah charate munih /

Tasya api sarva bhootebhyo na bhayam vidyate kvachit / /

He has to give *abhaya* to all the beings. Such a *muni* who lives like this, for him also, there is no fear from any other being. He need not fear any being.

No being is scared of him, and he is also not scared of any being. He has given *abhaya* to every being. He will also not be scared of anything else.

Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 32:

Krutvaa agnihotram sva shareera samstham shaareeram agnim sva mukhe juhوتي /

Viprah tu bhaiksha upahitaih havirbhih chita agnikaanaam vrajati sma lokaan / /

What is *agnihotra* for him is told here. He has to perform *Agnihotra* with his body itself. Whatever he has got by *bhikshaa*, that itself becomes *havis*.

Sri Engal Aalwaan's Commentary:

Krutvaa iti / Praajaapattya ishti anantaram agnihotram sva shareerasamtham

krutvaa - aatmani aaropya iti arthah /

Agnihotra is done in one's body itself.

Shaareeram agnim jaatharaagni bhootam praanaadi yuktam /

Shaareera agni means that *agni* which is there in the stomach, *jaatharaagni*.

Tam uddishya mukhe kunda sthaaneeye agni hotra buddhyaa bhikshaanna roopaih havirbhih yo juhوتي "Praano agnih eva idam atti cha annam na aham bhoktaa" iti anusandhaaya, sah chita agninaam agni chitaam lokaan vrajati /

He has to imagine that his mouth itself is *homa kunda*, he has to imagine that he is doing *Agnihotra*, he has to offer whatever has come through *bhikshaa* as the *havis*, into the *jaatharaagni*, which is inside along with the *praanaas*, through his mouth which is like a *homa kunda*. If he imagines like this, he will be

doing Agnihotra itself. The *jaatharaagni* which is there along with the *praanaas*, that itself is eating, I am not eating, such a feeling he should have. Whatever the *lokaas Agnihotraas* get, he will get all those *lokaas*. He has to perform Agnihotra in this way, with his body itself.

Truteeyaanta paathe chitaagninaa jnyaanaagninaa darshitaan lokaan vrajati / Ayam avidvat vishaya shlokaah uttarah tu brahmavit vishayah /

There is one more *paathaantara*. This is *avidvat vishaya*, one who is not a *brahmavit*, one who is not established in the *Brahman*. He will get whatever *lokaas Agnihotraas* get.

A *brahmavit* is told in the next *shloka*.

Sri Vishnu Puraana, Amsha 3, Chapter 9, Shloka 33:

Mokshaashramam yah charate yathaa uktam shuchih susankalpita buddhi yuktah /

Anindhanam jyotiriva prashaantah sa brahma lokam shrayate dvijaatih / /

This is *vidvat vishaya*, about a *brahmavit*. *Mokshaashrama* is the *sannyaasa aashrama*, as it is the path for attaining *moksha*. Being calm, *shaanta* like the *jyoti* which is without any firewood, he is also *shaanta* like that. He is most peaceful and established in *Brahman*. He will get *moksha*.

Sri Engal Aalwaan's Commentary:

Moksha aashramam iti / Mokshaashramam paarivraajyam, su sankalpita buddhi yuktah samyak sampaadita buddhi yoga yuktah / Lokyate iti lokah, brahma eva loka brahma lokah, brahmano loka iti vaa vigraha /

Having got that kind of a *buddhi yoga*. This is also explained in the *Brhuadaaranyaka Upanishad* - "*Brahma loka samraat iti yaajnyavalkyah*", *Brahman* itself is told as *Brahma loka*. Or it can be *Paramapada* itself.

Dvijaatih iti viprasya eva samnyaase adhikaara uktih /

Brahmin only has *adhikaara* for *sannyaasa*.

** Gatih turya aashrame naasti baahuja oorujayoh kachit / Turyaashrame gatih proktaa mukhajaanaam svayambhuvaa / iti dattaatreya ukteh /*

Sri Engal Aalwaan quotes from *Dattaatreya Puraana*. *Turiya aashrama* is the fourth *aashrama*, the *sannyaasa aashrama*. This is not there for one who is born of arms, and one born of thighs. Those who are born of *mukha*, only for them *sannyaasa aashrama* is told - only for *Brahmins*. *Braahmano asya mukham aaseet, baahoo raajanyah krutah, ooro tat asya yat vaishyah, padbhyaam shoodro ajaayata*. *Mukhaja* is *Braahmana*. *Baahuja* is *Kshatriya*. *Ooruja* is *Vaishya*. *Tureeya aashrama* is not told for *Kshatriya* and *Vaishya*.

This concludes Chapter Nine of *Amsha 3*.

// Iti Sri Vishnu Puraane Truteeye Amshe Navamo Adhyaayah //

// Iti Sri Vishnu Chitteeye Vishnu Puraana Vyaakhyaane Truteeye Amshe Navamo Adhyaayah //

// Atha Dashamo Adhyaayah // ***Naming of a Baby, Lakshana of Bhaaryaa***

Now, the Tenth Chapter.

Sri Vishnu Puraana, Amsha 3, Chapter 10, Shloka 1:

Sagara -

Kathitam chaaturaashramyam chaaturvarnya kriyaah tathaa /

Pumsah kriyaam aham shrotum icchaami dvijasattama //

Sagara - You told me about the dharmaas of the Brahmachaari aashrama, Gruhastha aashrama, Vaanaprastha aashrama, Sannyasa aashrama. And also the four varnaas of Braahmana, Kshatriya, Vaishya, Shoodra - about their duties. What are the karmaas that they do, I want to know about that.

Sri Vishnu Puraana, Amsha 3, Chapter 10, Shloka 2:

Nitya naimittikaah kaamyaaah kriyaah pumsaam asheshtatah /

Samaakhyaahi bhrugu shreshtha sarvajnyo hi asi me matah //

I want to know everything about the nitya naimittika karmaas, kaamyaa karmaas. Please tell me, O Bhrugu shreshtha, you know everything. You are sarvajnya. You are knowledgeable about everything.

Sri Engal Aalwaan's Commentary:

Kathitam iti / Pumsah kriyaam shodasha samskaara roopaam / Garbhaadhaana pumsavana seemanta unnayana vishnubali jaatakarma naamakarana upanishkramana annapraashana choodaa upanayana vedavrata chatushtaya samaavartana vivaahaah shodasha samskaaraah /

There are 16 samskaaraas told. This is also told to be 40 in other places. These are listed here. Out of them, Garbhaadhaana, Pumsavana, Seemanta, Unnayana, Vishnubali - are all before birth. The others, Jaatakarma, Naamakarana, Upanishkramana, Annapraashana, Choodaa, Upanayana, Vedavrata chatushtaya, Vivaaha - are after the birth. I want to know about all these samskaaraas is what Sagara is asking.

Sri Vishnu Puraana, Amsha 3, Chapter 10, Shloka 3:

Ourvah -

Yat etat uktam bhavataa nitya naimittika aashrayam /

Tat aham kathayishyaami shrunushva ekamanaa mama //

Ourva - O Sagara, you asked me about nitya naimittika karmaas. I am going to tell you about all that. Do listen to me very attentively.

Sri Engal Aalwaan's Commentary:

Yat etat iti / Nitya naimittika aashrayam iti kaamyasya api upalakshanam /

Nitya, naimittika and kaamyaa karmaas also.

Sri Vishnu Puraana, Amsha 3, Chapter 10, Shloka 4:

Jaatasya jaata karmaadi kriyaa kaandam asheshtatah /

Putrasya kurveeta pitaa shraadham cha abhyudayaatmakam / /

First, when a baby is born, one has to do all the *jaata karmaas* - *garbhaadaana*, *pumsavana*, *seemanta unnayana*, *vishnubali* - for all these things, this is *upalakshana*. Along with these *shodasha samskaaraas*, the *abhyudaya shraaddha* is also prescribed. *Abhyudaya shraaddha* is also called *Naandi shraaddha*.

Among the *samskaaraas*, there are many *vruddhi kaaryaas* told like marriage, *jaata karma*, *seemanta*, *choodaa karma*; at that time, *Naandi mukha shraaddha* is also done.

Sri Engal Aalwaan's Commentary:

Jaatasya iti / Jaata karma grahanam aadhaana pumsavana aadeenaam api upalakshanam /

Sri Vishnu Puraana, Amsha 3, Chapter 10, Shloka 5:

*Yugmaan tu praang mukhaan vipraan bhojayet manujeshvara /
Yathaa truptih tathaa kuryaat daivam pitryam dvi janmanaam / /*

Sri Vishnu Puraana, Amsha 3, Chapter 10, Shloka 6:

*Dadhnaa yavaih sa badaraih mishraan pindaan mudaa yutah /
Naandee mukhebhyah teerthena dadyaat daivena paarthiva / /*

There are certain *devataas* called *Naandi mukhaas*, who are also *pitru devataas*. While performing the *vruddhi kriyaas*, we do this *naandi*. One has to invite even number of *Brahmins*, and make them sit east facing, and serve them with enough food till they are satisfied. *Naandi* itself is an *utsava*, an auspicious thing. *Devataas* who have this as their *mukha* are *pradhaana*; they are called *Naandi mukha devataas*. They are *pitru devataas*. Offering them *pinda*, balls of rice mixed with curd, yava, barley, and a berry fruit, along with water, as *deva teertha*, from the front of the palm, offered as *tarpana*. What is offered from *kanishtha*, small finger, downwards, is called *praajapati teertha*, this is offered to *rishis* in *pradakshina* manner.

Sri Engal Aalwaan's Commentary:

Dadhnaa iti / Naandee utsavah, tat pradhaanaa naadeemukhaah / Daivena karaagrena /

Through the thumb is given for *pitrus*. *Daiva teertha* has to be given from the front end of the palm.

Sri Vishnu Puraana, Amsha 3, Chapter 10, Shloka 7:

*Praajaaptyena vaa sarvam upachaaram pradakshinam /
Kurveeta tat tathaa ashesha vruddhi kaaleshu bhoopate / /*

Sri Engal Aalwaan's Commentary:

*Praajaaptyena iti / Praajaapatyena kanishtikaayaa moolena / Tat uktam *
Kanishtha deshini angushta moolaani agram karasya tu / Prajaapati pitru
brahma daiva teerthaani anukramaat / iti manuh / Vruddhi kaalaah kanyaa
putra vivaaha iti atra vakshyamaanaah /*

Praajaapatya is *rishi teertha*, offered through *kanishthikaa*, holding the two palms together, and opening the smallest finger, and leaving water through that. All the *upachaaraas* are to be given like that, in *pradakshina* direction. All *vruddhi kaalas* are to be done, this is called *Naandi mukha shraaddha*.

Kanishta desha for *Prajaapati*. *Angushta moola* is for *pitrus*. Through the front of the hand, for *daiva*. *Vruddhi kaala* is when *abhivruddhi* will happen, this is called *Abhyudaya shraaddha*.

All *vruddhi kaalaas* - *upanayana*, *choodaa*, etc. - *Naandi mukha abhyudaya shraaddha* is to be done.

Sri Vishnu Puraana, Amsha 3, Chapter 10, Shloka 8:

Tatah cha naama kurveeta pitaa iva dashame ahani /

Devapoovam naraakhyam hi sharma varma aadi samyutam / /

Then the child has to be given a name, this is called *Naamakarana samskaara*. Father only has to do *naamakarana* on the tenth day. The *kuladevata's* name can be taken. Or the name of their forefathers. Added with *Sharma*, *Varma*, etc.

Samskaara is that which brings in a *guna* and dispels defects also. *Dosha apanayana*, *guna aadhaana* is the purpose of *samskaara*. *Naamakarana* is itself a *samskaara*. There are many things prescribed about how to give a name.

Sri Engal Aalwaan's Commentary:

Tata iti / Dashame ahani iti smruti ukta kaala upalakshanam /

There are many *smrutis* prescribing different days for *naamakarana*. All of this is included here. Because they are also *pramaana* only.

*** Ahani ekaadashe naama * Naamadheyam dashamyaam cha kechit icchanti paarthiva / Dvaadashyaam atha vaa raatryaam maase poorne tathaa apare / iti cha smruteh /**

Some say that it is on the eleventh day. Or the tenth day. Or the twelfth day after birth. Or after one month. All are valid, and indicated by *dashame ahani* here.

Deva poovam * kula devataanaama sambaddham naama kuryaat * iti shaakhaa ukteh /

Connected with the *kula devataa*, a name has to be given.

Naraakhyam - pumvaachi, sharma varma aadi samyutam - sharma varma gupta daasa yuktam yat naama, yathaa - vishnusharmaa, indravarmaa, chandraguptah, haridaasa, iti / Deva shabdah rishi pitraadi sva poojya vaachee vaa /

Naraakhya means that it is related to forefathers, another meaning is that it is for male or female, with proper names. For the four *varnaas*, they are told as *Sharma*, *Varma*, *Gupta*, *Daasa*, for *Brahmins*, *Kshatriyaas*, *Vaishyaas* and *Shoodraas* respectively. As in *Vishnu Sharma*, *Indra Varma*, *Chandragupta*, *Haridaasa*. Or their forefathers, or the *rishis*, whoever they hold respect towards, their name can be given.

Sri Vishnu Puraana, Amsa 3, Chapter 10, Shloka 9:

*Sharmeti braahmanasyoktam varmeti kshatrasamshrayam /
Gupta daasaatmakam naama prashastam vaishya shoodrayoh //*

Sharma is the name used for Brahmins. Varma is used for Kshatriyaas.
Gupta and Daasa are holy for Vaishyaas and Shoodraas respectively.

Sri Vishnu Puraana, Amsa 3, Chapter 10, Shloka 10:

*Na arthaheenam na cha ashastam na apashabdayutam tathaa /
Na amangalyam jugupsaavat naama kuryaat samaaksharam //*

The name should not be without any proper meaning. The name itself should not bring some kind of shame. Apashabdaas should not be used in the name. It should not be inauspicious name. Name itself should not create any jugupsaa. Even numbered letters should be in the name.

Sri Engal Aalwaan's Commentary:

Na arthaheenam iti / Ashastam ashleelam, vreedaa karam /

Sri Vishnu Puraana, Amsa 3, Chapter 10, Shloka 11:

*Na ati deergham na ati hrasvam na ati guru aksharaanvitam /
Sukha ucchaaryam tu tat naama kuryaat yat pravanaaksharam //*

It should not be too long or too short. It should not have many samyukta aksharaas, otherwise it will be difficult to pronounce. It should be easily pronounceable.

Sri Engal Aalwaan's Commentary:

*Na iti / Na ati deergham dvyaksharam chaturaksharam vaa / Pranavaaksharam
susandhi laghu uttaram /*

It should have proper sandhi, it should be easily readable, pronounceable.

Sri Vishnu Puraana, Amsa 3, Chapter 10, Shloka 12:

*Tato anantara samskaara samskruto guruveshmani /
Yathaa ukta vidhim aashritya kuryaat vidyaa parigraham //*

After all these naamakarana and other things, he will go to aachaarya's place, he has to go and stay there for vidyaa parigraha, for learning the Vedaas and Shaastraas.

Sri Engal Aalwaan's Commentary:

Tata iti / Anantaraah upa nishkramanaadi upanayanaantaah /

After jaata karma, means up to upanayana - annapraashana, choodaa and upanayana, he has to go and stay in the Guru's house and learn the Vedaas.

Starting from upanishkramana until upanayana, having got done, a brahmachaari has to go and stay with a guru and study all the vidyaas.

Further karmaas are going to be told in the next set of shlokaas.

We are studying of Amsa 3, Chapter 10, where the various karmaas that gruhasthaas do, are being told. In that, the jaatakarma and naandi mukha abhyudaya was told, and then

the *naamakarana*, what kind of names to give, was told by Sri Paraasharar, as told by *Ourva rishi* to *Sagara raaja*. Now, he is going to talk about various other things also. After completing the education in the *gurukula*, what should he do, this is going to be told.

Sri Vishnu Puraana, Amsha 3, Chapter 10, Shloka 13:

**Gruheeta vidyo gurave dattvaa cha gurudakshinaam /
Gaarhastyam icchan bhoopaala kuryaat daara parigraham / /**

After having completed the studies, he has to offer *dakshinaa*. Having given that, desiring to enter into a family, *gruhasta aashrama*, he should accept a bride.

Sri Engal Aalwaan's Commentary:

**Gruheeta iti / Gurudakshinaam gurutva nimittaam dakshinaam / Upakurvaanah
tu gruheeta vidyah samaavrutya gruheeta syaat, vaikhaanaso yatih vaa syaat /**

Gurudakshinaa means - because a guru teaches the *vidyaa*, for that he has to offer some *dakshinaa*. After having completed the studies, he can enter into *gruhasta aashrama*, or he can remain as a *vaikhaanasa*, a *yati*.

Sri Vishnu Puraana, Amsha 3, Chapter 10, Shloka 14:

**Brahmacharyena vaa kaalam kuryaat sankalpa poovakam /
Guroh shusrooshanam kuryaat tat putraadeh athaa api vaa / /**

If he does *sankalpa* that he is going to stay as a *Brahmachari* for life, this is called *naishthika Brahmachari*. Of he can also serve the *Guru* or his children also.

Sri Engal Aalwaan's Commentary:

**Brahmacharyena iti / Naishtikah san brahmacharya aashramena vaa yaavat
aayuh kaalam nayet /**

As long as he is alive, he should stay in the *Brahmachari aashrama* itself, this is called *Naishtika Brahmachari*.

**Kim cha yaavat jeevam ayam eva mama aashrama iti poovam sankalpitam chet
tatra eva tishthet; na tu aashrama antaram gacchet /**

If he has done *sankalpa* that as long as I am alive, I am going to stay only in this *aashrama*, then he has to do like that. He should not change *aashrama* once he has done the *sankalpa* as above.

**Tatra api viraktou satyaam yatih syaat eva, na tu aashrama antaragaamee, * yat
ahareva virajyet tat ahareva pravrajat; iti shruteh /**

If he gets *virakti* there itself, he can take *sannyasa aashrama*, but not the other *aashramaas*. *Shruti* says that "At which point he gets *virakti*, at whatever moment he gets *virakti*, at that very moment, he has to leave everything and go and take *sannyasa*" - this is told in the *Upanishads*.

Sri Vishnu Puraana, Amsha 3, Chapter 10, Shloka 15:

**Vaikhaanaso vaa api bhavet parivraat atha vecchayaa /
Poorva sankalpitam yaadruk taadruk kuryaat naraadhipa / /**

He can go and stay in the forest, or he can become a *sannyasi*. Whatever is the *sankalpa*, according to that, one has to do.

Sri Vishnu Puraana, Amsa 3, Chapter 10, Shloka 16:

*Varshaih ekagunaam bhaaryaam udvahet trigunah svayam /
Na ati keshaam akeshaam vaa na ati krushnaam na pingalaam / /*

This is with respect to one who has desired to enter into *gruhasta aashrama*, and not remain as a *naishthika Brahmachaari*. He has to accept a girl as his wife. The *lakshana* of the *bhaaryaa*, wife are told here. One who does not have too much hair, or does not have any hair, or not too dark, or not too yellow.

Sri Engal Aalwaan's Commentary:

Varshaih iti / Eka gunam iti yaveeyaseetva upalakshanam /

It is told by *Yaajnyavalkyar* that the wife has to be younger than him. One third of the age of the person is also told. This is also *upalakshana* for a younger wife. Wife should be younger than him.

** Ashta varshaah bhavet kanyaa nava varsha tu rohinee / Dasha varshaah bhavet gouree ata oordhvam rajasvalaa * iti kanyaayaah dasa varshaat param avivaahyatva smaranaat, * asapindaam yaveeyaseem * iti smruteh cha /*

One has to get a girl married before she reaches 10 years, is told in the *Shaastraas*. An eight year old girl is a *kanyaa*. Nine years is *Rohini*. Ten years is *Gowri*. After that, is not fit for marriage, is told. The wife should not be in the same *gotra*.

Sri Vishnu Puraana, Amsa 3, Chapter 10, Shloka 17:

*Nisargato adhikaangaam vaa nyoona angaam api na udvahet /
Na avishuddhaam saromaam vaa akulajaam vaa api roagineem / /*

Naturally very fat, or very thin, one should not marry. One who is not pure, or not born in a good *vamsha*, or one who has lot of diseases, are all told here.

Sri Vishnu Puraana, Amsa 3, Chapter 10, Shloka 18:

*Na dushtaam dushta vaakyaam vaa vyangineem pitru maatrutah /
Na shmashru vyanjanavateem na cha eva purushaakrutim / /*

One who is bad, who speaks bad words, one who is subjected to *nindaa*, one whose parents have a skin disease, one who has a beard or mustache, not a male form.

Sri Engal Aalwaan's Commentary:

Na dushtaam iti / Vyangineem iti / Vyangineem nindyaam / Vyanga maataa pitrujaam, vyangaakhyatvak dosha maataa pitrujaam vaa / Shmashrureva vyanjanam pumstva chinham /

If the parents have a skin disease, daughter of such parents should not be accepted as wife. Beard and mustache are signs of masculinity, and a girl should not have them.

Sri Vishnu Puraana, Amsa 3, Chapter 10, Shloka 19:

*Na ghargharasvaraam kshaamaam tathaa kaaka svaraam na cha /
Na anibandhekshanaam tadvat vruttaaksheem na udvahet budhah / /*

One who has a harsh voice, one whose voice is not good, one who has eyes always kind of closed, very small, very round.

Sri Vishnu Puraana, Amsa 3, Chapter 10, Shloka 20:

*Yasyaah cha romashe janghe gulphou yasyaah tathaa unnatou /
Gandayoh kooparou yasyaa hasantyaastaam na cha udvahet / /*

One who has hairs in the legs, who has very thick ankles; when one laughs, if there are dimples on the cheeks, such a person should not be accepted in marriage.

These are all told by *Ourva Rishi*, might have been there at that time.

Sri Vishnu Puraana, Amsha 3, Chapter 10, Shloka 21:

*Na ati rookshacchavim paandu karajaam arunekshanaam /
Aapeena hasta paadaam cha na kanyaam udvahet budhah / /*

One who has a very rough skin, or white nails, or red eyes, very thick hands, feet and palms, one should not accept such a girl as wife.

Sri Vishnu Puraana, Amsha 3, Chapter 10, Shloka 22:

*Na vaamanaam na ati deerghaam na udvahet samhata bhruvam /
Na cha ati cchidra dashanaam na karaala mukheem narah / /*

Not very short, not too tall, with eyebrows completely joined, teeth are very much far apart.

Sri Engal Aalwaan's Commentary:

Na vaamanaam iti / Karaalam danturam /

Sri Vishnu Puraana, Amsha 3, Chapter 10, Shloka 23:

*Panchameem maatru pakshaat cha pitru pakshaat cha saptameem /
Gruhastah cha udvahet kanyaam nyaayena vidhinaa nrupa / /*

This is something people see even now. From the mother's side, five generations should be left. And from the father's side, seven generations. This is the gap which should be there if one is accepting a bride from mother's side or father's side. This is as per the *shaashtra*.

Sri Engal Aalwaan's Commentary:

*Panchameem iti / Sva maatuh prapitaamahah cha kootasthasya pamchamasya
santaanaantarajaa taavat sankhya jana vyavahitaa kanyaa maatru pakshaat
panchamee /*

Upto five generations on mother's side, and seven generations on father's side.

*Tathaa vara prapitaamahasya kootasthasya saptamasya santaana antara jaataa
taavat sankhyajana vyavahitaa kanyaa pitru pakshaat saptamee /*

From the mother's side and father's side.

*Idam cha panchamee saptameebhyaam arvaang nishedha param / Tayoh na
vivaaha vidhi param /*

Below the fifth and seventh generations, it is not allowed. They should not get married.

** Panchamaat saptamaat oordhvam maatrutah pitrutah tathaa * iti smruteh /*

This is told in the *shaastras*.

Sri Vishnu Puraana, Amsha 3, Chapter 10, Shloka 24:

*Braahmo daivah tathaa eva aarshah praaajaapatyah tathaa asurah /
Gaandharva raakshasou cha anyou paishaachah cha ashtamo matah //*

There are eight kinds of marriage told here - Braahma vivaaha, Daiva vivaaha, Aarsha, Praajaapatya, Asura, Gaandharva, Raakshasa, Paishaacha.

Sri Engal Aalwaan's Commentary:

Braahma iti / Braahma aadi vivaahaanaam svaroopam smrutishu drashtavyam /

These are all told in Manu Smruti.

Sri Vishnu Puraana, Amsha 3, Chapter 10, Shloka 25:

*Eteshaam yasya yo dharmo varnasya ukto maharshibhih /
Kurveeta daara grahanam tena anyam parivarjayet //*

Whatever is the dharma for one, for their varna, is told by Maharshis - accordingly one has to accept a wife. Others should not be accepted.

Sri Vishnu Puraana, Amsha 3, Chapter 10, Shloka 26:

*Sa dharmachaarineem praapya gaarhastyam sahitah tayaa /
Samudvahet dadaati etat samyagoodham mahaaphalam //*

Having accepted a wife, who also follows the same dharma that the husband follows, if one marries like this, he will get a lot of punyaas, and a lot of phalaas.

This concludes Chapter 10.

|| Iti Sri Vishnu Puraane Truteeye Amshe Dashamo Adhyaayah ||

|| Iti Sri Vishnu Chitteeye Vishnu Puraana Vyaakhyaane Truteeye Amshe Dashamo Adhyaayah ||

// Atha Ekaadasho Adhyaayah // Shoucha and Karmaas for a Gruhastha

Now, Chapter 11.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 1:

Sagara -

*Gruhasthasya sadaachaaram shrotum icchaami aham mune /
Lokaat asmaat parasmaat cha yam aatishthan na heeyate //*

King Sagara - What are the *sadaachaaraas* that a *gruhasta* has to follow, I would like to listen from you. By which he will not get into any difficulty in this *loka* or *para loka*. By which he will always have a *sadgati*, that kind of *aachaara*, I would like to listen to.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 2:

Ourvah -

*Shrooyataam pruthiveepaala sadaachaarasya lakshanam /
Sadaachaaravataa pumsaam jitou lokou ubhou api //*

Ourva Rishi - I am going to tell you the signs of *sadaachaara*, how they have to be followed. One who follows this kind of *sadaachaara*, as told in the *shastraas*, he can win over both the worlds, here as well as elsewhere.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 3:

*Saadhavah ksheena doshaah tu sat shabdah saadhu vaachakah /
Tesaam aacharanam yat tu sadaachaarah sa uchyate //*

Saadhu itself means those who have destroyed all their defects. They are very pure. The word *sat* itself indicates *saadhu*. Whatever they follow is said to be *sadaachaara*.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 4:

*Saptarshayah atha manavah prajaanam patayah tathaa /
Sadaachaarasya vaktaarah kartaarah cha maheepate //*

Saptarshis, *manus*, and *prajaapatis* are all people who have taught *sadaachaara*, and have done *anusthaana*, they performed it, put it into practice, and taught it to others.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 5:

*Braahme muhoorte cha utthaaya manasaa matimaan nrupa /
Prabuddhah chintayet dharmam artham cha api avirodhinam //*

One has to wake up in *Braahma muhoorta*, and has to think at that time, about *dharma* and *artha* which are not opposed to each other.

Sri Engal Aalwaan's Commentary:

Braahma iti / Braahmah spooryodayaat praak truteeyo muhoortah /

The third *muhoorta* before sunrise is *Braahma muhoorta*.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 6:

*ApeeDayaa tayoh kaamam ubhayoh api chintayet /
Drushta adrushta avinaashaaya trivarge samadarshanah //*

And kaama which is also a purusha artha, which is not opposed to dharma and artha. He should only be thinking about such kaama. All the drushta and adrushta phalaas, those which he can directly see the effects after doing some work, or something which he does not get here, but gets at a later point in time, in order to gain all these fruits, he has to dharma, artha, kaama. Artha and kaama should be in line with dharma. He should be equally disposed towards the trivarga. He should not be overdoing some of them.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 7:

*Parityajet artha kaamou dharma peedaa karou nrupa /
Dharmam api asukhodarkam lokamidvishtameva cha //*

Artha and kaama if they are coming in the way of following dharma, one has to completely reject them. Even, dharma, if it is leading to a lot of dukha, or if it is something not accepted in the world, one should not do them.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 8:

Tatah kaalyam samutthaaya kuryaat maitram nareshvara //

Clearing of the urine, excretion and others, he should do all that.

Sri Engal Aalwaan's Commentary:

Tatra iti / Maitram mitradaivatyam paayu krutyam mala utsargaadikam /

Mitra is the devate.

There are a lot of rules for shoucha, shaastra vihita shoucha.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 9:

*Nairrutyaamishuvikshepam ateetya abhyadhikam bhuvah /
Dooraadaavasathaata mootram pureesham cha visarjayet //*

In the south-west direction of the house, at the throw of a bow, or a little far away from there, from the house, he should go and do the urination, etc.

Sri Engal Aalwaan's Commentary:

Nairrutyaam iti / Nairrutyaam dishi graamaat, tatsambhave sva avasthaat doore /

If it cannot be in south-west direction, it should be just away from the house.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 10:

Paadaavanejanocchishte prakshipet na gruhaangane //

After having washed, the left over water - he should not throw it in front of the house.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 11:

*Aatma cchaayaam taru cchaayaam go soorya agni anilaam tathaa /
Guru dvijaandeen tu budho na adhimehet kadaachana //*

In his own shadow, or in the shadow of a tree, in front of a cow, in front of the Sun, in front of Agni, in front of Guru, in front of Brahmins, one should not urinate, etc.

Sri Engal Aalwaan's Commentary:

Aatma cchaayaam iti / Aatma cchaayaam iti aadi prateetisheshah /

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 12:

Na krusthe sasya madhye vaa govraje janasamsadi /

Na vartmani na nadyaadi teertheshu purusharshabha / /

One should not go to a ploughed field, in the middle of plants, in the cowshed, in the middle of the crowd, on the road, in rivers, and water sources, one should not urinate, etc.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 13:

Na apsu na eva ambhasah teere smashaane na samaacharet /

Utsarge vai pureeshasya mootrasya cha visarjanam / /

Not in water, not in the banks of a river, not in the smashaana. One should not go an urinate or remove excreta there.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 14:

Udang mukho divaa mootram vipareeta mukho nishi /

Kurveetaanaapadi praajnyo mootrotsargam cha paarthiva / /

During daytime, one should be facing north. During night, one should be facing opposite of this, south. When there is no obstruction, at that time, he should follow this.

Sri Engal Aalwaan's Commentary:

Udang mukha iti / Diveti sandhyayoh upalakshanam * Divaa sandhyaasu

karnastha yajnyasootra udang mukhah * iti smruteh /

Divaa includes sandhyaa kaala also. The yajnyopaveeta should be tied around the right ear. He has to face north and then do.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 15:

Trunaih aasteerya vasudhaam vastra praavrutamastakah /

Tishthet naatichitam tatra naiva kinchit udeerayet / /

He has to cover his head with cloth. On the ground he has to spread grass. He should not speak during that time. He should not stay for too long.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 16:

Valmeeka mooshikotkhaataam mrudam naantarjalaat tathaa /

Shouchaavashishtaam gehaat cha naadadyaallepa sambhavaam / /

The shoucha which is told in the shastra is cleaning with mud. This is what sannyaasis are following even now. What kind of mud is told now - the mud where serpents live, mud which is removed from the ground by rats. One should not take out water from pond, or water source. One should not use the mud which is left over. One should not take mud from ones own house.

Sri Engal Aalwaan's Commentary:

Valmeeka iti / Lepa sambhavaam mootraadi lepagataam /

One should not use mud which is already dirty.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 17:

*Anu praanyupapannaam cha halotkhaataam cha paarthiva /
Parityatet mrudo hi etaah sakalaah shoucha karmani ||*

That which is taken out using the plough, or that which has a lot of insects, this kind of mud one should not collect for cleaning. In all the *shoucha karmaas*, acts of cleaning, cleaning through mud, *mrud shoucha* is told clearly in the *shastraas*.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 18:

*Ekaa linga gude tisro dasha vaamakare nrupa /
Hastadvaye cha sapta syuh mruda shoucha upapaadikaah ||*

At the place of urination, he should clean once. At the rectum, three times. Left hand, ten times, one should clean with mud. Then, both the hands, one has to clean seven times with mud.

Sri Engal Aalwaan's Commentary:

Ekaa iti | Poorvam gandha lepa kshaya karam shoucham krutvaa atha ekaadi samkhyam mrut shoucham, atha paada shoucham atha aachamanaaya sandhyaavandana aadi kramah |

First *gandha lepa* has to be done with scented material. Then with mud, one has to do *shoucha*. This commentary summarized up to *shloka* 23.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 19:

*Acchenaangadha phenena jalena ambudbudena cha /
Aachaameet cha mrudam bhooyah tathaa dadyaat samaahitah ||*

He should do *aachamana* after that. He should not take water which is having foam, or which has got dirty smell. With clean water, one has to do *aachamana*. Again, he has to collect a lot of mud and keep it with him, for later usage.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 20:

*Nishpaaditaanghri shouchah tu paadou abhyukshva vai punah /
Trih pibet salilam tena tathaa dvih parimaarjayet ||*

Having cleaned up his feet, he has to wash his feet again. He has to do gargling three times, and throw the water. He has to wash his face two times.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 21:

*Sheershanyaani tatah khaani moordhaanam cha samaalabhet /
Baahoo naabhim cha toyena hrudayam cha api samsprushet ||*

He has to clean all the openings (sense organs) in his head - two eyes, two ears, two nostrils, mouth. And he has to wash the face. He has to touch *baahu*, *naabhi*, *hrudaya* with water. As in doing the *aachamana*.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 22:

*Svaachaantasya tatah kuryaat pumaan kesha prasaadhanam /
Aadarsha anjana maangalyam doorvaadyaalambhanaani cha ||*

Then he has to do *aachamana*, and decorate himself. He has to comb his hair. He can apply *mangala dravyaas*, scent, *gandha*. He has to decorate himself.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 23:

Tatah sva varna dhamena vrutti artham cha dhanaarjanam |

Kurveeta shruti sampanno yajet cha pruthivee pate / /

According to his varna dharma, for his earning, for living, he can take it up, and spend time for that. He would have done Vedaadhyayana. He has to do yaaga, he has to do yajana, yaajana. He has to perform for others also for earning money.

For Brahmins, three things are told - adhyaapana, yaajana, pratigraha.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 24:

Soma samsthaa havih samsthaa paaka samsthaa cha samsthitaah /

Dhane yato manushyaanaam yateta ato dhanaarjane / /

He can also perform, and earn money through these - there are 21 yaagaas told - 7 Soma samsthaas, 7 Havis samsthaas, 7 Paaka samsthaas. So, he has to put efforts to earn money.

Paaka samsthaas are done in the house itself.

Sri Engal Aalwaan's Commentary:

Soma samsthaa iti / Soma samsthaadayo goutamoktaah

Goutama has told, and Aapasthambha has told.

*** Oupaasana ashtaka paarvana shraaddha shraavanya agrahaayanee chaitree aashvayujee iti sapta paaka yajnya samsthaah /**

These are 7 paaka yajnya samsthaas - oupaasana, ashtaka, paarvana shraaddha, shraavani, agrahaayanee, chaitree, aashvayujee.

Agnyaadheya gagnihotram darsha poornamaasaou aagrahaayanee chaaturmaasya aadi niroodha pashu bandhah soutraamanih iti sapta haviryajnya samsthaa /

7 Havirsamsthaas are agnyaadheya, agnihotra, darsha poornamaasa, aagrahaayanee, chaaturmaasya aadi, niroodha pashu bandha, soutraamani.

Agnishtomo atyagnishtoma ukdhyah shodashee vaajapeyah atiraatra aaptoryaama iti sapta soma samsthaa * iti / Yatah etaah samsthaah dhane samsthitaah shanaayatta iti, ato dhanaarkane yateta /

Agnishtoma, atyagnishtoma, ukdhyah, shodashee, vaajapeyah, atiraatra, aaptoryaama - are the 7 Soma yajnyaas. These are depending on money. One has to do these 21 yaagaas. Some of them are to be done daily, some of them are to be done at different points of time, as prescribed in the shastraas. All of them need money, for this, he has to go and earn money first. For this purpose, one has to earn money.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 25:

Nadee nada tataakeshu devakhaata jaleshu cha /

Nityakriyaartham snaayeeta giri prasaravaneshu cha / /

He can take bath in a river, a pond, a pond which is formed by itself and is not created by any human being, for purposes of doing the daily obligations, karmaas prescribed. Or also, in the streams flowing from mountains.

Sri Engal Aalwaan's Commentary:

Nadee iti / Tataako manushyakhaataah, manushyaih akhaato dronyaadih devakhaatah /

Ponds made by humans are called *manushya khaataas*, or *tataaka*. Ponds not made by humans are called *devakhaataas*.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 26:

*Koopeshu uddhruta toyena snaanam kurveeta vaa bhuvi /
Gruheshu uddhruta toyena hi athavaa bhuvyasambhave //*

Or, one has to take water from the well, and take bath near the well itself. If there is no proper place next to the well, one can draw water from the well, bring it home and then take bath there.

Sri Engal Aalwaan's Commentary:

Koopeshu iti / Bhuvi koopa tata bhoomou, bhuvi asambhave, tatra tatabhuvi snaatum shakti asambhave, tena uddhruata toyena gruhe snaayaat /

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 27:

*Shuchi vastradharah snaato devarshi pitru tarpanam /
Tesdaam eva hi teerthena kurveeta susamaahitah //*

And the water taken from the well, with that, after that, he has to wear clothes which are pure, and he has to do *devarshi pitru tarpana*, using the water taken from the well. He has to do it with a lot of *shraddha* and focussed mind.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 28:

*Trirapah preenanaarthaaya devaanaam apavarjayet /
Rusheenaam cha yathaa nyaayam sakrut cha api prajaapateh //*

In order to please the gods, he has to give *tarpana* three times, and also for *rishis* three times. For *Prajaapati*, he has to give once.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 29:

*Pitruunaam preenanaarthaaya trirapah pruthiveepate /
Pitaamahebhayah cha tathaa preenayet prapitaamahaan //*

For *pitrus*, again, he has to give *tarpana* three times. For *pitrus*, *pitaamaha*, and *prapitaamahaas*, he has to give *tarpana* with the water drawn from the well.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 30:

*Maataamahaaya tat pitre tat pitre cha samaahitah /
Dadyaat paitrena teerthena kaamyam cha anyat shrunushva me //*

And also for the maternal grandfather, his father, his father, like this, water which is left out with the right thumb, this is called *paitra teertha*, this is how *pitrus* are to be given *teertha*, *tarpana*. Now, I am going to tell you about other *kaamya karmaas*.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 31:

*Maatre pramaatre tanmaat্রে gurupatnyai tathaa nrupa /
Guroonaam maatulaanaam cha snigdha mitraaya bhoobhuje //*

Whoever were related to him, and very nice to him, very dear to him, for them also, he can do *tarpana*, for *guru patni*, for *gurus*, uncles (mother's brothers), a very close, dear friend, for a king also.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 32:

*Idam cha api japet ambu dadyaat aatmecchayaa nrupa /
Upakaaraaya bhootaanaam kruta devaadi tarpanam //*

As desired, he can do. For those who are departed, but those who are very dear to one. Having done all these *tarpanaas*, for *deva*, *pitru*, *rishi*, for all the beings which were also helpful, for them also, one can do.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 33:

*Devaa asuraah tathaa yakshaa naaga gandharva raakshasaah /
Pishaachaah guhyakaah siddhaah kooshmaandaah pashavah khagaah //*

Devaas, *asuraas*, *yakshaas*, *naagaas*, *gandharvaas*, *raakshasaas*, *pishaachaas*, *guhyakaas*, *siddhaas*, *kooshmaandaas*, animals, birds.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 34:

*Jalecharaa bhoonilayaa vaayvahaaraah cha jantavah /
Truption etena yaantu aashu maddattena ambunaa akhilaah //*

Those beings which live in the water, which live on earth, within mud, all beings which are living in air, telling that "Let them all be pleased with whatever water *tarpana* I am giving", telling this, he has to give *tarpana* to all of them.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 35:

*Narakeshu samasteshu yaatanaasu cha ye sthitaah /
Teeshaam aapyaayanaaya etat deeyatre salilam mayaa //*

Those who are suffering in all the *narakaas*, hells, in order to please them also, waters can be given, so that it will help them also.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 36:

*Ye abaandhavaa baandhavaa ye ye anya janmani baandhavaah /
Te truption akhilaah yaantu ye cha asmatto ambukaankshinah //*

Those who are related, or not related, or those related in some other birth, whoever is desiring water from me, let them all be satisfied with this. Telling like this, one has to give water.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 37:

*Yatra kvachana samsthaanaam kshut trushna upahata aatmanaam /
Idam aapyaayanaayaah tu mayaa dattam tilodakam //*

Those who don't have a proper place to stay, those dead, departed beings who are roaming around, who are suffering from hunger, desire, etc., those who are always waiting if somebody gives *tarpana* like this, according to the *shaashtraas*, doing *shoucha*, then doing *rishi*, *pitru tarpana*, which will help them in satisfying their hunger, thirst, etc., telling that "Let them all be satisfied", one has to give *tarpana*.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 38:

*Kaamya udaka pradaanam te mayaa etat kathitam nrupa /
Yat dattvaa preenayet etanmanushyah sakalam jagat /
Jagat aapyaayana udbhootam punyam aapnoti cha anagha //*

This is called *Kaamya udaka*. How to give this *Kaamya udaka*, I have told you. O

King. Having done this, he will be agreeable to the entire world. Because of the *tarpana* which is given, all beings, the entire world will be satisfied, and pleased. This will all help them. Having done this, he will be pleasing all the beings. Entire world will be pleased. He will get great *punya* because of having satisfied the whole world like this.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 39:

*Dattvaa kaamyodakam samyak etebhyah shraddhayaanvitah /
Aachamya cha tato dadyaat sooryaaya salilaanjalim / /*

Having given this *kaamyodaka*, to all the beings like this, with a lot of *shraddhaa*, now, he has to give *arghya* for *Soorya*.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 40:

*Namo vivasvate brahma bhaasvate vishnu tejase /
Jagat savitre shuchaye savitre karma saakshine / /*

Telling this *shloka*, where the meaning of *Brahma* is *Veda*, One who is like the *tejas* of *Vishnu* - telling like this, he has to give *anjali* to *Soorya*.

Sri Engal Aalwaan's Commentary:

*Nama iti / Brahma bhaasvate vedaih prakaashamaanaaya, savitre prerakaaya /
Savitaa is preraka. Shu prerane is the dhaatu.*

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 41:

*Tato gruhaarchanam kuryaat abheeshtha sura poojanam /
Jalaabhishekhaih pushpaih cha dhoopaadyaih cha nivedanaih / /*

After this, one has to do *pooja* of his *ishta devataa*, or his *gruha devataa*. He has to do *abhisheka* with *jala*, he has to offer flowers, *dhoopa*, and also *nivedana* of food and other items which are prepared.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 42:

Apoorvam agnihotram cha kuryaat praak brahmane nrupa / /
One has to also do *apoorva agnihotra*.

Sri Engal Aalwaan's Commentary:

*Tata iti / Gruhaarchanam gruhasya archanam, abheeshta sura poojanam
kuryaat iti eva /*

Whatever is his personal god, or *Kula devataa*, *aaraadhana* of that God, one has to do.

Apoorvam iti asmaat praak nirvapet vaishvadevam cha iti ardham pathitavyam /

There is one more *shloka* left out. This is pointed out in the commentary by *Sri Engal Aalwaan*. "*Nirvapet vaishvadevam cha*" is also to be included.

*Tat arthah deva poojanaat param vishvebhyo devebhyo jushtam nirvapaami iti
vaishvadevam havih niroopyate tena deva yajnya aadi karma kuryaat /*

Vaishvadeva havis has to be given, which came in this mantra.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 43:

Prajaapatim samuddishya dadyaat aahutim aadaraat /

Gruhebhyah kaashyapaayaatha tato anumataye kramaat //

For Prajaapati, one has to give an aahuti. Then, for Gruha, Kaashyapa, Anumati, aahuti has to be given.

Sri Engal Aalwaan's Commentary:

Tat katham iti atra aaha apoorvam iti / Poorvam asya prakruti bhootam homaantaram na asti iti apoorvam, homaantara prakrutitva abhaavaat /

Apoorva means that it does not have any prakruti. This itself is the prakruti. This is not derived from some other yajnya. This is said to be apoorva. This is not derived from another homa.

*Agnihotram agnou darvee homa vaishva deva yajnyaakhyam brahmaahuti aadi pancha aahutikam / * Apoorvo darvi homo juhوتي chodana svaahaakaara pradhaanah * iti aapastambah /*

There are five aahutis. Aapastambha sootra is quoted here. How he has to go agnihotra, and what are all aahutis to be given, are told here.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 44:

Tat shesham manike pruthvee parjanyaabhyaam kshipet tatah / Dvaare dhaatuh vidhaatuh cha madhye cha brahmanah kshipet //

After giving the aahuti, the left over has to be put in a place kept separately, in a side place called Manikaa. There, one has to leave this water. For pruthivi, parjanya, the water has to be kept at a side place kept separately. At the entrance, dhaatu and vidhaatu bali is to be given. In the centre, for Brahma, one has to give bali.

Sri Engal Aalwaan's Commentary:

Tat iti / Atha bhoota yajnyah / Tat shesham iti / Pruthivee parjanyaadi balih / Manike udadhaane /

The Bhoota yajnya is told here. Pruthivi, parjanya, bali is told. Manikaa is upadaana, the side place which is kept; the rice is left there.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 45:

Gruhasya purusha vyaaghra dik devaan api me shrunu //

What are all the directions and devaas one has to do, I will tell you about that.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 46:

Indraaya dharmaraajaaya varunaaya tathaa indave / Praachyaadishu budho dadyaat dhruta sheshaatmakam balim //

After having done the homa, whatever is left over, has to be used for giving the bali. For offering for the devaas, bhootaas, etc. For Indra, Yama, Varuna, Moon - East for Indra, South for Yama, West for Varuna, North for Chandramaa, whatever is left after the homa, is to be given.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 47:

Praak uttare cha dik bhaage dhanvantari balim budhah / Nirvapet vaishvadevam cha karma kuryaat atah param //

North side, one has to give the Dhanvantari bali. After this, Vaishvadeva karma is to be done.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 48:

*Vaayavyaam vaayave dikshu samastaasu yathaa disham /
Brahmane cha antarikshaaya bhaanave cha kshipet balim / /*

Sri Engal Aalwaan's Commentary:

Vaayavyaam iti / Vaayavyaam vaayava iti - veepsayaa pratidisham vaayuvalih /
In every direction, *bali* is to be given.

Dishaam cha balih praachyai disha ityaadi /

In all the directions such as east etc., *bali* is to be given.

Brahma aadi baliyatram madhye / Tat uttarato vishvadevaadi bali dvayam /

All these are to be learnt from a teacher. *Anusthaana* is to be done after learning from someone. *Brahma bali* is in the middle. To the north of that, two *Vaishvadeva bali*s are to be given.

Param vishva pati balih / Dakshinatah pitru balih /

Then *Vishvapati bali*. South direction, *pitru bali*.

Vaayavye yaksha balih / Ayam kramah paaraskara gruhye drashtavyah /

Paaraskara gruhya sootra, this is told.

*Tathaa cha paaraskaragruham kaanvaanaam vaishvadevaat annaat paryukshya
svaahaakaaraih juhuyaat, brahmane prajaapataye gruhyebhyah kaashyapa
anumataya iti bhoota gruhebhyo manike treen parjanyaayaadbhyah pruthivyai
dhaatre vidhaatre cha dvaaryatavyoh pratidisham vaayave dishaam cha madhye
cha treen brahmane antarikshaaya sooryaaya vishvebhyo devebhyo
vishvebhyah cha bhootebhyah teshaam uttarata ushase bhootaanaam cha
pataye param pitrubhyah svadhaa naama iti dakshinatah paatram nirnijya
uttarapoorvasyaam dishi ninayed yakshamaitatta iti uddhrutya annam
braahmanaaya avanejya dadyaadva antata iti /*

How it is to be told is said in the *Paaraskara shruti*. Lifting one's hands, he has to offer the *bali* to all of them. The *anusthaana* part is told. If one wants to do, they have to go to a *guru* and learn.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 49:

*Vishve devaan vishva bhootaan tathaa vishvapatim pitruun /
Yakshaanaam cha samuddishya balim dadyaat nareshvara / /*

For all the gods, in all directions, for everyone, *bali* is given. This is to please all of them, so that they entire world will be pleased. They will be satisfied with all of these. If all the people perform all of these, everything will be peaceful. To *Vishve devaas*, *Vishva bhootaas*, *Vishvapatis*, *Yakshaas*, *bali* is to be given.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 50:

*Tato anyat annam aadaaya bhoomi bhaage shuchou budhah /
Dadyaat ashesha bhootebhyah svecchayaa susamaahitah / /*

Taking rice separately, to all the *bhootaas*, *bali* is to be given as desired.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 51:

Devaa manushyaa pashavo vayaamsi siddhaah sayaksha uraga daitya sanghaah / Pretaah pishaachaah taravah samastaah ye cha annamicchanti mayaa atra dattam //

Devaas, manushyaas, pashus, birds, etc. - telling this mantra, "Whoever is desiring food from me, I am giving all of them", telling this, one has to give *bali*.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 52:

Pipeelikaah keeta patangaka aadyaa bubhukshitaah karma nibandha baddhaah /

Prayaantu te truptam mayaa annam tebhyo nirushtam sukhino bhavantu //

It is given to all the beings, so everyone will be pleased. Ants, *keetaas*, *patanga*, those who are very hungry - telling that "Let them all be pleased and be well", wishing good for everything, one has to give *bali* to all these beings.

These are all telling that one has to give rice on the ground.

This part is detailing the *sadaachaaraas*, which a *gruhasta* has to do. These are told in detail by *Ourva rishi*. This is being told by *Paraasharar*.

We are studying *Amsha 3*, Chapter 11, where the *nitya karmaanusthaanaas* are being told; the *anusthaana* of the *Vaishadeva bali* is being told.

A *gruhasta* supports all beings, a *gruhasta* has to give this *Vaishadeva bali* for all the beings, including *devaas*, *manushyaas*, etc.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 53:

Yeshaam na maataa na pitaa na bandhuh na eva annasiddhih na tathaa anyat asti /

Tat truptaye annam bhuvi dattam etat te yaantu truptim muditaa bhavantu //

For those who do not have any relatives, no equipments, etc., for their satisfaction, I am leaving all the rice here, and let them be satisfied with what I am giving here, let them be happy with what I am giving here. Like this, we have to give rice on the ground.

Sri Engal Aalwaan's Commentary:

Yeshaam iti / Siddhih saamagree /

This is the *anusandhaana* being told everywhere. If we see in *Vishnu Puraana*, in all the chapters, the message given is, among other things like *vamshaas*, etc., the message is that everything is *Vishnu aatmaka*. This is the *upadesha* that *Paraasharar* is giving, in many ways. Telling everything about the glory of this *Brahmaanda*, the expanse of this, the *anusthaana* of every *karmaas* which we do, whatever we do, the thinking in the mind or the *anusandhaana* has to be that everything is *Vishnu aatmaka*. *Vishnu Puraana* is establishing the supremacy of *Bhagavaan Vishnu*. He is *sarva kaarana*, *sarva antaryaami*, *sarva aatmaka*. Everything is told as *Vishnu* only. This we keep seeing again and again. This is very important, to be kept in mind.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 54:

*Bhootaani sarvaani tathaa annam etat aham cha vishnuh na yato anyat asti /
Tasmaat aham bhootanikaayabhootam annam prayacchaami bhavaaya teshaam
//*

Here, the *saamaanaadhikaranya* told is that all beings are Vishnu only. This rice is also Vishnu. I am also Vishnu. This *saamaanaadhikaranya* is through *shareera shareeri bhaava*. Everything is *prakaara* of Vishnu, being His *shareera*, with the three relationships which are always present, *apruthak siddha sambandha*, that they are all controlled by Him, they are all supported by Him, they are all present for His purpose only; they are all subservient to Him. These three relationships are present all the time. Because they are all *shareera*, the *shareera vaachaka shabdaas* are also used to denote the *shareeri* also. Everything is told in *saamaanaadhikaranya*. All the beings are Vishnu, *anna* is Vishnu, and I am also Vishnu. There is nothing else other than Him. Everything is *Vishnu aatmaka*. There is nothing which is not *Vishnu aatmaka*. *Shrutis* say *Neha naanaasti kinchana*, that the *brahmaatmaka abrahmaatmaka naanaatva* is not there. Everything is *brahmaatmaka*, everything is *Vishnu aatmaka*. So, the *anna* which is going to nurture the *shareera*, of all the beings, I am giving them for their well being.

Sri Engal Aalwaan's Commentary:

Bhootaani iti / Bhootanikaayabhootam - praaninaam shareerabhootam /

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 55:

*Chaturdasho bhootagano ya eshah tatra sthita ye akhila bhoota sanghaah /
Trupti artham annam hi mayaa nirsushtam teshaam idam te muditaa bhavantu
//*

The fourteen *bhoota ganaas*, the host of beings, for their well being, for their satisfaction, I am giving this rice. Let them be pleased, happy with what I have given here.

Sri Engal Aalwaan's Commentary:

*Chaturdasha iti / Chaturdasho ganah * Devo manushyaah pitarah * ityaadinaa
praak uktah / * Ashtavidham daivatyam tiryak yonim cha panchadhaa bhavati /
Maanushyam cha ekavidham samaasato bhoutikah sargah // * iti, * Siddhi
guhyaka gandharva yaksha raakshasa pannagaah / Vidyaadharaah pishaachaah
cha nirdishta deva yonayah * iti, * Sareesrupaa vaanaraah cha pashavo mruga
pakshinah / Tiryam cha iti kathyante pancha etaah praanijaatayah // * iti, *
manushyaah ekajaatih iti //*

The *chaturdadha ganaas* are told here. The *deva gana* is of 8 types, the *tiryak yoni* is of five types, and *manushya* is of one type. The eight *deva yonis* told are *siddha*, *guhyaka*, *gandharva*, *yaksha*, *raakshasa*, *pannaga*, *vidyaadhara*, *pishaacha*. Five types of animals are the snakes, *vaanaraas*, *pashus*, *mruga*, *pakshi*. *Manushya* is one *jaati*.

For all of the above, a *gruhasta* offers food in the *Vaishadeva bali*. This is to be done as a daily duty.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 56:

Iti ucchaarya naro dadyaat annam shraddhaa samanvitah /

Bhuvi sarva upakaaraaya gruho sarva aashrayo yatah //

Having told this, the *gruhasta* should offer rice on the floor, with faith, for the well being of all the beings. Because *gruhastaashrama* is the *aashraya* for all beings.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 57:

Shva chandaala vihangaamaan bhuvi dadyaat tato narah /

Ye cha anye patitaah kechit aputraah santi maanavaah //

After that, he has to give for dogs, *chandaalaas*, people without children, etc.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 58:

Tato godoha maatram vai kaalam tishthet gruhaangane /

Atithi grahanaarthaaya tat oordhvam tu yathecchayaa //

After doing all these, one has to wait for the time taken to milk a cow. For this amount of time, one has to wait for an *atithi*. Beyond this, one can wait depending on one's desire.

Sri Engal Aalwaan's Commentary:

Tata iti / Naadikaayaah chaturbhaago godohah /

One *naadika* is about 24 minutes. One fourth of this - about 6 minutes is *godoha kaala*.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 59:

Atithim tatra samp्राaptam poojayet svaagataadinaa /

Tathaa aasana pradaanena paada prakshaalanena cha //

Any *atithi* who comes during that time, one has to welcome and do all kinds of service to them, and treat them well. One should cleanse their feet, and offer a seat for sitting.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 60:

Shraddhayaa cha annadaanena priya prashnottarena cha /

Gacchatah cha anuyaanaena preetim utpaadayet gruhe //

He has to talk to them, enquire about their well being, and also offer food to them. When they are going back, at that time, he has to follow them for some distance. This is to please the *atithi* who has come.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 61:

Ajnyaata kula naamaanam anya deshaat upaagatam /

Poojayet atithim samyang naikagraamanivaasinam //

One whose *kula*, name we don't know, and who has come from some other place, such an *atithi* has to be looked after well. Such an *atithi* who is not staying in one place, who is moving around. Such an *atithi* has to be treated well.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 62:

Akinchanam asambandham ajnyaata kula sheelanam /

Asambhojya atithim bhunjan bhoktukaamam vrajati aghah //

One who does not have anything, who is not related to us, and we do not know about their *kula*, *aachara*, etc. - without offering food to him, if one takes food, when he is desirous of food - without feeding him, if one eats, he will be subjected

to sin.

Sri Engal Aalwaan's Commentary:

Akinchanam iti / Asambhojyaatithim bhaktam bhoktu kaamam vrajati adhah iti vaa paathah / Bhaktam ashnan bhujan iti vaa paathah /

A paathaantara is told.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 63:

*Svaadhyaya gotra charanam aprushtvaa cha tathaa kulam /
Hiranya garbha buddhyaa tam manyeta abhyaagatam gruhee / /*

How should he be looked after. One who does *adhyayana* of *sva shaakhaa*, what is their *svaadhyaya*, what is their *gotra*, their *charana* - without asking about these details, or even *kula*, one has to think that *Hiranya garbha* himself has come, as an *atithi*, and an *abhyaagata* has to be treated like this.

Sri Engal Aalwaan's Commentary:

Svaadhyaya iti / Charanam vedavaantara shaakhaah, poorvaachaaro vaa /
Charana is their *aachaaraas*, or *avaantara shaakhaas*, any other *shaakhaas* that they have studied.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 64:

*Pitrartham cha aparam vipram ekam api aashayet nrupa /
Tat deshyam vidita aachaara sambhootim paancha yajnikam / /*

For the sake of *nitya shraaddha*, which is done for *pitrus*, one more *shrotriya* has to be fed. That *Brahmin* should be belonging to the same place, and one whose *aachaara* and others we know, and one who is doing *pancha yajnyaas* daily. Such a person also has to be offered food.

Sri Engal Aalwaan's Commentary:

Pitrartham iti / Pitrartham nitya shraaddhaartham / Paancha yajnikam pancha yajnya kaarinam /

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 65:

*Annaagram cha samudrutya hantakaara upakalpitam /
Nirvaapa bhootam bhoopaala shrotriyaaya upapaadayet / /*

For a *shrotriya*, one has to offer food, *agra*.

Sri Engal Aalwaan's Commentary:

*Annagram iti / Agram - bhojanaadi anucchishtam, * Graasamaatram bhavet bhikshaa agram graasa chatushtayam / Agraani eva tu chatvaari hantakaaram prachakshate / / * iti / Nirvapaami iti paakaat siddham nirvaapa bhootam manushyebhyo hanta iti mantrena shrotriyaaya deyam annam hantakaaraakhyam /*

Agram means not food left over after eating; this is food before anyone has eaten. One handful of rice taken is called *bhikshaa* and then is offered to a *shrotriya*. This food is called *hantakaara*. Taking four handfuls of food, saying "*Manushyebhyo hantaa*" and then offering it to *shrotriya*, keeping it aside - this food is called *hantakaara*.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 66:

*Dadyaat cha bhikshaatritayam parivraat brahmachaarinaam /
Icchayaa cha budho dadyaat vibhave satyavaaritam //*

After giving *bhikshaa* to these three kinds of people, *devataa*, *atithi* and *braahmana*, without sending them back, one has to offer as desired.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 67:

*Iti ete atithayah proktaah praak uktaa bhikshavah cha ye /
Chaturah poojayitvaa etaan nrupa paapaat pramuchyate //*

These are all the *atithis* and *bhikshus* told earlier. Four kinds of people, after offering them food, one gets rid of all sins.

Sri Engal Aalwaan's Commentary:

*Iti eta iti / Ete atithayah *Ajnyaata kula naamaanaam
iti uktah cha, shrotriyah cha, parivraat brahmachari vargah cha,
Vedaaharana kaaryena iti paaguktah chet etaam chatvaaro vargaan poojayet //

Four types of people are - one for whom we do not know the *kula*, *naama*; *shrotriya* is the next one; *parivraat brahmachari* *varga*; and those who are wandering around to learn *Vedaas* in different places and desire to visit *punyakshetraas* - such *Brahmins*. One has to treat them well and offer them food.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 68:

*Atithih yasya bhagnaasho gruhaat prati nivartate /
Sa tasmai dushkrutam dattvaa punyam aadaaya gacchati //*

If an *atithi* returns not being happy, or his desire not being fulfilled, if he returns disappointed with the kind of treatment received, he gives all his bad *karmaas* to the *gruhasta* and takes all the *punyaas* of the *gruhasta*. This means that the *gruhasta* gets all the sins, and also loses all his *punya*.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 69:

*Dhaataa prajaapatih shakro vanhih vasuganoh aryamaa /
Pravishya atithim ete vai bhunjate annam nareshvara //*

Dhaataa, *Prajaapati*, *Shakra* (*Indra*), *Vanhi*, *Vasugana*, *Aryamaa* - all these people enter into the *atithi*, and they receive the *anna* offered to an *atithi*. By offering food to an *atithi*, we will also be pleasing all these gods.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 70:

*Tasmaat atithi poojaayaam yateta satatam narah /
Sa kevalam agham bhunkte yo bhunkte hi atithim vinaa //*

One has to worship *atithis*. If one eats without *atithi*, they will be accumulating sin.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 71:

*Tatah sva vaasineem dukheem gurvineem vruddha baalakaan /
Bhojayet samskruta annena prathamam charamam gruhee //*

After offering all the food to *atithis*, a *gruhasta* should offer food to other people in the house, one who is having grief or suffering, the old people and children, he has to feed by *samskruta anna*. *Samskruta anna* is that for which *vaishvadeva* and

others have been done. They have to be fed first and after that only, a *gruhasta* has to take food.

Tata iti / Parineetaa pitrugruhe sthita sva vaasinee / Charamam pashchaat / Gruhee bhunjeeta iti sheshah /

To one who is married but staying in father's house.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 72:

Abhukta vastu cha eteshu bhunjam bhunkte sa duskhrutam / Mrutah cha gatvaa narakam shleshma bhuk jaayate narah / /

If such people are there in the house, and without giving them, if a *gruhasta* eats, then he will be accumulating more sin. He will go to a *naraka* which is filled with phlegm.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 73:

Asnaataashee malam bhunkte hyajapee pooya shonitam / Asamskrutannabhuk mootram baalaadeh prathamam shakrut / /

One who eats without taking bath, he is eating excreta itself. One who does not do *japa* and has food, he eats blood and pus, etc. One who eats without *Vaishvadeva* and others, he will eat *mootra* itself. Without giving for children if he eats, he will be eating excreta of animals.

Sri Engal Aalwaan's Commentary:

Asnaataa iti / Asamskrutam vaishvadeva aadinaa /

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 74:

Ahomee cha krimeen bhunkte adatvaa vishamashnute / /

One who does not do the *homa*, he eats all insects. Without giving to *atithis*, if he eats, he will be eating poison.

This is also a *shaashtra*, a *pramaana*, and one has to follow all these *aacharaas*.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 75:

Tasmaat shrunushva raajendra yathaa bhunjeeta vai gruhee / Bhunjatah cha yathaa pumsah paapabandho na jaayate / /

Ourva rishi is telling all these to *Sagara Chakravathy*, and this is being narrated by *Paraasharar* to *Maitreyar*. He says - O King, listen to me about how a *gruhasta* has to eat food. If he eats food in the proper way as told in the *shaashtraas*, then he will not accumulate any sin.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 76:

Iha cha aarogyam atulam bala vruddhih tathaa nrupa / Bhavati arishta shaantih cha vairi paksha abhichaaritam / /

He will get all good health and strength, if he eats in a proper way. All his bad things will get destroyed, If his enemies are doing any *abhichaara*, all this will get nullified if he is having food properly.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 77:

Snaato yathaavat krutvaa cha devarshi pitru tarpanam /

Prashasta ratnapaanih tu bhunjeeta prayato gruheee //

Having taken bath and having performed as told, the deva, rishi and pitru tarpanaas, and wearing all the jewels, ornaments told for a gruhasta, he has to take food.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 78:

Krute jape hute vanhou shuddha vastradharo nrupa /

Dattvaa atithibhyo viprebhyo gurubhyah samshritaaya cha /

Punya gandhadharah shasta maalyadhaaree nareshvara //

Having done japa, done agnihotra, wearing pure clothes, having offered food to atithis, vipraas, gurus, and those dependent on him, wearing all fragrances, scents, wearing a maala, ...

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 79:

Naikavastradharo anaardra paanipaado maheepate /

Vishuddha vadanah preeto bhunjeeta na vidingmukhah //

... having washed his feet, hands, (or having dried up his feet and hands), not wearing one vastra, he should not be seeing here and there, and he should eat with a pleasant mind.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 80:

Praanmukho udangmukho vaa api na chaiva anyamanaa narah /

Annam prashastam pathyam cha prokshitam prokshanodakaih //

Facing east or north, and focussing on the food he is eating, and not thinking of something else at that time, having made shuddhi with prokshana, he has to eat what is good for the health.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 81:

Na kutsitaahrutam naiva jugupsaavat asamskrutam /

Dattva tu bhunkte shishtebyah kshudhitebyah tathaa gruheee //

Food borrowed from someone involved in bad deeds, should not be taken. One which generates jugupsaa, one should not take. On seeing itself, having bad smell, food which gets rejected should not be taken. Asamskruta is that which is offered without performing vaishvadeva and other nitya karmaas. So food which is good, which is samskruta, in a proper way, having done the karmaas properly, he has to give to shishtaas, he has to offer to those who are hungry, and then he has to eat.

Sri Engal Aalwaan's Commentary:

Na iti / Asamskrutam vaishvadevaadinaa /

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 82:

Prashasta shuddha paatre tu bhunjeetaa akupito dvijah //

Clean food, in clean vessels, he has to take. He should not get angry while eating.

So many things are told to follow for eating itself.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 83:

Naasandhisamsthite paatre naadeshe cha nareshvara /

Naakaashe na ati sankeerne dattvaa agram cha nara agnaye //

Food kept on the table or chair is not allowed. Table meals is not allowed. Or food kept in some place where it is not to be kept. Not in a place which is too congested. After giving the *agra bhaaga* to *Agni*, then only one has to take food.

Sri Engal Aalwaan's Commentary:

*Naasandee iti / Aasandee vetraadimayam chatuspaadam aasanam * Na anyam aasanam aaropayet iti vishnu smruteh /*

Food should not be kept on something which has four legs - table or chair. This is told in *Vishnu Smruti* also.

Adeshe kutsitasthaane; aakaashe aapavrutte |

Should not be kept in bad places. Should not be kept in a place surrounded by water.

*Akaale iti vaa paathah / Akaale sandhyaadi samaye, naa * Naantaraa bhojanam kuryaat iti / Agnaye agram iti / Parivrushtasya annasya agram mantram vinaa agnou pakshipet iti vidhih /*

There is a *paatha* called *Akaale* also. Means that during *sandhya* time, one should not take food. Having done *agra*, one has to keep for *agni*, this is ordained.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 84:

Mantraabhmantritam shastam na cha paryushitam nrupa / Anyatra phala moolebhyah shushka shaakhaadikaat tathaa / /

It should be purified by proper *mantraas*. It should not be stale food, more than a day old, kept during the night. But, this is not told for fruits, roots, dry vegetables.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 85:

Tadvaddhareetakebhyah cha gudabhakshyebhya eva cha / Bhunjeeta udghrutasaaraani na kadaa api nareshvara / /

And also for special food items prepared using jaggery. Food which has no essence, one should not eat.

Sri Engal Aalwaan's Commentary:

Hareetakam apakva lehyaadi bhedah /

Food which is not cooked, which is raw, can be kept and taken for many days. In the same way, *lehya* and others can also be taken.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 86:

Na shesham purusho ashneeyaat anyatra jagateepate / Madhvanghu dadhi sarpibhyah saktubhyah cha vivekavaan / /

After eating half, one should not bite something and keep the remaining back in the plate, that becomes *shesha*. This rule does not apply to honey, water, curd, ghee; and also *saktu* (made with dry rice flour, ghee, jaggery).

Sri Engal Aalwaan's Commentary:

*Na shesham iti / Shesham - svena api khaadita shesham * Khaaditaardham punah khaadan modakaani phalaani vaa /*

Fruit and others, biting, eating half of it, keeping it back on the plate, again taking and eating is not allowed.

*Dampatyoh bhukta shesham vaa bhuktvaa chaandrayaanam charet * iti smruteh / Na ashesham iti paathe nissesham na ashneeyaata /*

Somebody's shesha one should not take. If done, one has to do *chaandraayana*. Without leaving anything, one should not clear the plate.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 87:

Ashneeyaata tanmayo bhootvaa poorvam tu madhuram rasam / Lavanaamlou tathaa madhye katu tiktaadikaan tatah / /

One should concentrate on the food being eaten. Initially, one should eat food which is sweet and liquidish. After that, one should take food which is salty and sour. After that, the bitter and pungent things towards the end.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 88:

Praagdravam purusho ashneeyaata madhye kathina bhojanah / Ante punardravaashee tu balaarogye na munchati / /

Initially, one should take food which is liquidish, and in the middle, solid food. In the end again, one has to take liquidish food. For such a person, his health and strength will be always fine.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 89:

Anindyam bhakshayedittham vaagyato annam akutsayan / Panchagraasam mahaamounam praanaadi aapyaayanam hi tat / /

While eating, one should not complain about the food. Five handfulls one has to take keeping quiet. This is very good for the praana.

Sri Engal Aalwaan's Commentary:

Anindyam iti / Anindyam anishiddham panchagraasam bhakshayet iti sheshah / Mahaamounam iti kriyaa visheshanam /

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 90:

Bhuktvaa samyak athaa aachamya praang mukho udang mukho api vaa / Yathaavat punaraachaamet paanee prakshaalya moolatah / /

Having eaten properly, one has to do *aachamana* facing east or north. After having washed the hands, one has to do again *aachamana*.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 91:

Svasthah prashaanta chittah tu kruta aasana parigraha / Abheeshta devataanaam tu kurveeta smaranam narah / /

After that, being pleased with oneself, one has to sit down in a proper seat, and one has to think about *ishta devataas* and pray for them.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 92:

Agnih aapyaayayeddhaatum paarthivam pavaneritah / Dattaavakaasham nabhasaa jarayet vastu me sukham / /

One has to pray like this - telling that "Let the food that I have taken get digested, and *agni* and *paarthiva dhaatu* being helped by air, let *agni* digest it, with the space, *aakaasha* that is there".

One should not eat so much that there is no place in the stomach. There should be some watery part, and space, for proper digestion.

Sri Engal Aalwaan's Commentary:

Agnih iti / Paarthivam dhaatu deham anna rasena aapyaayan annam jarayatu iti sheshah /

Whatever I have taken, let it do good for the body. Let Agni digest my food - praying like this.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 93:

Annam balaaya me bhoomeh apaam agni anilasya cha / Bhavatu etat parinatam mamaastu avyaahatam sukham //

Bhoomi, ap, agni, anila - the pancha bhootaas, let the food eaten give me all the strength, with all the pancha bhootaas being digested. Let it do all good for me. With this prayer.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 94:

Praana apaana samaanaam udaana vyaanayoh tathaa / Annam pushtikaram cha astu mama api avyaahatam sukham //

For all my pancha praanaas, praana, apaana, udaana, vyaana and samaana, let the food I have taken help all of them to be in proper state. Let it give me sukha. Praying like this, one has to eat the food.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 95:

Agastiragni badavaanalascha bhuktam mayaa annam jarayatu ashesham / Sukham cha me tat parinaama sambhavam yacchatu arogam mama cha astu dehe //

Let it be digested properly, and without causing any disease or discomfort. Let Agasti and Badavanaanalaagni digest the food that I have taken. Let it be good for my body.

Sri Engal Aalwaan's Commentary:

Agastiriti / Tat annam parinaama sambhavam arogam mama dehe yacchatu me sukham cha astu iti anvayah /

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 96:

Vishnuh samasta indriya deha dehee pradhaana bhooto bhagavaan yathaa ekah /

Satyena tenaattam ashesham annam aarogyadam me parinaamametu //

For the indriyaas, deha, He is the dehi. He has all these as His shareera. He is the pradhaana pati, the most prominent one here. With this satya, I have taken this food. Let it give me all good health.

Sri Engal Aalwaan's Commentary:

Vishnuriti / Attam - bhuktam /

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 97:

Vishnurattaa tathaivaannam parinaamashcha vai tathaa / Satyena tena madbhuktam jeeryatu annam idam tathaa //

The food that I have taken in, the real eater is *Vishnu* only. He is only the *antaryaami* inside. The food that we take after offering to *Bhagavaan* in *Bhagavadaaraadhana*, after that, eating itself is said to be *anuyaaga*; *Bhagavadaaraadhana* is *yaaga*, and this is *anuyaaga*. He is the one who is eating. It gets digested and gets converted into these various *dhaatus* in the body, means that *Vishnu* is the *antaraatma* for everything.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 98:

*Iti ucchaarya sva hastena parimrujya tathaa udaram /
Anaayaasapradaayeeni kuryaat karmani atandritah //*

Telling all these things and touching one's stomach, without feeling lazy, he has to do all the other work, which are not very strenuous.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 99:

*Sat shaastradi vinodena sanmaargaat avirodhinaa /
Dinam nayet tatah sandhyaam upatishthet samaahitah //*

All the good *shaastraas*, *vinoda*, that which is not opposed to *sanmaarga*, the day has to be spent by *gruhasta*, like this, going in the right path. As evening approaches, one has to again focus on performing the *sandhyaavandana*, being very attentive.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 100:

*Dinaanta sandhyaam sooryena pooraam rukshairyutaam budhah /
Upatishthet yathaa nyaayyam samyagaachamya paarthiva //*

Morning one has to *sandhyaa* before sun rises, one has to offer *arghya*. In the evening, before stars start appearing, before the sun sets, one has to offer *arghya*. Performing the *aachamana* and all of these, one has to do the *sandhyaas*.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 101:

*Sarvakaalam upasthaanam sandhyayoh paarthiva ishyate /
Anyatra sootakaa shoucha vibhrama aatura bheetitah //*

Sandhyaa has to be done properly at the right time on all days. When one has *sootaka* (because of a birth), *ashoucha* (because of a death), *vibhrama*, one who is sick, one has fear, one whose mind is not in proper state - except for these reasons, one has to do *sandhyaavandana*.

Sri Engal Aalwaan's Commentary:

*Sarvakaalam iti / Vibhramah unmaadaadi vaichitryam / Aatureti / Aaturatvam
rogabhaavah / Aashouchabhavah aashoucha sadbhaavah /*

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 102:

*Sooryena abhyudhito yah cha tyaktah sooryena vaa svapan /
Anyatra aatura bhaavaat tu praayaschittee bhavet narah //*

When sun has already arisen, one who is sleeping; or when sun has set in, one who is sleeping - unless one is sick or not well, one has to do *praayaschitta* for that.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 103:

*Tasmaat anudite soorye samutthaaya maheepate /
Upatishthet narah sandhyaam asvapan cha dinaantajaam //*

Before the sun rises, one has to get up and do *sandhyaa*. Not sleeping in the evening *sandhyaa kaala*, one has to do *sandhyaavandana*. Morning one has to get up before sun rise and then do *sandhyaavandana*.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 104:

*Upatishthanti vai sandhyaam ye na poorvam na pashchimaam /
Vrajanti te duraatmaanah taamisram narakam nrupa / /*

The *poorva sandhyaa* and *paschima sandhyaa* if one does not do properly, they will go to *taamisra naraka*.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 105:

*Punah paakam upaadaaya saayam api avaneepate /
Vaishvadeva nimittam vai patnyaa saarddham baim haret / /*

Again in the evening, he has to do the *vaishvadeva bali*; along with wife, one has to do *vaishvadeva bali*, even in the evening.

Sri Engal Aalwaan's Commentary:

Punariti / Vaishvadeva pratyamnaayatvena amantrakam patnee balim haret /

There is another *paatha*. Without *mantra*, wife has to offer the food.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 106:

Tatra api shvapachaadibhyah tathaa eva anna visarjanam / /

For *shvapacha* and these kind of people, one has to give *anna*, *vaishvadeva bali* in the evening.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 107:

*Atithim cha aagamam tatra sva shaktyaa poojayet budhah /
Paada shoucha aasana prahva svaagatoktyaa cha poojanam /
Tatah cha anna pradaanena shayanena cha paarthiva / /*

In the evening also, one has to do *atithi poojaa*. Whoever comes has to be respected and treated properly. One has to do *namaskaara*, *paada shoucha*, offer *aasana* (place to sit), welcome him properly, and then treat him well. He has to offer food and place to sleep. This is said to be very important in the evening.

Sri Engal Aalwaan's Commentary:

Atithim iti / Prahvatvam namrabhaavah /

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 108:

*Divaa atithou tu vimukhe gate yat paatakam nrupa /
Tat eva ashtagunam pumsah sooryodhe vimukhe gate / /*

In the morning, if an *atithi* comes and returns being dissatisfied, a *gruhasta* will get *paapa*. The same thing in the evening, if an *atithi* returns being dissatisfied, the *paapa* that he accumulates will be 8 times more.

Sri Engal Aalwaan's Commentary:

*Divaa iti / * Sooryodhastu sa sampraapto yah sooryo astangate atithih /*

In the evening if the *atithi* returns, being not happy or dissatisfied, the *paapa* will be 8 times more.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 109:

*Tasmaat sva shaktyaa raajendra sooryodham atithim narah /
Poojayet poojite tasmin poojitaah sarva devataah //*

In the evening, the *atithi* who comes has to be treated very well. All the gods will be worshipped by taking care of the *atithi* in the evening properly.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 110:

*Anna shaakaambudaanena sva shaktyaa poojayet pumaan /
Shayana prastara mahee pradhaanaih athavaa api tam //*

Having food, vegetables, water, as required, offering him a place to sleep, a bed, this is how an *atithi* has to be treated in the evening.

Sri Engal Aalwaan's Commentary:

Anna iti / Prastarah trunaadi shayanam /

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 111:

*Kruta paada aadi shouchah tu bhuktvaa saayam tato gruhe /
Gacchet shayyaam asphutitaam api daarumayeem nrupa //*

In the evening, having cleaned his feet, he has to take food. He has to retire in a bed which is not broken, and is made of wood which is allowed.

Sri Engal Aalwaan's Commentary:

Kruta iti / Api daarumayeem - anishiddha druma krutaam /

Bed made of wood taken from a tree which is not barred from shaastraas.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 112:

*Naabishaalaam na vai bhagnaam naasamaam malinaam na cha /
Na cha jantumayeem shayyaam adhitishthet anaastrutaam //*

Even that bed should not be broken, uneven, it should not be dirty. Something spread on that which is not clean, has insects - one should not sleep in such a bed.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 113:

*Praachyaam dishi shirah shastam yaamyayaam atha vaa nrupa /
Sadaiva svapatah pumso vipareetam tu rogadam //*

One has to place his head in the direction of east or south, while sleeping. If they sleep in the opposite direction, they will get lot of diseases.

Sri Vishnu Puraana, Amsha 3, Chapter 11, Shloka 114:

*Rutou upagamasshasta svapatnyaam avaneepate /
Punnaamarkshe shubhe kaale jyeshthaayugmaasu raatrishu //*

He can unite with his wife during *rutu kaala*, and in *Pum nakshatraas*, and in the even days after the sixth day. *Ashvini*, *Kruttikaa*, *Rohini*, *Punarvasu*, *Pushya*, *Hasta*, *Anuradha*, *Shravana*, *Poorvaabhaadra*, *Uttaraabhaadra* are said to be *Pum nakshatraas*. Sixth day, eight day after *rutu kaala* are said to be good days for uniting with wife.

Sri Engal Aalwaan's Commentary:

*Rutou iti / Punnaamarkshaanee dasha bruhaspati uktaani **

Saarpaacchatushkam roudram cha yaamyam tvashtatrikam jalam / Vaishvendra

*vaasavam poushnam stree lingaa samudaahrutaah / Soumya vaaruna moolaani
napumsaka dinaani tu / Sheshaah pullingataa yaataah * iti / Jyeshthaa
yugmaasu shashtyaadi yugmaasu taatrishu, tatra api jyeshthaasu yathottaram
shubhaasu iti arthah / Chaturthee prabhrutyaashodasheem ityaadinaa /*

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 115:

*Naadyoonaam tu striyam gacchet na aaturaam na rajasvalaam /
Naanishtaam na prakupitaam na trastaam na cha garbhineem / /*

If the wife is not happy, or not well, one who does not have desire to, one who is angry for some reason, or scared, or pregnant, one should not unite.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 116:

*Na adakshinaam na anya kaamaam naakaamaam na anyayoshitaam /
Kshut kshaamaam na ati bhuktaam vaa svayam cha ebhih gunaih yutah / /*

One who is not very straightfoward, or having some other interest, or some other woman other than wife, very hungry, one who has eaten too much, all these things apply to the man also. With all these things, one should not unite.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 117:

*Snaatah srak gandha dhrut preeto naaghmaatah kshudhito api vaa /
Sakaamah saanuraagah cha vyavaayam purusho vrajet / /*

Having taken bath, wearing all perfumes, not eaten too much, with good intention, desire and love, one has to go and unite with wife.

Sri Engal Aalwaan's Commentary:

Snaata iti / Kaamo riramsaa / raagah preetih

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 118:

*Chaturdashi ashtamee cha eva tathaa amaa cha atha poornimaa /
Parvaani etaani raajendra ravi sankraantireva cha / /*

On Chaturdashi, Ashtami, Amaavaasyaa, Poornimaa, and on Sankramana days, it is not allowed to take oil bath, ...

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 119:

*Taila stree maamsa sambhogee sarveshveteshu vai pumaan /
Vin mootra bhojanam naama prayaati narakam mrutah / /*

... or also unite with wife, eat maamsa. One who does all these will go to a naraka.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 120:

*Ashesha parvasu eteshu tasmaat samyamibhih budhah /
Bhaavyam sat shaastra devejyaa dhyaana japyaih paraih naraih / /*

During parva kaala, one has to be very controlled. One has to do sat shaastra adhyayana, worship of gods, dhyaana, japa. One has to involve in these during parva kaala.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 121:

*Naanyayonaavayonou vaa na upayuktoushadhah tathaa /
Dvija deva guroonaam cha vyavaayee naashraye bhavet / /*

One should not stimulate desires by taking medicines. Or get gratification through some others such as cow, etc. (other than humans). In places of worship, or places where Brahmins are there, or Aachaaryaas are there, one should not unite.

Sri Engal Aalwaan's Commentary:

Naanyayonou iti / Anya yonou gavaadiyonou / Oushadham rasaayanaadi / Dvija devaadeh aashraye - tat aalayastho vyavaayee na syaat /

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 122:

*Chaitya chatvaara teertheshu naiva goshthe chatushpathe /
Naiva smashaana upavane salileshu maheepate / /*

In the field, or in the *teerthaas*, in the cowshed, in garden, water places, ponds, in *smashaana*, ...

Sri Engal Aalwaan's Commentary:

Chaitya iti / Chatvaaraadishu api na vyavaayee syaat /

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 123:

*Prokta parva sva shesheshu naiva bhoopaala sandhyayoh /
Gacchet vyavaayam manasaa na mootrocchaara peeditah / /*

... in such places, it is not allowed to unite with wife. In all the *parva kaalaas* - *Chaturdashi*, *Ashtami*, *Amaavaasya*, *Pournami*, *Sankramana*, it is not allowed. In *Sandhyaakaala*, it is not allowed.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 124:

*Parva svabhigamo nindyo divaa paapaprado nrupa /
Bhuvi rogaavaho nruunaam aprashasto jalaashaye / /*

In *parvakaala*, if one unites with wife, it is not good.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 125:

*Paradaaraan na gaccheta manasaapi kathanchana /
Kimu vaachaa asthibandho api naasti teshu vyavaayinaam / /*

One should not even think of uniting with other women, other than wife. If they do that, they will be born in low births such as insects, etc. which do not have bones/skeleton.

Sri Engal Aalwaan's Commentary:

Paradaaraan iti / Teshu paradareshu vyavaayinaam asthibandho naasti / Te hi anasthi krimi keetaadi janmanah syuh /

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 126:

*Mruto naramamabhyeti heeyate atra api chaayushah /
Para daara ratih pumsaam iha chaamutra bheetidaa / /*

Going after others wife is said to be a very bad thing. One should not be thinking even in the mind. It is very sinful.

Sri Vishnu Puraana, Amsa 3, Chapter 11, Shloka 127:

*Iti matvaa svadareshu rutumatsu budho vrajet /
Yathaa ukta dosha heeneshu sakaameshu anrutou api / /*

Without any defects, one should be with ones wife in *rutu kaala*, as told, other than in *parva kaala*, one can unite with wife.

For a *gruhasta*, from morning to night, all the *karmaas* told in this *adhyaaya*, right from getting up, taking bath, the *vaishvadeva* and other *karmaas*, *atithi poojaa*, offering food, taking food, where to sit, how to sit, the evening *karmaas* which have to be done, *aacharaas* were told in this *adhyaaya*.

This concludes *Amsha 3*, Chapter 11.

|| *Iti Sri Vishnu Puraane Truteeye Amshe Ekaadasho Adhyaayah* ||

|| *Iti Sri Vishnu Chitteeye Vishnu Puraana Vyaakhyaane Truteeye Amshe Ekaadasho Adhyaayah* ||

// Atha Dvaadasho Adhyaayah //

Gruhasta Dharmaas

We saw Amsa 3, Chapter 11, where *Ourva rishi* told about the major *vidhis* that a *gruhasta* has to do, including *shoucha*, *snaana*, *bhojana*, etc. Major activities were told.

Now, Chapter 12. Now, in this chapter, *Ourva rishi* is going to give very detailed instructions on how one should conduct, and several behavioural aspects, how to take care of oneself, how to be cautious, in detail.

Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 1:
Ourvah -

*Deva go braahmanaan siddhaan vruddha aachaaryaan tathaa archayet /
Dvikaalam cha namet sandhyaam agneen upacharet tathaa //*

Ourva - One should worship God (*Deva*), go (cow), *Brahmins*, *siddhaas*, *vruddha aachaaryaas*. *Sandhyaavandanaa* is to be done - says two times (this includes *maadhyaahnika* also); all the *agni kaaryaas* have to be done.

Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 2:

*Sadaa anupahate vastre prashastaah cha mahoushadheeh /
Gaarudaani cha ratnaani bibhruyaat prayato narah //*

One has to wear two clothes always, they should not be torn. One can also take medicinal herbs - *Vishnukraantaa* (morning glory, helps in bone growth, intestinal health) and *Doorva*. One can wear all the gemstones which are good. A person should be using all of these. To basically keep good health.

Sri Engal Aalwaan's Commentary:

Sadaa iti / Oshadheeh vishnukraantaa doorvaadyaah / Gaarudaani ratnaani na vishaghnaani marakata aadeeni /

Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 3:

*Prasnigdha amala keshah cha sugandhah chaaru veshadhruk /
Sitaah sumanaso hrudyaah bibhruyaat cha narah sadaa //*

He should groom his hair well. He can have perfumes and wear good clothes. One should wear white flowers all the time.

Sri Engal Aalwaan's Commentary:

Prasnigdhaa iti / Prasnigdhaah alamkrutaah amalaah keshaah yasya /

Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 4:

*Kinchit paratvam na haret na alpam api apriyam vadet /
Priyam cha na anrutam brooyaat na anya doshaan anudeerayet //*

One should not steal others belongings. One should not tell something which is not liked by others. Even though it is likeable to others, one should not tell lies. One should not highlight defects of others.

Sri Engal Aalwaan's Commentary:

Kinchit iti / Kinchit kinchit api, na haret /

One should not steal even a little from others.

Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 5:

Na anya striyam tathaa vairam rochayet purusharshabha /

Na dushtam yaanamaarohet koolacchaayaam na samshrayet / /

One should not desire for other women. One should not develop enmity with others. One should not hate others. One should not get into a vehicle which is faulty. One should not take shelter in river banks where a flood has come and receded.

Sri Engal Aalwaan's Commentary:

Na iti / Koolacchaayaa jalougha kshata desha cchaayaa /

Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 6:

Vidvishta patita unmatta bahu vaira ati keetakaih /

Vardhakee bandhakee bhartru kshudra anruta kathaih saha / /

Whom he should develop friendship with, and whom he should not develop friendship with is told here. One should not develop friendship with one who is hated by all, with a sinner who has fallen down, with an intoxicated person, with one who has got many enemies, one who keeps troubling like an insect (a very poor person), with a carpenter, with a harlot (woman of bad character), with one who is master of such a woman, with a lowly person, and with one who is always interested in telling lies, ...

Sri Engal Aalwaan's Commentary:

Vidvishta iti / Vidvishtaadibhih maitreem na kuryaat / Keetakah keetakavat peedakah daridrah / Bandhakee asatee /

Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 7:

Tathaa ati vyavasheelaih cha parivaadarataih shathaih /

Budho maitreem na kurveeta naikah panthaanam aashrayet / /

... with one who is a spendthrift, with one who is always interested in blaming others, with bad people - an intelligent person should not develop friendship with such people. When he goes on a journey, he should not go alone.

Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 8:

Na avagaahet jaloughasya vegamatre nareshvara /

Pradeeptam veshma na vishet naaraahet shikharam taroh / /

When a river is flowing, one should not take bath against that. One should not enter a house which is on fire. One should not climb onto the top of a tree.

Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 9:

Na kuryaat danta sangharsham krushneeyaam cha na naasikaam /

Na asamvrutamukho jhrumbet shvaasakaasou visarjayet / /

One should not make the clattering noise of the teeth, which expresses some kind of anger. One should not blow the nose also. One should not yawn without covering the mouth. Without covering the mouth, one should not breath heavily, or blow, or

cough.

Sri Engal Aalwaan's Commentary:

Na kuryaat iti / Na krushneeyaata - na nishekarshet / Shvaasakaasou cha asamvruta sukho na visarjayet /

Sri Vishnu Puraana, Amsha 3, Chapter 12, Shloka 10:

*Na ucchaih haset sa shabdham cha na munchet pavanam budhah /
Nakhaan na khaadayet chindyaat na trunam na maheem likhet //*

One should not laugh very loudly. One should not leave *apaana vaayu* loudly. One should not bite the nails. One should not be cutting grass, and should not be scratching on the ground.

Sri Vishnu Puraana, Amsha 3, Chapter 12, Shloka 11:

*Na smashru bhakshayet loshtham na mrudeeyaata vichakshanah /
Jyoteemshi amedhya shastaani naabhi veeksheta cha prabho //*

One should not put beard into the mouth, and bite it. An intelligent person should not break two lumps of mud against each other. One should not see such stars which are not auspicious.

Sri Vishnu Puraana, Amsha 3, Chapter 12, Shloka 12:

*Nagnaam parastryam chaiva sooryam cha astamaya udaye /
Na hum kuryaat shavam gandham shavagandho hi somajah //*

One should not be looking at other woman who is not wearing clothes. One should not see the sun while setting or rising (this means that one has to be doing Sandhyaavandanaa at that time). One should not feel disgusted with the smell of a dead body, because it is said to be created from a part of *amsha* of Soma.

Sri Engal Aalwaan's Commentary:

*Nagnaam iti / Na humkuryaat iti / Shukla-shonitamayatvena agnishomeeyasya kaayasya agni amshe shukle praanena saha gate yah somaamsho rasah tat daahajah shavagandho hi somajah; * Agnirooshmaa rasah somah shareeram tanmayam yatah * iti vachanaat /*

Kaaya (body) is made of Agni and Soma (two gods), and it has got *shukla* and *shonita* (red part and white part). Along with *praana*, the white part, *shukla amsha*, which is the Agni *amsha*, that leaves the body. The liquid part which is *soma amsha*, when that is burnt, the smell is coming from there. The smell which comes from there is *Somajah*, which is *Somaamsha*; one should not feel disgusted with that. There is a *pramaana* told.

Sri Vishnu Puraana, Amsha 3, Chapter 12, Shloka 13:

*Chatushpatham chaityatarum smashaana upavanaani cha /
Dushta stree sannikarsham cha varjayet nishi sarvadaa //*

During night, one should not be in a place where four streets meet, a fig tree which is worshipped, the graveyard, or the garden, with women of bad character. During night, one should always be away from all these.

Sri Engal Aalwaan's Commentary:

Chatushpatham iti / Savedakah poojito vruhsakashchaityataruh /

A fig tree which has a platform below, and sever gods are worshipped - one should not go and sit there in the night.

Sri Vishnu Puraana, Amsha 3, Chapter 12, Shloka 14:

*Poojya deva dvija jyotih chaayaam na atikramet budhah /
Na ekah shoonya ataveem gacchet tathaa shoonya gruhe vaset //*

The *aaraadhya daiva*, a *Brahmin*, a heavenly luminary object - one should not pass over the shadows of that. One should not alone enter into a forest which is deserted. One should also not live in a deserted house.

Sri Vishnu Puraana, Amsha 3, Chapter 12, Shloka 15:

*Kesha asthi kantaka amedhya bali bhasma tushaam tathaa /
Snaanaardra dharaneem chaiva dooratah parivarjayet //*

One should totally not go near these places - where hairs are fallen, where bones are fallen, where there are many thorny things, where there is lot of filth, where *bali* has been given, where ashes are there, where there is chaff, where someone has taken bath, and it is still wet - one should not tread over such places.

Sri Vishnu Puraana, Amsha 3, Chapter 12, Shloka 16:

*Na anaaryaan aashrayet kaaschit na jihmam rochayet budhah /
Upasarpet na vai vyaalam chiram tishet na va utthitah //*

One should not take refuge in people who are not respected, not well behaved. One should not even think of being dishonest. One should not go near a snake. After waking up, one should not be lazing around for long.

Sri Vishnu Puraana, Amsha 3, Chapter 12, Shloka 17:

*Ateeva jaagara svapnou tatvat sthaana aasane budhah /
Na seveta tathaa shayyaam vyaayaamam cha nareshvara //*

Being awake for too long, or dreaming for too long, or taking bath for too long, or sitting for too long - all these should be avoided. Sleeping for too long, or exercising, one should not overdo all these.

Sri Vishnu Puraana, Amsha 3, Chapter 12, Shloka 18:

*Damshtrinah shrunginah cha eva prajnyo doorena varjayet /
Avashyaayam cha raajendra purovaata aatapou tathaa //*

Animals which have tusks or horns, one should be away from them, as they are dangerous. In the same way, one should avoid frogs, or blowing wind with high speed, or too much heat.

Sri Vishnu Puraana, Amsha 3, Chapter 12, Shloka 19:

*Na snaayaat na svapet nagno na chaiva upasprushet budhah /
Mukta (kaanchah cha) keshah cha naachaamet deva aadi archaam cha varjayet //*

One should not take bath without any clothes. One should not go to bed without any clothes also. One should not do *aachamana* without wearing any clothes. One should not do *aachamana* without tying up the hair, or also should not do *aaraadhana*.

Sri Vishnu Puraana, Amsha 3, Chapter 12, Shloka 20:

*Homa deva archanaadyaasu kriyaasu aachamane tathaa /
Na ekavastrah pravarteta dvija paadaavane jane / /*

Homa, worship of gods, in all these, and also aachamana, one should not do with one vastra, cloth. When doing namaskaara to elders, Brahmins also, one should not do with one vastra.

The other paatha is dvija vaachananike jape. This means punyaaha and such karmaas, and japa. One should not do all these with one cloth.

*Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 21:
Na asamanjasa sheelaih tu sahaaseeta kathanchana /
Sadvrutta sannikarsho hi kshanaardham api shasyate / /*

One should not sit and develop friendship with people who don't talk the right things. One should not stay with such people who have bad conduct or bad behaviour. With people with good behaviour, even if it is for half-kshana, half a second or minute, is also extremely beneficial.

*Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 22:
Virodham na uttamaih gacchet na adhamaih cha sadaa budhah /
Vivaahah cha vivaadah cha tulya sheelaih nrupa ishyate / /*

With people who are highly placed, one should not develop enmity. And also, those bad people, one should not develop enmity. Because, marriage and arguments, discussions, etc. are only good between equals.

*Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 23:
Na aarabheta kalim prajnyah shushka vairam na varjayet /
Api alpa haanih sodhavyaa vairena arthagamam tyajet / /*

An intelligent person should not start a fight, and enmity without any benefit, purpose. One should not develop these. If there is little loss, one should tolerate that. One should not amass wealth through enmity, etc.

*Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 24:
Snaato na angaani sammarjet snaana shaathyaa na paaninaa /
Na cha nirdhoonayet keshaan na chaamevaih cha chotthitah (chocchritah) / /*

One should not wipe the body with the cloth he is wearing while taking bath. One should not wipe the body with an empty hand.

One should not stand up and wipe the hairs. One should also not do aachamana standing up.

*Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 25:
Paadena na akramet paadam na poojya abhimukham nayet /
Na ucchaasanam guroragre bhajeta avinayaanvitah / /*

One should not put one foot on the other foot and stand. One should not stretch the feet in front of elders and respectable people. With disrespect, one should not sit on a higher place than the guru, in front of the guru.

*Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 26:
Apasavyam na gacchet cha devaagaara chatushpathaan /
Mangalya poojyaam cha tathaa vipareetaan na dakshinam / /*

One should always go in *pradakshinaa* in a temple, should not go in *apradakshinaa*. Whatever is auspicious and respectable, in such places, one should always go in the right direction, in *pradakshinaa*. What is not auspicious, one should not go in *pradakshinaa*, one should go in the other way.

Sri Engal Aalwaan's Commentary:

Apasavyam iti / Vipareetaan amangalyaat na poojyaan na pradakshinayet /

Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 27:

Soma arka agni ambu vaayoonam poojyaanam cha na sammukham /

Kuryaat nishtheeva vin mootra samutsargam cha panditah / /

In front of Soma, Arka, Agni, Ambu (Jala), Vaayu, etc., respectable people, one should not spit, one should not eject impurities like *mala*, *mootra* in front of them. A knowledgeable person should not do this.

Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 28:

Tishthan na mootrayet tadvat pathishvapi na mootrayet /

Shleshma vin mootra raktaani sarvadaa eva na langhayet / /

One should not urinate standing; not on the roads. One should be very careful with phlegm, *mala*, *mootra*, etc. One should always follow discipline in these aspects.

Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 29:

Shleshma shingaanika utsargo na annakaale prashasyate /

Bali mangala japyaadou na home na mahaajane / /

While eating, one should not blow the nose, or take out phlegm. This is not good. In the same way, one should not take out phlegm, blow the nose, during the *karmaas* like *mangala*, *japa*, *homa*. Or in presence of respectable persons.

Sri Engal Aalwaan's Commentary:

Shleshma iti / Shingiko naasikaa malah /

Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 30:

Yoshito na avamanyeta na chaasam vishvasayet budhah /

Na cha eva eershyaa bhavet taasau (na dhikku) na adhikuryaat kadaachana / /

One should not disrespect women, or keep too much of belief in them. One should not have jealousy towards them. One should not rule over them.

Sri Engal Aalwaan's Commentary:

Yoshita iti / Na adhikuryaat yoshit adhikaaram na kuryaat /

Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 31:

Mangalya pushpa ratnaajya poojyaan anabhivaadya cha /

Na niskramet gruhaat prajnyah sadaachaaraparo narah / /

A person who is following *sadaachara*, an intelligent and knowledgeable person, should not leave the house without doing *abhivaadana* to all the *poojyaas*, the elders, all the auspicious things, etc. This is a good thing to do while leaving the house.

Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 32:

*Chatuspathaan namaskuryaat kaale homaparo bhavet /
Deenaan abhyuddharet saadhoon upaaseeta bahushrutaan //*

One should do namaskaara in the place where four streets meet. At the right time, homaas and others have to be performed. Saadhu purushaas who are in a bad shape, one should always help them out. Saadhoos who are well learned, one has to worship.

*Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 33:
Devarshi poojakah samyak pitru pindodaka pradah /
Satkarthaa cha atitheenaam yah sa lokaan uttamaan vrajet //*

One who is always worshipping the devaas, rishis, doing the pancha mahaa yajnyaas, doing the pitru pindaas and those karmaas properly, one who does atithi satkaara, he will get the good worlds, he will reap good benefits.

*Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 34:
Hitam mitam priyam kaale vashyaatmaa yo abhibhaashate /
Sa yaati lokaan aahlaada hetu bhootaan nrupa akshayaan //*

A person who has control over himself, when he speaks, he should always speak what is good for others, he should speak less, he should speak what is liked and good for others - he gets good worlds which are akshaya, he enjoys for a long time all the good things in the good worlds.

*Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 35:
Dheemaan hreemaan kshamaa yukto hi aastiko vinayaanvitah /
Vidya abhijana vruddhaanaam yaati lokaan anuttamaan //*

One who is intelligent, has forbearance and all the good qualities, who believes in God, who is very obedient, people born in good clan, who are very learned, knowledgeable persons, elderly people, whatever lokaas they attain, he will also attain those lokaas.

*Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 36:
Akaala garjitaadou cha parva svaa shouchakaadishu /
Anadhyayam budhah kuryaat uparaagaadhike tathaa //*

One should not do adhyayana during some periods when there is untimely thunder, during the parva kaalaas (amaavaasya, pournimaa), periods of impurity due to death, during the time of eclipse.

*Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 37:
Shamam nayati yah kruddhaan sarva bandhuh amatsaree /
Bheeta aashvaasana krut saadhuh svargastasya alpakam phalam //*

One who pacifies those who are angry, friendly with everyone, does not have jealousy with anyone, who gives a lot of assurance to those who are scared, for such a person, the least he will get is svarga. He will get very great benefits.

*Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 38:
Varshaa tapaadishu cchatree dandee raatri ataveeshu cha /
Shareera traana kaamo vai sopaanatkah sadaa vrajet //*

When there is rain, and lot of heat, one should carry an umbrella. During the night, while going in the forest, one should carry a stick. In order to protect the

body, he should wear slippers all the time, when he goes out.

Ourva rishi is giving very detailed instructions.

Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 39:

*Na oordhvam na tiryak dooram vaa na pashyan paryatet budhah /
Yugamaatram maheepushtham nara gacchet vilokayan / /*

When walking on the road, one should not be seeing up, or down, or at a distance. If he does so, he may fall down. He has to just see a few feet distance, and walk. He has to watch very carefully while walking.

Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 40:

*Dosha hetoon asheshaan cha vashyaatmaa yo nirasyati /
Tasya dharmarthas kaamaanaam haanih na alpa api jaayate / /*

A person who is self controlled, he avoids all things which lead to sin. For such a person, dharma, artha, kaama, these purusharthas, will never be less. He will always get all the purusharthas.

Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 41:

*Sadaachaara ratah praajnyo vidyaa vinaya shikshitah /
Paape api apaapah parushe hi abhidhatte priyaani yah /
Maitree drava antahkaranah tasya muktih kare sthitaah / /*

A person who is always following this sadaachaara, the shastraas here, a very learned person, and also very obedient, he does not do sin even against sinners; against those who talk very rudely, towards them also he is very nice. His heart melts with friendship. For such a person, liberation is in his very hands itself.

Sri Engal Aalwaan's Commentary:

Sadaachaara iti / Paape paapa krutye api, apaapah adrogdhaa parushe parusha vaktari api priyavaadee /

Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 42:

*Ye kaama krodha lobhaanaam veetaraagaa na gocharaah /
Sadaachaara sthitaah teshaam anubhaavaih dhrutaa mahee / /*

Those who have given up all desires, to them, kaama, krodha, lobha, (desire, anger, etc.) and these defects will never come near. Those who are always established in following sadaachaara, for such people, who have good qualities of truthfulness, etc., this whole world is being protected by them.

Sri Engal Aalwaan's Commentary:

*Ya iti / Anubhaavaih satyaadi gunaih, * satyenottabhitaah bhoomih * iti shruteh /*

Sri Vishnu Puraana, Amsa 3, Chapter 12, Shloka 43:

*Tasmaat satyam vadet praajnyo yat parapreeti kaaranam /
Satyam yat para dukhaaya tadaa mounaparo bhavet / /*

Therefore, a wise person should always speak the truth, that which pleases others. If we know that if we speak the truth, it will only bring grief to others, then we should keep quiet; we should not tell lies.

Sri Vishnu Puraana, Amsha 3, Chapter 12, Shloka 44:

*Priyam uktam hitam na etat iti matvaa na tat vadet /
Shreyah tatra hitam vaachyam yadi api atyantam apriyam / /*

Knowing that something is pleasing others, but it is not good for them, one should not speak at all. Instead of telling something which is *priya* but not *hita*, one should tell *hita* even if it is not *priya*. Even if it very displeasing to others, even then if it is *hita*, if at all one has to speak, he should speak it out.

Sri Vishnu Puraana, Amsha 3, Chapter 12, Shloka 45:

*Praaninaam upakaaraaya yathaa eva iha paratra cha /
Karmanaa manasaa vaachaa tat eva matimaan vadet / /*

A person who is always careful and speaking, should conduct himself in karma, in the mind, in speaking also, (*kaayaa, vaachaa, manasaa*), here and in other words, he should be helping all the beings. Only such things one should be thinking.

These are the instructions which *Ourva rishi* is giving for all the *Brahmins*, *sadaachaara rataas, gruhastaas*.

This concludes *Amsha 3*, Chapter 12.

|| *Iti Sri Vishnu Puraane Truteeye Amshe Dvaadasho Adhyaayah* ||

|| *Iti Sri Vishnu Chitteeye Vishnu Puraana Vyaakhyaane Truteeye Amshe Dvaadasho Adhyaayah* ||

// Atha Trayodasho Adhyaayah // Preta Karmaas

Now, the Chapter 13. Here, more sadaachaaraas are told. Things about *preta karma* are also going to be told.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 1:

Ourvah -

Sachelasya pituh snaanam jaate putre vidheeyate /

Jaata karma tathaa kuryaat shraadham abhyudayam cha yat //

Ourva - When a person gets a child, (when a child is born), then he should take a bath with the cloth on. He has to do the *jaata karma* as ordained. And also has to do *abhyudaya shraaddha*, as told earlier.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 2:

Yugmaan devaan cha pitryaan cha samyak savyakramaat dvijaan /

Poojayet bhojayet chaiva tanmanaa na anyamaanasah //

In pairs, Gods, Brahmins, and pitrus, in the *pradakshina krama*, one has to worship; one has to offer food to Brahmins also, being dedicated and focussing on that.

Sri Engal Aalwaan's Commentary:

Yugmaan iti / Savyakramaat pradakshinakramaat /

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 3:

Dadhi akshataih sabadaraih praangmuka udamgmukho api vaa /

Devateerthena vai pindaan dadyaat kaayena vaa nrupa //

Either facing east or north, using curd, *akshataa*, and fruits, (*yelachi hannu* in Kannada), he has to give *deva teertha* (with the front of the fingers), as per the *rishis*, he has to give.

Sri Engal Aalwaan's Commentary:

Dadhyakshataih iti / Kaayena praajaapatyena /

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 4:

Naandeemukhah pitruganah tena shraaddhena paarthiva /

Preeyate tat tu kartavyam purushaih sarva vruddhishu //

In all the *vruddhi kaaryaas*, used for *abhivruddhi*, the *mangala karmaas*, one has to do *naandee mukha shraaddha*, and the *pitru ganaas* which are called *naandee mukhaas*, they will be pleased with this *naandee mukha shraaddha*. One has to do these *naandee mukha shraaddha* in all the *vruddhi karmaas*.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 5:

Kanyaa putra vivaaheshu pravesheshu cha veshmanah /

Naama karmaani baalaanaam choodaa karmaadike tathaa //

During marriage of daughter or son, during *gruha pravesha*, when *naama karma* is done for children, when the *choodaa karma* is done, one has to do *abhyudaya shraaddha*.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 6:

*Seemantonnayane chaiva putra aadi mukha darshane /
Naandee mukham pitru ganam poojayet prayato gruhe /*

In Seemantonnayane, when mukha darshana is done for the child, a *gruhasta* has to worship *naandee mukha pitrus* during all these *vruddhi karmaas*.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 7:

*Pitru poojaa kramah prokto vruddhaavesha samaasatah /
Shrooyataam avaneepaala pretakarma kriyaa vidhih /*

During all *abhivruddhi karmaas* (*mangala kaaryaas*), *pitru poojaa krama* has been told briefly. O King, listen to me about how to do the *preta karma kriyaas*.

Sri Engal Aalwaan's Commentary:

*Pitru poojaa iti / Vruddhou abhyudayashraaddhe / Pretakarma preta deha
snaapana dahanaadi / Kriyaavidhih pindodaka daanaadih /*

Pretakarma is giving *mangala snaana*, *dahana*. *Kriya* is giving *pinda*.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 8:

*Pretadeham shubhaih snaanaih snaapitam srak vibhooshitam /
Dagdhvaa graamaat bahih snaatvaa sachelaah salilaashaye /*

For the dead body, one has to give a bath, *mangala snaana*, and also decorate with garland, take it outside the village and then burn it, go to a water source and take bath with the cloth on.

Sri Engal Aalwaan's Commentary:

Pretadeham iti / Snaanaih snaana saadhanakaih /

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 9:

*Yatra tatra sthitaaya etadamukaaheti vaadinah /
Dakshinaabhimukhaa dadyuh baandhavaah salilaanjalim /*

All the relatives have to be wherever they are, their *gotra* and *naama*, telling that, of the person who died, wherever that *preta* is there, telling so, the relatives have to give *udaka*, water. They have to be facing south.

Sri Engal Aalwaan's Commentary:

Yatra iti / Amukashabdah tat tat gotraanaam upalakshakah /

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 10:

*Pravishtaah cha samam gobhih graama nakshatra darshane /
Katakarma tatah kuryuh bhoomou prastarashayinah /*

They have to re-enter the village, after doing *dahana* outside the village, when the cows enter, during the evening, during *godhooli kaala*, and when the stars are visible.

Sri Engal Aalwaan's Commentary:

Pravishtaah iti / Go pravesha kaale vaa nakshatra darshane vaa pravesah / Katakarma - shava sambandham aashoucha krutyam, prastarah trunaadi shayyaa /

Either when the stars are visible, or when the cows are returning back.

Whatever karmaas one has to do, during the period of impurity, for the dead, this is *katakarma*. Sleeping on grass on the ground, etc.

Sri Vishnu Puraana, Amsa 3, Chapter 13, Shloka 11:

Daatavyo anudinam pindah pretaaya bhuvi paarthiva /

Divaa cha bhaktam bhoktavyam amaamsam manujarshabha / /

Everyday, *pindaas* have to be given to the departed, till the *ashoucha* ends. During daytime, one has to eat without any *maamsa*, etc.

Sri Engal Aalwaan's Commentary:

Daatavya iti / Anudinam yaavat aashoucham /

Sri Vishnu Puraana, Amsa 3, Chapter 13, Shloka 12:

Dinaani taani cha icchaatah kartavyam viprabhojanam /

Pretaah yaanti tathaa truptim bandhuvargena bhunjataa / /

As desired, one can offer food to *Brahmins* during all the days. When all the relatives and people eat during that time, the *preta* will get satisfied.

Sri Vishnu Puraana, Amsa 3, Chapter 13, Shloka 13:

Prathame ahni truteeye cha saptame navame tathaa /

Vastra tyaaga bahi snaane krutvaa dadyaat tilodakam / /

On the first day, third day, seventh day, ninth day, one has to give *vastra*, take bath outside, and also give the *tilodaka*.

Sri Vishnu Puraana, Amsa 3, Chapter 13, Shloka 14:

Chaturthe ahni ha kartavyam tasya asthi chayanam nrupa /

Tat oordhvam anga samsparshah sapindaanaam api eeshyate / /

On the fourth day, collecting the bones, is to be done. Those who are close relatives, related for seven generations, after the fourth day, one can touch these close relatives.

Sri Vishnu Puraana, Amsa 3, Chapter 13, Shloka 15:

Yogya sarva kriyaanaam tu samaana salilaah tathaa /

Anulepana pushpaadi bhogaat anyatra paarthiva / /

Also, all the other distant relatives, they will be eligible for doing all the activities, after the fourth day. But they should not do wearing *chandana*, wearing flowers, etc., even after the fourth day, till the *asoucha* goes.

There are two categories - *sapindaah* and *samaana salilaah*. *Sapindaah* are the close relatives. *Samaana salilaah* are the distant relatives, or those not related closely, but belonging to same *gotra*.

Sri Engal Aalwaan's Commentary:

Yogya iti / Sarva kriyaah sandhyaa upaasana aadikaah /

Kriyaas mean *sandhyaavandana* and other things.

Sri Vishnu Puraana, Amsa 3, Chapter 13, Shloka 16:

*Shayya aasana upabhogah cha sapindaanaam api eeshyate /
Bhasma asthi chayanaat oordhvam samyogo na tu yoshitam //*

Sapindaas can take shayya, aasana, after fourth day. After the fourth day, asthishayana, they should not unite with their wives.

Sri Vishnu Puraana, Amsa 3, Chapter 13, Shloka 17:

*Baale deshaantarasthe cha patite cha munou mrute /
Sadyah shoucham tathaa icchaato jala agni udbandhanaadishu //*

When a child dies, or one who is in some other country dies, or, one is a sinner, or a sage dies, ashoucha will go immediately. Those who commit suicide by drowning, hanging, etc. in those cases also this is told.

Sri Engal Aalwaan's Commentary:

*Baala iti / Icchaata iti visheshanaat akaamatah tu jalaadibhih mrutaanaam
yathaa uktam ashouchaadikam kaaryam eva, * Yadi kinchit pramaadena mriyeta
agni udakaadibhih / Tatra ashoucham vidhaatavyam kartavyaa cha udaka kriyaa
// * iti smruteh /*

Not with the intention of committing suicide, if one simply gets drowned, as told, ashoucha has to be done. If one commits suicide, we don't have to follow this aashoucha. But, if it is not suicide, one has to follow aashoucha.

Sri Vishnu Puraana, Amsa 3, Chapter 13, Shloka 18:

*Mruta bandhoh dasa ahani kulasya annam na bhujiyate /
Daanam pratigraho homah svaadhyaayah cha nivartate //*

When a close relative dies, he is called mruta bandhu. For his kula, from his house, food is not taken by others for ten days. They don't cook food for ten days there. Daana, pratigraha, homa, svaadhyaaya are not to be done for ten days.

From that kula in which someone has died, for ten days, one should not take rice, and daana, pratigraha, homa, svaadhyaaya, giving and taking donations, should be avoided.

Sri Engal Aalwaan's Commentary:

Mruta bandhoh iti / Mruta bandhuh yatra kule tat mruta bandho tasya kulasya /

Sri Vishnu Puraana, Amsa 3, Chapter 13, Shloka 19:

*Viprasya etat dvaadasha aaham raajan yasya api ashouchakam /
Ardhamaasam tu vaishyasya maasam shoodrasya shuddhaye //*

For Brahmins, ten days is the aashoucha. Twelve days is for a Kshatriya. Fifteen days for a Vaishya, and one month for a Shoodra. After this, the aashoucha goes.

Ten days of ashoucha is told for Braahmanaas. For Kshatriyaas, it is twelve days. For Vaishyaas, it is 15 days. Shoodraas have to observe one month of aashoucha to become pure.

Sri Engal Aalwaan's Commentary:

Viprasya iti / Etat praak uktam dasaaha ashoucham /

Ten days *aashoucha* for *Vipraas*.

From tenth day onwards, what all is to be done are going to be told here. We will see these next.

We are studying *Amsha 3*, Chapter 13. We just saw how the *Abhyudaya Shraadh* has to be done, at what times, and all the *vrutti kaalaas*. Also, *Ourva Rishi* has started telling about the *preta karma kaaryaas* to be done. Fourth day is *asthi sanchaya*, as told in this *grantha*.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 20:

Ayujo bhojayet kaamam dvijaan ante tato dine /

Dadyaat darbheshu pindam cha pretaaya ucchishta sannidhou / /

At the end of ten days, when the *aashoucha* ends, odd number (3, 5, 7, ...) or *Brahmins* should be fed. After the *Brahmins* have eaten, next to the place where they have eaten, one has to place *darbha*, and offer *pinda* for the *preta*.

Sri Engal Aalwaan's Commentary:

*Ayuja iti / Antye ashoucha antara dine, * Aadyam ekaadashe ahani * iti smruteh /*

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 21:

Vaaryaayudha pratodaah tu dandah cha dvija bhojanaat /

Sprashtavayo anantaram varnaih shuddhyeran te tatah kramaat / /

At the end of the *bhojana* of *Brahmins*, a *Brahmin* has to touch water, *vaari*. If a *Kshatriya* he has to touch a weapon, *aayudha*. A *Vaishya* has to touch a whip, *pratoda*. A *Shoodra* has to touch a *danda*, stick. Then only they will get *shuddhi*.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 22:

Tatah savarna dharmaa ye vipraadeenaam udaahrutaah /

Taan kurveeta pumaan jeevet nija dharma aarjanaih tathaa / /

After that, the *Brahmins*, *Kshatriyaas*, *Vaishyaas*, *Shoodraas*, they get *shuddhi*. Whatever *varna aashrama dharmaas* are told, after that, they have to do. Whatever is told for their living, like *yaajana*, *adhyaapana* for *Brahmins*, like that, they have to resort to that in order to make a living.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 23:

Mrutaahani cha kartavyam ekoddishta matah param /

Aahvaanaadi kriyaa daiva niyoga rahitam hi tat / /

Monthly, one has to do *ekoddishta shraaddha*. In this *ekoddishta shraaddha*, the *aahvaana* of *vipraas*, the *Vaishvadevika*, and *Agni kaaryaas*, are not there.

Sri Engal Aalwaan's Commentary:

Mruta ahani iti / Aahvaanaadi ityaadi shabdaat agnou karanaadi graahyam /

Daiva niyogo vaishvadevika vipra aamantranam / /

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 24:

Eko arghyah tatra daatavyah tathaivaikapachitrakam /

Pretaaya pindo daatavyo bhuktavastu dvijaatishu ||

The *kartaa* has to wear only one *pavitra*, and has to give only one *arghya*. After the *Brahmins* have eaten, one *pinda* has to be given, for the *preta*.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 25:

Prashnascha tatra abhiratih yajamaana dvijanmanaam /

Akshayyamamukasyeti vaktavyam viratou tathaa ||

After that, *yajamaana* has to ask a question to the *Brahmins*, whether they were satisfied with the food. He has to tell "*Abhiramyataam*". *Brahmins* have to say "*Abhirataah sma*". They will say "*Amukhasya*", for such a person.

Sri Engal Aalwaan's Commentary:

Prashnascha iti / Abhiramyataam iti yajamaanena prashtavyam, dvijaih cha abhirataah sma iti prativaktavyam ||

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 26:

Ekoddishtamayo dharma itthamaavatsaraatsrutah /

Sapindeekaranaam tasmaat kaale raajendra tat shrunu ||

Like this, *Ekoddishtha shraaddha* has to be done for the whole year, every month. At the end of a year, *Sapindeekarana* has to be done. I am going to tell you, O King. Listen to me.

Sri Engal Aalwaan's Commentary:

Ekoddishtamaya iti / Tasmin kaale samvatsare ateete /

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 27:

Ekoddishtavidhaanena kaaryam tat api paarthiva /

Samvatsare atha shashthe vaa maase vaa dvaadashe ahni tat ||

The *Sapindeekarana* has to be done in the same way as *Ekoddishtha*. Here, there are options. One can do at the end of the year, or they can do after six months, or after a month, or on the twelfth day.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 28:

Tila gandhodakaih yuktam tatra paatra chatushtayam ||

Yajamaana has to place four *paatraas*, he has to put *tila*, *gandha* in all these four *paatraas*.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 29:

Paatram pretasya tatra ekam paitram paatra trayam tathaa /

Sechayet pitru paatreshu preta paatram tatah trishu ||

Out of the four, one *paatra* is for the *preta*. Three *paatraas* are for the *pitru ganaas*. The *dravyaas* kept in the *preta paatra*, he has to take it and mix it with all the three *paatraas* for the *pitru ganaas*.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 30:

Tatah pitrutvam aapanne tasmin prete maheepate /

Shraaddha dharmaih asheshaih tu tat poorvaan archayet pitruun ||

This is called *Sapindeekarana*. Where the *preta* will join the *pitru gana*. *Pitrutva* will be got by the *preta*, by the person who has passed away. Starting

from that person, the *pitrus*, *pitaamaha*, *prapitaamaha*, ..., all the *shraaddha dharmaas* have to be done as ordained. From that point, that person will leave the *preta avasthaa*, and will join the *pitru gana*.

Sri Engal Aalwaan's Commentary:

Tata iti / Shraaddha dharmaih paarvanaadyaih / Tat poorvaan sah poorvo yeshaam taan sapindeekruta pramukhaan /

Paarvana shraaddha and others. Whatever his previous *pitrus* are there, with whom he has joined, with all of them.

Sri Vishnu Puraana, Amsa 3, Chapter 13, Shloka 31:

Putrah poutrah prapoutro vaa bhraataa vaa bhraatru santatih /

Sapinda santatih vaapi kriyaa arho nrupa jaayate / /

Who has to do this *kriyaa*, is son, grandson, great grandson, or brother, or brother's sons, or the sons of *Sapindaas* (those related for seven generations), all these people are eligible in order. Whoever is not there, the other person can do.

Sri Vishnu Puraana, Amsa 3, Chapter 13, Shloka 32:

Teshaam abhaave sarveshaam samaana udaka santatih /

Maatru paksha sapindena sambandhaa ye jalena vaa / /

If nobody is available in any of these, children of *samaanodakaas* can do (after the seventh generation are called *samaanodakaas*). Up to seven generations are called *Sapindaas*. If *samaanodakaas* are also not there from the *pitru paksha*, then from the *maatru paksha* (mother's side), *Sapindaas* (seven generations) or beyond seven generations, can also do.

Sri Vishnu Puraana, Amsa 3, Chapter 13, Shloka 33:

Kuladvaye api chocchinne streebhih kaaryaah kriyaa nrupa /

Pitru maatru sapindaih tu samaana salilaih tathaa / /

If none of the *adhikaaris* are available from the father's and mothers side, even women can do this *kriyaa*, as told here. In the same way, those who are *Sapindaas* of *Pitrus*, ladies from that side, or *samaanodakaas*, from the mother's side (again *Sapindaas* and *samaanodakaas*).

Sri Vishnu Puraana, Amsa 3, Chapter 13, Shloka 34:

(Tat sanghaata sthitaih vaa api) Sanghaata antargataih vaa api kaaryaah pretasya cha kriyaah /

Utsannabandho rikthaat vaa kaarayet avaneepatih / /

The person's *sateertha* can also do, those who are doing *Vedaadhyayana* together, can also do. Another meaning is that from the community. These are all said to be *preta kaaryaas*. These are all the *adhikaaris* for *preta kaaryaas*. If nobody is available on any side, then the king can do the *preta kaarya*.

Sri Engal Aalwaan's Commentary:

Sanghaata iti / Tat sanghaatah - tasya mrutasya saarthah /

Sri Vishnu Puraana, Amsa 3, Chapter 13, Shloka 35:

Poorvaah kriyaah madhyamaah cha tathaa cha eva uttaraah kriyaah /

Trih prakaraah kriyaah sarvaah taasaam bhedam shrunushva me / /

All the *karmaas* to be done for the departed, are divided into three types - *Poorva*, *Madhyama* and *Uttara Kriyaas*. I will tell you what is the difference in all of these.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 36:

(Aadaahavaaryaayudhaadi) Aadaahaat aadashaahaah cha sparshaadyantaah tu yaah kriyaah /

Taah poorvaa madhyamaa maasi maasyekoddishtha sanjnitaah / /

From the burning of the body, up to the tenth day, they touch water, etc. and get *shuddhi*. Up to this, the *kriyaas* are called *Poorvaah*. The *Madhyama kriyaas* are what are done every month, called *Ekoddishtha*, up to the *Sapindeekarana*.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 37:

Prete pitrutvamaapanne sapindeekaranaadanu /

Kriyante yaa kriyaah pitryaa prochyante taa nrupottaraah / /

After *Sapindeekarana*, when the *preta* joins the *pitru gana*, whatever *kriyaas* are done are called as *uttara kriyaas*.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 38:

Pitru maatru sapindaih tu samaana salilaih tathaa /

Sanghaataantargataih vaapi raajnyaa vaa dhanahaarinaa / /

The *pitru* side *Sapindaas* and *Samaanodakaas*, *maatru* side *Sapindaas* and *Samaanodakaas*, or the *Sateerthaas*, or the King, who takes taxes from all, can also do.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 39:

Poorvaah kriyaah tu kartavyaah putraadyaih eva chottaraah /

Douhitraih vaa nrupashrestha kaaryaah tat tanayaiah tathaa / /

Poorva kriyaas can be done by all these people. *Uttara kriyaas*, after *Sapindeekarana*, can be done only by son, grandson, etc. Or, daughter's son can also do, or their children.

Sri Engal Aalwaan's Commentary:

Poorvaa iti / Poorvaah kriyaa tu iti atra poorva shabdena madhyamaanaam api grahanam /

Poorva kriyaas after the *dahana*, the father's side or mother's side, the *Sapindaas*, *Samaanodakaas*, or *Sateerthaas*, or King - this also includes the *Madhyama kriyaas*, up to *Sapindeekarana*.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 40:

Mrutaahani cha kartavyaah streenaam api uttaraah kriyaah /

Prati samvatsaram raajan ekoddishtha vidhaanatah / /

Even for women, all these *kriyaas* have to be done. Every year, the *Ekoddishtha* has to be done, as ordained.

Sri Vishnu Puraana, Amsha 3, Chapter 13, Shloka 41:

Tasmaatuttara sanjyaa yaah kriyaah taah shrunu paarthiva /

Yadaa yadaa cha kartavyaa vidhinaa yena chaanagha / /

Only *uttara kriyaas*, after *Sapindeekarana*, only sons have to do. Not

the *Sapindaas*, *Samaanodakaas* - they are not eligible for that. That is why, I am going to tell you about the *uttara kriyaas*. When one has to do these, what is the *vidhi*, how one has to perform them, I am going to tell you. Listen to me.

This concludes *Amsha 3*, Chapter 13.

|| *Iti Sri Vishnu Puraane Truteeye Amshe Trayodasho Adhyaayah* ||

|| *Iti Sri Vishnu Chitteeye Vishnu Puraana Vyaakhyaane Truteeye Amshe Trayodasho Adhyaayah* ||

// Atha Chaturdasho Adhyaayah // ***Sanatkumaara's Advice***

Now, Chapter 14.

Sri Vishnu Puraana, Amsa 3, Chapter 14, Shloka 1:

Ourvah -

Brahmendra rudranaasatya soorya agni vasu maarutaan /

Vishvedevaan pitru ganaan vayaamsi manujaan pashoon //

Ourva Rishi - As a part of the *uttara kriyaa*, what is done is told here. *Shraaddha* is that which is done with a lot of *shraddhe*, a lot of devotion. If one does the *shraaddha kaaryaas* with such devotion, he is going to please all the beings. They are *Brahma*, *Indra*, *Rudra*, *Ashvini devaas*, *Soorya*, *Agni*, *Vasu*, *Marudganaas*, *Vishve devaas*, *Pitru ganaas*, all the birds, humans, animals, ...

Sri Vishnu Puraana, Amsa 3, Chapter 14, Shloka 2:

Sareesrupaan rushiganaan yat cha anyat bhoota sanjnyitam /

Shraaddham shraddhaanvitah kurvan preenayati akhilam jagat //

... snakes, all the *rishis*, all beings, the whole world will be pleased if one does the *shraaddha kaaryaas*. The importance of the *shraaddha kaaryaas*, done with great devotion, is told here.

Sri Vishnu Puraana, Amsa 3, Chapter 14, Shloka 3:

Maasi maasyasite pakshe pancha dashyaam nareshvara /

Tathaa ashtakaasu kurveeta kaamyaa kaalaan shrunushva me //

There are also *kaamyas shraaddhaas*. Which can be done every month, on *Krushna Paksha*, *Amaavaasya*. Then also on *Ashtakaas*. I will tell you the *kaala*.

Sri Engal Aalwaan's Commentary:

*Maasi iti / Atha ukta kriyaanaam kaalah / Ashtakaasu * Hemanta shishirayoh chaturnaam aparapakshanaam ashtameeshu asthakaah * iti aashvalaayana uktam aasapanchake krushna paksha saptami aadyaah tistrastisroshtakaa iti uktaah taasu /*

In the *Hemanta* and *Shishira maasaas*, there are four *apara pakshaas*, *Krushna pakshaas*; in these, the *ashtamis* are said to be *ashtakaas*. There are three *ashtaka shraaddhaas*. Each *ashtaka shraaddha* has got three *shraaddhaas* - *saptami*, *ashtami*, *navami*. On these three days, three times is to be done. This is as per *Ashvalaayana*.

Sri Vishnu Puraana, Amsa 3, Chapter 14, Shloka 4:

Shraaddhaarham aagatam dravyam vishishtam atha vaa dvijaan /

Shraaddham kurveeta vijnyaaya vyateepaate ayane tathaa //

These *Kaamyas shraaddhaas*, when one can do is when he receives the material required good for performing a *shraaddha*. It is not easy to get a good material all the time. If one receives good material with which he can perform *shraaddha* well, he can do a *kaamyas shraaddha* at that time. Or, if he gets a *Brahmin* who is very

eligible. Or also, when the Vyateepaata yoga is there, one can do *kaamya shraaddha*. Or also *ayana*, *uttaraayana* and *dakshinaayana* - when the day is longest or shortest.

Sri Vishnu Puraana, Amsa 3, Chapter 14, Shloka 5:

*Vishuve cha api sampraapte grahane shashi sooryayoh /
Samasteshu eva bhoopaala raashishu arke cha gacchati / /*

Or also, when the Vishnuva comes - solstice, when the day and night are equal. Or also during a lunar or solar eclipse, one can do *shraaddha*. When sun enters all the *raashis*, one can do *shraaddha*.

Sri Vishnu Puraana, Amsa 3, Chapter 14, Shloka 6:

*Nakshatra graha peedaasu dushta svapna avalokane /
Icchaa shraaddhaani kurveeta nava sasya aagame tathaa / /*

When there is *nakshatra graha peedaa*, when the times are bad for the stars or planets, at that time also *shraaddha* can be done. These are *kaamya shraaddha*. When one sees bad dreams, one can do *shraaddha*, to get rid of the bad effects. Also, when new harvest is reaped, one can do *shraaddha*.

Sri Engal Aalwaan's Commentary:

Nakshatra iti / Icchaa shraaddhaani kaamyashraaddhaani /

Sri Vishnu Puraana, Amsa 3, Chapter 14, Shloka 7:

*Amaavaasyaa yadaa maitra vishaakhaa svaati yoginee /
Shraaddhai pitru ganah truptim tathaa aapnoti ashta vaarshikeem / /*

When one does *shraaddha* during *Amaavaasyaa*, when *Anuraadhaa*, *Vishaakhaa*, *Svaati nakshatraas*, are there, the *pitru gana* will get *trupti* for 8 years.

Sri Engal Aalwaan's Commentary:

Amaavaasyaa iti / Maitram anuraadhaa /

Sri Vishnu Puraana, Amsa 3, Chapter 14, Shloka 8:

*Amaavaasyaa yadaa pushye roudre atharkshe punarvasou /
Dvaadashaabdam tathaa truptim prayaanti pitaro architaah / /*

Or, when the *Amaavaasyaa* is on a day when *Pushya*, *Aridraa*, or *Punarvasu nakshatra* is there, if one performs *shraaddha*, with great devotion, the *pitru ganaas* will be satisfied for 12 years.

Sri Vishnu Puraana, Amsa 3, Chapter 14, Shloka 9:

*Vaasavaajaikapaadarkshe pitruunaam truptim icchataam /
Vaarune vaa api amaavaasyaa devaanaam api durlabhaa / /*

During *Dhanishta* or *Poorvabhaadrapada*, or *Shatabishaa*, when it is there on *Amaavaasyaa*, such a day is extremely difficult to get, even for *devaas*. If one does *shraaddha* with a lot of *shraddhe*, this will please *pitrus* a lot.

Sri Engal Aalwaan's Commentary:

Vaasava iti / Vaasavam dhanishthaa / Ajaikapaat poorvaabhaadram / Vaarunam shatabhishak /

Sri Vishnu Puraana, Amsha 3, Chapter 14, Shloka 10:

*Navasu vruksheshu amaavaasyaa yadaiteshu avaneepate /
Tadaa hi truptidam shraaddham pitruunaam shrunu cha aparam / /*

All these nine *nakshatraas*, which were told here, on those days, when *Amaavaasyaa* is there, when *shraaddhaas* are done, it will please the *pitrus* a lot. I will tell you some more about it.

Sri Vishnu Puraana, Amsha 3, Chapter 14, Shloka 11:

*Geetam sanatkumaarena yathailaaya mahaatmane /
Prucchate pitru bhaktaaya prashrayaavanataaya cha / /*

There are other days also which cause a lot of satisfaction, and happiness to *pitrus*, which were told by *Sanatkumaara*. I am going to tell you those. *Pururavas* approached *Sanatkumaara* with great devotion, and asked him "I want to do *pitru shraaddhaas* and want to please them, what are the good days". *Sanatkumaara* tells about them.

Sri Engal Aalwaan's Commentary:

Geetam iti / Ailah purooravaah /

Sri Vishnu Puraana, Amsha 3, Chapter 14, Shloka 12:

Sanatkumaarah -

*Vaishaakhamaasasya cha yaa truteeyaa navami asou kaartika shukla pakshe /
Nabhasya maasasya cha krushna pakshe trayodashee panchadashee cha maaghe / /*

Sanatkumaara - *Vaishaakha maasa truteeyaa*, or *navami* in *Kaarthika shukla paksha*, *Bhaadrapada maasa* - *trayodashi* and *panchadashi* of the *Krushna paksha*, in *Maagha nakshatra*.

Sri Vishnu Puraana, Amsha 3, Chapter 14, Shloka 13:

*Etaa yugaadyaah kathitaah puraanesu ananta punyaasthita yah chatasrah /
Upaplave chandramasoh raveh cha trishu ashtakaasu api ayana dvaye cha / /*

These are said to be *Yugaadis*, and in the *Puraanaas*, these are all extremely sacred days, for performing the *pitru shraaddhaas*. *Grahana kaala* - lunar and solar eclipse days, and three *ashtakaas* which were told, *Hemanta* and *Shishira maasa*. And two *ayanaas* - *Dakshinaayana* and *Uttaraayana*.

Sri Engal Aalwaan's Commentary:

Etaa iti / Trishu tistrushu /

Sri Vishnu Puraana, Amsha 3, Chapter 14, Shloka 14:

*Peenaayamapi atra tilaih vimishram dadyaat pirtubhyah prabhato manushyah /
Shraaddham krutam tena samaasahasram rahasyam etat pitaro vadanti / /*

With great effort, one has to at least offer *tila* with water, for *pitrus* on these days. When they do *shraaddhaas* on these days, it will please them for thousand years. The *pitrus* have told this *rahasya*.

Sri Vishnu Puraana, Amsha 3, Chapter 14, Shloka 15:

*Maagho asite panchadashee kadaachit upaiti yogam yadi vaarunena /
Rukshena kaalasya parah pitruunaam na hi apla punyaih nrupa labhyate asou / /*

In the *Maagha maasa*, *Krushna paksha*, *panchadashee*, which is *Amaavaasyaa*, if it has *Shatabhishaa nakshatra*, this time is extremely rare, and it will not be possible for one who has done great *punya*, to come across such a day for performing the *shraaddha*. Those who have done less *punya* can never come across such a day for performing the *shraaddha*.

Sri Vishnu Puraana, Amsha 3, Chapter 14, Shloka 16:

*Kaale dhanishthaa yadi naama tasmin bhavet tu bhoopaala tadaa pitrubhyah /
Dattam jala annam pradadaati truptim varshaayutam tat kulajaih manushyaih
/ /*

At the same time (*Amaavaasya* of *Maagha maasa*), if *Dhanishta* nakshatra is there, if one offers *tila* with water, on this day, this will give *trupti* for 10000 years for the *pitrus*.

Sri Vishnu Puraana, Amsha 3, Chapter 14, Shloka 17:

*Tatra eva chet bhaadrapadaah tu poorvaah kaale yadaa tat kriyate pitrubhyah /
Shraaddham paraam truptim upaiti tena yugam sahasram pitarah svapanti / /*

At the same time (*Amaavaasya* of *Maagha maasa*), if *Bhaadrapada* nakshatra is there, if one does *pitru tarpana*, with *tila* and water, with great devotion, their forefathers will be pleased for 1000 *yugaas*. Being satisfied with the *shraaddha* which is done.

Sri Vishnu Puraana, Amsha 3, Chapter 14, Shloka 18:

*Gangaam shatadrum yamunaam vipaashaam saraswateem naimisha gomateem
vaa /*

Tatra avagaahya archana maadarena krutvaa pitruunaam duritaani hanti / /

If one does *tarpana* for *pitrus*, in places where *punya teerthaas* are there, like *Gangaa*, *Shatadru*, *Yamunaa*, *Vipaashaa*, *Saraswatee*, *Naimishaa*, *Gomatee*, with devotion, this will cause good things for *pitrus*. All their difficulties will be destroyed.

Sri Vishnu Puraana, Amsha 3, Chapter 14, Shloka 19:

*Gaayanti cha etat pitarah kadaa nu varshaamaghaatruptim avaapya bhooyah /
Maaghaasitaante shubha teertha toyaih yaasyaama truptim tanayaadidattaih / /*

Sanatkumaara is telling *Pururavas*, and this is told by *Ourva rishi*. If the *pitrus* are telling - "When do we attain this *trupti*, happiness", or also *Maagha maasa*, *Amaavaasyaa*, if one is giving with *shubha teertha*, the son and others who have given *tarpana* during this time, they will be thinking that "When do we get this kind of *tarpana*".

Sri Engal Aalwaan's Commentary:

*Gaayanti iti / Varshaamagha iti nabhasya krushna pakshe maghaayukta
trayodashee nirdeshah /*

Sri Vishnu Puraana, Amsha 3, Chapter 14, Shloka 20:

*Chittam cha vittam cha nrunaam vishuddham shastrah cha kaalah kathito vidhih
cha /*

*Paatram yathaa uktam paramaa cha bhaktih nrunaam prayacchanti
abhivaanchitaani / /*

If one does *pitru kaaryaas*, with clean mind and also money earned in the right means, at the right, good time, and as per *shaashtra vidhi*, and keeping *Brahmins* who are most eligible, and with great devotion, such men can get whatever they desire, it is said.

Sri Vishnu Puraana, Amsa 3, Chapter 14, Shloka 21:

*Pitru geetaa tathaa eva atra shlokaan taan shrunu paarthiva /
Shrutvaa tathaa eva bhavataa bhaavyam tatraadrutaatmanaa //*

Pitru geetaas, I am going to tell you those *shlokaas*. Having listened to these, you have to *anusthaana* as per this, you have to live as per this, with great respect and devotion.

Sri Vishnu Puraana, Amsa 3, Chapter 14, Shloka 22:

*Api dhanyah kule jaayet asmaakam matimaan narah /
Akurvan vitta shaathyam yah pindaanno nirvapishyati //*

Will there be anyone who is *dhanya*, born in our *kula*, not miserly, but with good mind, wanting to spend sufficient money to offer *pindaas* - will such a person be born in our *kula*, is what they will be singing.

Sri Engal Aalwaan's Commentary:

Api dhanyah iti / Jaayet jaayeta /

Sri Vishnu Puraana, Amsa 3, Chapter 14, Shloka 23:

*Ratnam vastram mahaayaanam sarva bhogaadikam vasu /
Vibhave sati viprebhyo yah asmaan uddishya daasyati //*

And a person who will offer to the *Brahmins*, for our purposes, for the *trupti* of *pitrus*. He offers gems, clothes, vehicles, wealth, when he can afford all these.

Sri Vishnu Puraana, Amsa 3, Chapter 14, Shloka 24:

*Annena vaa yathaa shaktyaa kaale asmin bhakti namradheeh /
Bhojayishyati vipraagryaam tanmaatra vibhavo narah //*

If he does not have that kind of wealth, at least to his capability, he offers food to *Brahmins*, with great devotion. He feed eligible *Brahmins*.

Sri Vishnu Puraana, Amsa 3, Chapter 14, Shloka 25:

*Asamartho annadaanasya dhaanyamaaman sva shaktitah /
Pradaasyati dvijagrebhyah svalpa alpaam vaa api dakshinaam //*

If he is not capable of even feeding *Brahmins* during that time, because of not having sufficient money, he can give *aamam*, which is the grains as it is. He gives to *Brahmins*, as per his capacity. And also a little money along with this.

Aama means uncooked food.

Sri Engal Aalwaan's Commentary:

Asamartha iti / Dhaanyam avikrutam vikrutam cha; aamam apakvam /

He offers cooked food, or uncooked food.

Sri Vishnu Puraana, Amsa 3, Chapter 14, Shloka 26:

*Tatra api asaamarthya yutah karaagraa grasthitaam tilaan /
Pranamya dvija mukhyaaya kasmaichit bhoopa daasyati / /*

If he is not able to offer even little bit *dakshinaa*, to *Brahmins*, he takes one handful of *tila*, and offers it to a *Brahmin*.

Sri Vishnu Puraana, Amsha 3, Chapter 14, Shloka 27:

*Tilaih sapta ashtabhih vaa api samavetam jalaanjalim /
Bhakti namrah samuddishya bhuvi asmaakam pradaasyati / /*

Or at least 7 or 8 grains of *tila*, he takes, and along with water, offers to a *Brahmin*. He offers whatever he has with great devotion. Even that will suffice to keep the *pitrus* happy.

Sri Vishnu Puraana, Amsha 3, Chapter 14, Shloka 28:

*Yatah kutaschit sampraapya gobhyo vaa api gavaahnikam /
Abhaave preenayan asmaan shraddhaayuktah pradaasyati / /*

If he does not have food to offer, or cannot also do *aama shraaddha*, or also offer *tila* of 7 or 8 grains with water, he can give food for a cow for a day. If nothing is there, if he does this also, he pleases the *pitrus*, they say.

Sri Engal Aalwaan's Commentary:

Yata iti / Gavaahnikam goh ekaah tustikaranam trunaadi /

Sri Vishnu Puraana, Amsha 3, Chapter 14, Shloka 29:

*Sarva abhaave vanam gatvaa kaksha moola pradarshakah /
Soorya aadi lokapaalaanaam idam ucchaih vadishyati / /*

If none of these are available, if he goes to a nearby forest, or field, and raises both his arms fully up, and does *namaskaara* to the *Soorya* and all the *lokapaalaas*, the gods, in obeisance, and tell loudly -

Sri Engal Aalwaan's Commentary:

Sarva iti / Kaksha moola pradarshakah nairghrunya prakatanartham utkshipta bhujah /

I don't have anything, so I am raising my hands.

Sri Vishnu Puraana, Amsha 3, Chapter 14, Shloka 30:

*Na me asti vittam na dhanam cha naanyat shraaddha upayogyam sva pitruun
nato asmi /*

Trupyantu bhaktyaa pitarah maya etou krutou bhujou vartmani maarutasya / /

I am just raising my two arms in the air, I do not have any money, I have no wealth, whatever eligible materials for this *shraaddha* - I do not have any of them, I am offering my prayers to my *pitrus*, by my devotion itself, let them be pleased. He has to say this loudly. This itself will please the *pitrus*.

There are so many options for performing the *shraaddha*, if one cannot do the proper *shraaddha*.

Sri Engal Aalwaan's Commentary:

Na me asti iti / Dhanam jeevadhanam / Anyat dhaanyaadi /

Sri Vishnu Puraana, Amsha 3, Chapter 14, Shloka 31:

Ourvah -

***Iti etat pitrubhih geetam bhaava abhaava prayojanam /
Yah karoti krutam tena shraaddham bhavati paarthiva / /***

Ourva - This is what is sung by the pitrus, as to be done by one who has the capability, or by one who does not have the capability. One who does as per this, is told as doing the shraaddha.

Sri Engal Aalwaan's Commentary:

***Iti etat iti / Bhaava abhaava prayojanam shaktaavayam prayojyah prayoga
asambhave tvayamiti shakti ashaktipayuktam krutyam /***

Bhaava abhaava prayojana means that this can be done by one who has the capability, or one who does not have the capability.

There is a question about whether women can do this. If male members are not available, in Sapindaas or Samaanodakaas, either on the fathers or mothers side, or also sateerthaas are not available, or also King is not there, then ladies also can do, it is told. Also, for ladies, Sapindaas (first seven generations), or Samaanodakaas (beyond the first seven generations), are allowed, it is said. About anusthaana, one has to learn from people who have learnt the shaastraas in detail. It is mentioned that they have the eligibility here.

This concludes Amsha 3, Chapter 14.

/ / Iti Sri Vishnu Puraane Truteeye Amshe Chaturdasho Adhyaayah / /

***/ / Iti Sri Vishnu Chitteeye Vishnu Puraana Vyaakhyaane Chaturdasho
Adhyaayah / /***

// Atha Panchadasho Adhyaayah // Eligibility of the Brahmins, Shraaddha Karmaas

Now, Chapter 15.

After having told about the *shraaddha*, about how one has to do, who can do, what are the different options available, *Ourva Rishi* continues telling that one has to feed *Brahmins* during that time - who are eligible *Brahmins*, and who are not eligible - this will be told now.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 1:

Ourvah -

Braahmanaan bhojayet shraaddhe yat gunaan taan nibodha me //

Ourva - What are the expected qualifications of the *Brahmins*, who are to be fed during a *shraaddha*.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 2:

Trinaachiketah trimadhuh trisuparnah shadangavit /

Vedavit shrotriyo yogee tathaa vai jyeshtha saamagah //

The first eligibility is *trinaachiketa*. The next is *trimadhu*. Next is *trisuparna*. Next is *shadangavit* - one who has knowledge of all the six *angaas*. *Vedavit* is one who has studied the *Vedaas* fully. A *shrotriya*. *Vedavit* and *shrotriya*. A *yogi*. A *jyestha saamaga*.

These are, in order the preferred *Brahmins* who are to be invited for the *nimantrana* in a *shraaddha*.

Sri Engal Aalwaan's Commentary:

Trinaachiketah iti / Dviteeya kaathakastha anuvaaka visheshaah

trinaachiketah, tat adhyaayee tat artha anusthaayee cha trinaachiketah /

There are three *anuvakaas* in the second *prashna* of *Kaathaka*. *Taittiriya Braahmana*, the third *ashtaka*; in this, the last three *prashnaas* are said to be *Kaathakaas*, the second *prashna*, the eleventh *prashna* of the third *ashtaka*, this has three *anuvakaas*. These are said to be *Trinaachiketaas*. One who has done *adhyayana* of this, and also is doing *anusthaana* as per this, such a person is said to be *Trinaachiketah*. This person is most eligible for *nimantrana* for a *shraaddha*.

Madhuvaataa iti tryachaamadhyayee tadvratah trimadhuh / Chaandogya ukta madhuvidyaa nishtoo vaa /

There are three *mantraas* in *Mahaanaaraayanopanishad*. There are three *Riks*. One who is doing *anusthaana* of what is said in these *mantraas*, is said to be *trimadhu*. Or, in *Chaandogya*, *Madhu vidyaa* is one of the *Brahma Vidyaas*. This comes in *Brahma Sutraas* also in the *Madhvadhikarana*, in the *Devataadhikarana*. One who is doing *anusthaana* of this *Madhu vidyaa* is eligible.

** Brahmametu maam iti anuvaaka traya adhyaayee tat vratah cha trisuparnah / [Chaturvarge tryarchaadhyaayee]*

There are three anuvaakaas in Taaittiriya Upanishad. Brahmametu maam. Madhumetu maam. Brahmamedhayaa, Brahmamedavaa, are the other two. One who is doing adhyayana of this, and also anusthaana, is said to be trisuparna. Or the three riks.

Yogee - brahmaadhyaayee /

A yogi is one who is meditating on the Parabrahman.

** Moordhaanam diva ityaadi ruk vishedha geetam aajya doham ityaadi paribhaashitah saama vishesha jyeshtha saama, tat yathaavat gaayati iti jyeshtha saamagah / [Ruta nidhanaadi paribhaashaa visheshitam * Moordhaanam diva iti aadi ruk visheshitam saama /] Saama trayaadi saama shaakhaanaam /*

This saama is said to be jyeshtha saama. This Rik mantra which is sung like a saama. One who has studied and sings as it is, as ordained, is a jyeshtha saamaga.

*Jaimineeyaanaam tu * udutyam chitram iti ruchotpannam saama tredhaam sabhyaavasabhyou dvou cha iti pancha agnayah /*

Saavitra naachiketa chaaturhotrya vaishvasruja aarunaketukaah teshaam upaasaktah, vedaanta ukta panchaagni vidyaa yukto vaa /

The panchaagnis are Saavitra, Naachiketa, Chaaturhotrya, Vaishvasruja, Aarunaketuka. One who does upaasana of these five agnis.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 3:

*Ritvik svastriya douhitra jaamaatru shvashuraah tathaa /
Maatulo atha taponishthah panchaagni abhiratah tathaa /
Shishyaah sambandhinah cha eva maataa pitru parah cha yah / /*

If none of them are available, any of the ritviks can be invited - one who participates in yaagaas can be invited. Svastriya, nephew can be invited. Then douhitra, daughter's son. Or son-in-law. Or father-in-law. Or uncle. One who is established in tapas. One who is established in the panchaagni vidyaa. These are all the people eligible for Braahmana. Or Shishyaas can be invited. Or relatives can be invited. One who loves parents can be invited.

In Chaandogya, Panchaagni Vidyaa is also told.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 4:

*Etaan niyojayet shraaddhe poorva uktaan prathame nrupa /
Braahmaanah pitru tushti artham anukalpeshu anantaram / /*

Whatever is told earlier, are to be given preference. If not available, in order, one after the other. Mukhya kalpa is as told in that order. Anukalpa means among related also, those who have these qualifications.

In this order, from the beginning, priority is to be given. If mukhya kalpa is not there, after that, anukalpa.

Sri Engal Aalwaan's Commentary:

Etaan iti poorva uktaan asambandhinah trinaachiketaadi prathamam niyojayet / Teshaam abhaave tat gunaan sambandhinah api ritvik aadeen anukalpeshu /

Those who are not related, but are *trinaachiketa*, *trimadhu*, *trisuparna*, etc., are to be given preference over relatives. Related persons are given less priority than persons who are not related, but who have these qualifications.

After telling who are the people who are most eligible to be invited as *Braahmanaas*, he tells about those who should not be invited.

In the same way, those who are not eligible is also going to be told. We will see this next.

We are studying *Amsha 3*, Chapter 15, where *Ourva Rishi* is telling *Sagara* about *shraaddha karma*. To start with, he tells about who are the people who are to be invited for *nimantrana*, in *shraaddhaas*. A lot of options are given - *mukhya kalpa*, and *anukalpaas*. *Trinaachiketa*, *Trimadhu*, *Trisuparna*, *Shadangavit*, *Vedavit*, *Shrotriyah*, *Yogee*, *Jyestha saamaga*, *Ritwik*, *Svastriya*, *Douhitra*, *Jaamaatru*, *Shvashura*, *Maatula*, *Taponishtha*, *Panchaagni abhirata*, *Shishyaa*, *Sambandhi*.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 5:

Mitradrhuk kunakhee kleeabah shaavadantah tathaa dvija / Kanyaa dooshayitaa vanhi vedojjhah somavikrayee / /

These are all the people who are not to be invited for *shraaddha*. One who has cheated a friend, who has done *droha* to a *mitra*. One who is having twisted or crooked nails by birth itself. One who is a *napumsaka*. One who has black teeth, by nature - these kind of *Brahmins*. A *Brahmin* who has spoiled a girl. One who has given up *Agni*, or one who has given up *Vedaas*, without reason. One who sells *soma rasa*.

An *Agnihotri* daily protects the *Agni*. But, if he takes *Sannyasaashrama*, then he has to give up *Agnihotra*. In one place in the *Vedaas*, it says that it is not good to give up *Agni*. But, in another place, because *Sannyasa* is also ordained, this is alright. But, without any reason, if one gives up *Agni*, or one gives up *Vedaas*, such a person should not be invited for *shraaddha*.

Soma lathe has to be bought in exchange for a one-year old cow.

Sri Engal Aalwaan's Commentary:

Mitradrhuk iti / Nisargaat kunakhee krushnadantah cha /

By birth, one who has crooked nails.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 6:

Abhishastah tathaa stenah pishunaa graamayaajakah /

Bhrutakaadhyaapakah tadvat bhrutakaadhyaapitah cha yah / /

One who is rejected by society. A thief. A back-biting person. One who performs *yaaga* for land, *graamaas*. One who teaches *Vedaas* by insisting on taking money. One who has learnt *Vedaas* by giving money.

Sri Engal Aalwaan's Commentary:

Abhishasta iti / Satyena vaa asatyena vaa mahaa paatakena abhishastah /
One who is tainted with some mahaa paataka, either really or aaropita.

Sri Vishnu Puraana, Amsa 3, Chapter 15, Shloka 7:

Parapoornaapatih cha eva maataa pitroh tathaa ojhhakah /
Vrushalee sootiposhthaa cha vrushaleepatih eva cha / /

One who marries a widow. One who has rejected his parents, not looking after them, deserted them. One who has brought up a child of a shoodra. One who has married a shoodra.

Sri Engal Aalwaan's Commentary:

Parapoorna iti / Parapoornavaa punarbhooh, vahnivedojhhakah akaaranaat /

Sri Vishnu Puraana, Amsa 3, Chapter 15, Shloka 8:

Tathaa devalakah cha eva shraaddhe naarhanti ketanam / /

One who disrespects Gods after worshipping them.

Sri Engal Aalwaan's Commentary:

Tathaa iti / Devalakah rudra kaalyaat upajeevakah / Ketanam nimantranam /

One who worships kshudra devataa.

After having told who should not be invited, and who should be invited, the procedure for performing the shraaddha is going to be told now.

Sri Vishnu Puraana, Amsa 3, Chapter 15, Shloka 9:

Prathame ahni budhah shastan shrotriyaadeen nimantrayet /
Kathayet cha tathaa eva eshaam niyogaan pitru daivikaan / /

Those who are most eligible, who have studied Vedaas, he has to invite such dvijaas, on the first day. When he invites them, he has to also tell them whether they are invited for the pitru sthaana, or vishve deva sthaana, or Vishnu sthaana.

Sri Engal Aalwaan's Commentary:

[Prathame ahani ityaadi dvayoh ekaam vaakyam /] tata iti / Dvijaih saha na kurveeta dvijaah cha na kurveeran iti arthah /

Sri Vishnu Puraana, Amsa 3, Chapter 15, Shloka 10:

Tatah krodhah vyavaayaadeen aayaasam taih dvijaih saha /
Yajamaano hi kurveeta doshah tatra mahaanayam / /

On the previous day to the shraaddha, the yajamaana should not get angry, even the invited dvijaas should also not get angry. They should not unite with their wives. Should not also unnecessarily make them tired. This is supposed to be a big defect, not to be done.

Sri Vishnu Puraana, Amsa 3, Chapter 15, Shloka 11:

Shraaddhe niyukto bhuktvaa vaa bhojayitvaa niyujya cha /
Vyavhaayee retaso garte majjayati aatmanah pitruun / /

Being invited for nimantrana during a shraaddha, or having taken food in the shraaddha, or one who feeds to a Brahmin in a shraaddha, or one who has

invited someone, one should not unite with women. If he does so, *pitrus* will go to *naraka* which is filled with *retas*.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 12:

**Tasmaat prathama mantroktam dvijaagryaanam nimantranam /
Animantrya dvijaan evam aagataan bhojayet yateen //**

The first duty is that the most eligible *Brahmins* should be invited for *nimantrana*. If there are *yatis* who come even without being invited, they should also be appointed for *nimantrana*, they can also be requested to come for the *shraaddha*. And they have to be fed.

Sri Engal Aalwaan's Commentary:

Tasmaat iti / Yateen niyatendriyaan /

Those who can come without being invited, they need not be *sannyasis*, but those who have controlled their senses.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 13:

Paadashouchaadinnaa geham aagataan poojayet dvijaan //

Those *Brahmins* who come home, they have to be given *paadya*, their feet have to be cleansed.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 14:

**Pavitra paanih aachaantaan aasaneshu upaveshayet /
Pitruunaam ayujo yugmaan devaanaam icchayaa dvijaan //**

Wearing *pavitra*, after having washed their feet, after they have done *aachamana*, he has to offer them a seat to sit down. For *pitru sthaana*, odd number of persons have to be invited. For the place of *devaas*, it is up to the *yajamaana*.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 15:

Devaanaam ekam ekam vaa pitruunaam cha niyojayet //

If so many people are not available, one person for each place itself, is enough.

This is what is practiced nowadays.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 16:

**Tathaa maataamaha shraaddham vaishvadeva samanvitam /
Kurveeta bhakti sampannah tantram vaa vaishvadaivikam //**

In the same way, the *maataamaha shraaddha* also has to be done, along with *vaishvadeva*. With great devotion, one has to perform.

Sri Engal Aalwaan's Commentary:

**Tathaa iti / Tantram sakrut anusthaanam; pitru maataamahavarga shraadhayoh
ekam eva vaishvadevam iti arthah /**

Separate *vaishvadeva* need not be done for *pitru varga shraaddha* and *maatru varga shraaddha*. One *vaishvadeva* is also enough.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 17:

**Praangmukhaan bhojayet vipraan devaanaam ubhayaatmakaan /
Pitru maataamahaanaam cha bhojayet cha api udangmukhaan //**

Both the *devaas* have to be facing the east. For the *pitru varga* and *maatru varga*, they should be facing north.

Sri Engal Aalwaan's Commentary:

Praangmukhaani iti / Ubhayaat sakaan pitru maataamahavargaan /
Pitru varga and *maataamaha varga* both facing east.

Sri Vishnu Puraana, Amsa 3, Chapter 15, Shloka 18:

Pruthaktayoh kechit aahuh shraaddhasya karanam nrupa /
Ekatra ekena paakena vadanti anye maharshayah / /

Some say that *maatru varga shraaddha* has to be done separately, *pitru varga shraaddha* has to be done separately, and cooking of food has to be separate. Some *maharshis* say that one cooking is enough for both.

Sri Vishnu Puraana, Amsa 3, Chapter 15, Shloka 19:

Vishtaraartham kusham datvaa sampoojya arghyam vidhaanatah /
Kuryaat aavaahanam praajnyo devaanaam tat anujnyayaa / /

For the seat, giving *darbhaa*, and offering them *arghya*, *paadya*, after that, he has to do *aavaahana* of *devaas*, taking their permission.

Sri Vishnu Puraana, Amsa 3, Chapter 15, Shloka 20:

Yavaambunaa cha devaanaam dadyaat arghyam vidhaanavit /
Strak gandha dhoopa deepaam cha tebhyo dadyaat yathaa vidhi / /

Yavodaka is to be given, with rice. *Devaas arghya* is given with *yavodaka*. *Pushpa*, *gandha*, *dhoopa*, *deepa*, are offered to the *Brahmins*, as ordained in the *shastraas*. Then *mantraas* are recited, and they say that they are pleased with this - *sugandhah*, *sujoyotih*. As ordained.

Sri Vishnu Puraana, Amsa 3, Chapter 15, Shloka 21:

Pitruunaam apasavyam tat sarvam eva upakalpayet /
Anujnyaam cha tatah praapya dattvaa darbhaan dvidhaakrutaan / /

For *pitrus*, it is *apradakshina*. *Darbha* has to be cut into half and given to *pitrus* for *anujnyaa*. Or two sets are given in both the hands.

Sri Vishnu Puraana, Amsa 3, Chapter 15, Shloka 22:

Mantrapoorvam pitruunaam tu kuryaat aavaahanam budhah /
Tilaambunaa cha apasavyam dadyaat arghyaadikam nrupa / /

For *pitrus*, *aavaahana* is to be done with the respective *mantraas*. He has to offer sesame with water, in the *apradakshina*. *Arghya* has to be given like this.

Sri Vishnu Puraana, Amsa 3, Chapter 15, Shloka 23:

Kaale tatra atithim praaptam annakaamam nrupa adhvagam /
Braahmanaih abhyanujnyaatah kaamam tam api bhojayet / /

O King. One who is coming on the way, an *atithi*, in need of food, expecting food to be given, for such *Brahmins*, he has to ask the remaining *Brahmins*, who have been invited, whether it is okay for him to sit with them, and have food in *shraaddha*. If they all accept and agree, then that *atithi* can also be given food.

Sri Vishnu Puraana, Amsa 3, Chapter 15, Shloka 24:

*Yogino vividhah roopaih naraanaam upakaarinah /
Bhramanti pruthiveem etaam avijnyaata svaroopinah / /*

It is said that yogis take different forms, we cannot say which yogi is coming in what form. Atithis have to be treated like this. They are roaming around for doing upakaara to everyone. We cannot know their nature by seeing them. We cannot know that they are great yogis.

Sri Vishnu Puraana, Amsa 3, Chapter 15, Shloka 25:

*Tasmaat abhyarchayet praaptam shraaddha kaale atithim budhah /
Shraaddha kriyaa phalam hanti narendra apojito atithih / /*

This is the reason why an atithi who comes during shraaddha kaala, has to be worshipped properly, offered food. If an atithi is not treated properly, then the fruits of the shraaddha will not be obtained by the yajamaana.

Sri Vishnu Puraana, Amsa 3, Chapter 15, Shloka 26:

*Juhuyaat vyanjana kshaara varjam annam tato anale /
Anujnyaato dvijaih taih tu trikrtvah purusharshabha / /*

He has to do homa with plain rice, without any salt, chilly, vegetables. It should be plain cooked rice. He has to do three times, he has to take anujnyaa from the Brahmins, that 'I am going to do homa', and when they say yes, he should accept.

Sri Engal Aalwaan's Commentary:

Juhuyaat iti / Vyanjanam shaakaadi, kshaaram mareecha lavanaadi /

Sri Vishnu Puraana, Amsa 3, Chapter 15, Shloka 27:

*Agnaye kavyavaahaaya svadhaa ityaadou nrupa aahutih /
Somaaya vai pitrumate daatavyaa tadanantaram / /*

The three offerings which are given - the first one is for Agni. He has to say "Agnaye kavyavaahaaya svaaha" and offer it to Agni. Second one is Soma.

Sri Vishnu Puraana, Amsa 3, Chapter 15, Shloka 28:

*Vaivasvataaya cha eva anyaa truteeyaa deeyate tatah /
Hutou avashishtam alpa annam viprapaateshu nirvapet / /*

Third one is for Yama. Three offerings are given after taking permission from the Brahmins. With plain cooked rice. For these three devataas - Agni, Soma, Yama. The remaining anna, after doing the homa, has to be placed in the eating place of the vipraas. Their bhojana paatra.

Sri Vishnu Puraana, Amsa 3, Chapter 15, Shloka 29:

*Tato annam mrushtam atyartham abheeshtam ati satkrutam /
Dattvaa jushadhvam icchaato vaachyam etat anishthuram / /*

After that, he has to serve them with the food which is well cooked, very tasty, liked by them. After that, he has to request them, "Please accept this, and be pleased". They will take as they like, as much is needed. This has to be told by the yajamaana, and they will accept.

Sri Vishnu Puraana, Amsa 3, Chapter 15, Shloka 30:

Bhoktavyam taih cha tat chittaih mounibhih sumukhaih sukham /

Akruddhyataa chaatvarataa deyam tena api bhaktitah / /

They have to also eat the food, as they are sitting in the place of *pitrus*, *devaas*. They have to eat the food without talking. They have to be very pleased in their mind. They have to be focussing on that only. They have to accept the food in a pleasant manner. The person who serves the food should not be in a hurry, should not be angry. They have to be served with great devotion.

**Sri Vishnu Puraana, Amsa 3, Chapter 15, Shloka 31:
Rakshoghna mantra pathanam bhomeh aahtaranam tilaih /
Krutvaa dhyeyaah svapitarah ta eva dvijasattamaah / /**

On the ground where they sit, *tilaa* is sprayed first, to make it clean. One has to recite the *Rakshoghna mantra*. This is in the *Taittiriya Aranyaka*, second *prashna*, *Sah vai devaanaam*. Two *anuvaakaas* are recited as *Rakshoghna mantraas*. Having done all this, one has to meditate on their *pitrus*, who have actually come in the form of these *Brahmins*. One has to do the *anusandhaana* that the *Brahmins* who are sitting there and taking the food, are our *pitrus* actually. With this in mind, one has to perform, with great devotion.

**Sri Vishnu Puraana, Amsa 3, Chapter 15, Shloka 32:
Pitaa pitaamahah cha eva tathaa eva prapitaamahah /
Mama truptim prayaantu adya vipradeheshu samsthitaah / /**

One has to chant these *mantraas*. Let the *pitaa*, *pitaamaha*, and *prapitaamaha* be very pleased, being present in the bodies of these *Brahmins*. Let them be satisfied with what I have offered here.

**Sri Vishnu Puraana, Amsa 3, Chapter 15, Shloka 33:
Pitaa pitaamahah cha eva tathaa eva prapitaamahah /
Mama truptim prayaantu adya homaapyaayita moortayah / /**

Let them be very pleased with the *homa* that I have done. Let them make me satisfied with what I have offered, and that I have done my duty properly.

**Sri Vishnu Puraana, Amsa 3, Chapter 15, Shloka 34:
Pitaa pitaamahah cha eva tathaa eva prapitaamahah /
Truptim prayaantu pindena mayaa dattena bhootale / /**

And the *pinda* which is given on the ground, let them be pleased with that.

**Sri Vishnu Puraana, Amsa 3, Chapter 15, Shloka 35:
Pitaa pitaamahah cha eva tathaa eva prapitaamahah /
Truptim prayaantu me bhaktyaa yat mayaa etat udaahrutam / /**

Whatever *mantraas* I said, I requested them with great devotion. Let them be very pleased.

**Sri Vishnu Puraana, Amsa 3, Chapter 15, Shloka 36:
Maataamahah truptim upaitu tasya tathaa pitaa tasya pitaa tu yo anyah /
Vishve cha devaah pramaam prayaantu truptim pranashyantu cha
yaatudhaanaah / /**

Similarly, *maataamaha*, *maataamaha's pitaa*, and his *pitaa*, be very pleased. Let the *vishvedevaas* be very pleased.

Sri Vishnu Puraana, Amsa 3, Chapter 15, Shloka 37:

*Yajnyeshvaro havya samastakavya bhoktaa avyayaatmaa harireeshvaro atra /
Tat sannidhaanaat apayaantu sadyo rakshaamsi asheshaani asuraah cha sarve
/ /*

These are all the *mantraas* which are told. When we spread the *tilaa*, and tell the *Rakshoghna mantra*, O *saakshaat eeshvara*, who is *Hari*, *Yajnyeshvara* is the one who is taking all this *havya*, who is eating all of these, who is *antaryaami* of the *pitrus*, who are there in the form of these *Brahmins*. If we meditate like this, *Bhagavaan's* presence will be there. He is anyway there, but we have to be thinking of that. Because of His presence, immediately, all the *asuraas*, let them run away.

Sri Vishnu Puraana, Amsa 3, Chapter 15, Shloka 38:

*Trupteshu eteshu vikiret annam vipreshu bhootale /
Dadyaat aachamanaarthaaya tebhyo vaari sakrut sakrut / /*

After they are all satisfied and have eaten, some particles of rice are taken and spread on the ground. Then, *teertha* has to be given for *aachamana*.

Sri Vishnu Puraana, Amsa 3, Chapter 15, Shloka 39:

*Sutruptaih taih anujnyaatah sarvena annena bhootale /
Satilena tatah pindaan samyak dadyaat samaahitah / /*

After they are all satisfied, and taking their permission, the remaining rice has to be given as a *pinda*, on the ground. Along with *tilaa*, with great devotion.

Sri Vishnu Puraana, Amsa 3, Chapter 15, Shloka 40:

*Pitru teerthena salilam tathaa eva salilaanjalim /
Maataamahebhayah tena eva pindaan teerthena nirvapet / /*

With *pitru teertha*. Even for *maataamaha*, in the same way, it is to be done.

Sri Vishnu Puraana, Amsa 3, Chapter 15, Shloka 41:

*Dakshinaagreshu darbheshu pushpa dhoopaadi poojitam /
Svapitre prathamam pindam dadyaat ucchishta sannidhou / /*

After they have eaten, near the *bhojana paatra*, whatever is left, placing the *darbha* in south, offering flowers and *dhoopa*, first, for his *pitrus*, *pinda* has to be given.

Sri Vishnu Puraana, Amsa 3, Chapter 15, Shloka 42:

*Pitaamahaaya cha eva anyam tat pitre cha tathaa aparam /
Darbha moole lepa (bhaa) bhujah preenayet lepagharshanaih / /*

Next to that is for *pitaamaha*, and then for *prapitaamaha*. The south facing *darbha* which is kept, three *pindaas* are placed, one for *pitaa*, *pitaamaha*, *prapitaamaha*. After that, at the edge of the *darbhaa*, the fourth generation onwards, whoever is eligible for this *pinda*, as told in the *smruti*.

Sri Engal Aalwaan's Commentary:

*Pitaamahaaya iti / Lepa (bhaa)janah chaturthaadeen, * lepabhaajah
chaturdhaah pitraadyaah pinda bhaaginah * iti smruteh /*

Sri Vishnu Puraana, Amsa 3, Chapter 15, Shloka 43:

*Pindaih maataamaahaan tadvat gandha maalyaadi samyutaih /
Poojayitvaa dvijaagryaanaam dadyaat cha aachamanam tatah //*

Similarly, for maataamaha also, one has to place the pindaas. One has to worship with gandha, pushpa, etc. After doing all this, aachamana is to be offered to the Brahmins.

*Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 44:
Pitrubhyah prathamam bhaktyaa tanmanasko nareshvara /
Susvadhetyaashishaa yuktaam dadyaat shaktyaa cha dakshinaam //*

First, with great devotion, focussing on that, for pitrus is to be given. With the aasheervaada Susvadhaa, which the Brahmins say, then they have to be given dakshinaa, as much as one can afford.

*Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 45:
Dattvaa cha dakshinaam tebhyo vaachayet vaishva devikaan /
Preeyantaam iha ye vishvedevaah tena iteerayet //*

After that, telling "Vishvedevaah preeyantaam", dakshinaa is to be given to the Brahmin in the Vishvedeva sthaana.

*Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 46:
Tathaa iti chokte taih vipraih praarthaneeyaah tathaa aashishah /
Pashchaat visarjayet devaan poorvam paitryaan maheepate //*

They will say Tathaa, or Om. They have to be prayed as "Please do aasheervaada to me". After that, they have to be seen off. First the pitrus and then the devaas.

*Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 47:
Maataamaahanam api evam saha devaih kramah smrutah /
Bhojane cha svashaktyaa cha daane tatvat visarjane //*

Even for maataamaha, in the same way, along with the devaas. In bhojana, and daana, as per one's capability, offering them dakshina, and also seeing them off in the end.

*Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 48:
Aapaada shouchanaat poorvam kuryaat deva dvijanmasu /
Visarjanam tu prathamam paitra maataa maheshu vai //*

First, paitru maataamaha, then the devaas.

*Sri Engal Aalwaan's Commentary:
Aapaada iti / Vaishvadeva tatra pakshe poorvam vaishvadevikaan dvijaan
archayayet; tatah pitruvargaan, tatah maataamahaadeen; visarjanam tu
prathamam pitruunaam tato maataamahaadeenaam iti arthah /*

*Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 49:
Visarjayet preetivachah sammanaabhyutthitaam tatah /
Nivartetaabhyanujnyaataa aadvaaram naananuvrajat //*

Telling them kind words, and thanking them profusely, they have to be seen off. After they get up and are prepared to leave, one has to thank them profusely and see them off. After that, after taking their permission, the kartaa has to return

back. He has to go up to the door and see them off.

Sri Engal Aalwaan's Commentary:

Visarjayet iti / Tatah sammaanya abhyarthitaan devaan visarjayet / Douhitrah uddeshyasya / Pitara hi sapta ganaah kanyaa santati pradhaanaah /

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 50:

Tatah tu vaishvadevaakhyam kuryaat nityakriyaam budhah / Bhunjeeyaata cha samam poojya bhrutya bandhubhih aatmanah / /

After that, the *kartaa* has to do *vaishvadeva*, the *nitya kriyaas* have to be done. Along with respectable people who are elders, who are there, and his relatives, he has to sit, and has to offer them food.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 51:

Evam shraaddham budhah kuryaat paitryam maataamaham tathaa / Shraaddhaih aapyaayitaa dadhyuh sarvaan kaamaan pitaamahah / /

In this way, one has to perform *pitru* and *maataamaha shraaddhaas*. They will offer whatever is desired to the *kartaa*, if one does *shraaddha* with great interest and devotion.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 52:

Treeni shraaddhe pavitraani douhitrah kutapastilaah / Rajatasya kathaa daanam tathaa sandarshanaadikam / /

Three things are said to be most sacred, in a *shraaddha*. First is *douhitra*, then *kutapa*, then *tilaa*. Keeping silver vessels is very good. The *Brahmins* have to be seeing silver vessels. Or, offering them *daana*, *dakshinaa*, silver items.

Sri Engal Aalwaan's Commentary:

*Treeni iti / Kutapah divasasya ashtamo muhoortah / Anye cha kutapaah santi * Madhyaahnah svangapaatram cha tathaa nepaalakambalah / Roopyam darbhaah tilaa gaavo douhitrasha ashtamah smrutah / Paapam kutsitam iti aahuh tasya santaapakaarinah / Ashtou ete yatah tasmaat kutapaa iti vishrutaah / / * iti / Rajatasya kathaa - keertanam / Aadi shabdena raajatapaatraadi gruhyate /*

Kutapah is eighth *muhoorta* of the day, very sacred for *shraaddha*. Inviting the *douhitra* for the place is supposed to be very good. Woolen *kambala* is placed for them to sit. One who does not treat these properly, is said to be a sin. That is why they are said to be very sacred.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 53:

Varjyaani kurvataa shraaddham krodhodbhagamanam tvaraa / Bhokturapi atra raajendra trayametata na shasyate / /

The three things which are to be definitely given up while they are performing the *shraaddha*, are - one should not get angry, one should not go out in-between, one should not hurry up. One should not go away and come in-between.

Also, the *Brahmins* who have come for taking the food - for them also, the same rules apply.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 54:

*Vishvedevaah sapitarah tathaa maataamahaa nrupa /
Kulam chaapyaayate pumsaam sarvam shraaddham prakurvataam / /*

One who performs the *shraaddha*, properly with great devotion, all the *vishvedevaas* and *pitrus*, and *maataamahaa*s, will be very happy and very pleased, if the *shraaddha* is done properly. Their entire *kula* will get all good things.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 55:

*Somaadhaarah pitrugano yogaadhaarah cha chandramaah /
Shraaddhe yoginiyogah tu tasmaat bhoopaala shasyate / /*

If yogis are invited for *nimantrana*, it is supposed to be most sacred. Also, those who have *indriya niyamana*. Yogis means *sannyaasis* also. Because *pitrus* are depending upon *Soma*. *Soma* is none other than *Chandramaa*, is residing in *Yoga*.

Sri Engal Aalwaan's Commentary:

Somaadhaarah iti / Aadhikaaridevataa agnishvaatta aadyaah vasu rudra aaditya roopaah santi /

Agnishvaatta are *adhikaari devataas*. They are present in the form of *Vasu*, *Rudra*, *Aaditya*.

Te asmat aadi nimantrita vipraan aavishya tat mukhena shraaddham bhuktvaa truptaah santo nityam sva yoga aapyaayita soma dvaaraa asmat aadi pitruun tat lokasthaan tarpayanti, kartruun cha asmadaadeen kaarmaih vardhayanti /

Then enter into the *Brahmins* who have been invited for *nimantrana*, *aavesha* will happen, they get pleased with the food; they actually take the food which is offered to the *Brahmins*, daily through this *yoga*, moon will be very pleased, they please the *pitrus* and those who are there in those *lokaas*. Also, they make us prosper by all the *karmaas* that we do. For the *kartrus* like us.

Te cha adhikaari pitruganaah sapta chatvaarah moorti mantro atra trayah yeshaam moortayah te api yoga balena somam aapyaayanti / Somo api asmadaadi pitruunaam adhaarah poshakah cha, tesaam cha yoganishthaah priyaa iti shraaddhe yogee nimantryah /

There are reasons and *pramaanaas* given why yogis are supposed to be invited.

Tena asmaakam pitru ganaah somaadhaaraah praak eva uktaah / Sa cha somo adhikaari pitruunaam yogena dhaaryah /

Pitruganaas are depending on *Soma*, *Chandra*. This was told earlier itself. *Soma* is depending on *yoga*.

Te hi prajaasarge niyuktatvaat agni somaatomakasya jagatah somaamsha ashikya bhaavanaaya srushtim pushnanti |

This world is said to be *Agni Somaatmaka*. When *Soma amsha* is more, then they do creation. They nurture the creation.

Evam anye api yoginah /

Yogis are said to be very sacred.

Tathaa harivamshe bheeshmam prati shantanu uktih - [Aadideva sutaah taata*

*pitro divi devataah] * Aaditeyaah tu te taata pitro aditi devataah || Taan yajasva mahaabhaaga pitru shraaddhaih atandritah / Te hi shreyo vidhaasyanti sarva kaama phala pradaah / Tvayaa eva aaraadhyamaanaah te naama gotra aadi keertanaih / Asmaan aapyaayayishyanti svargasthaan api bhaarata / Shraadheshu ye pradaasyanti treen pindaan naamagotratah / Sarvatra vartamaanaan svaan pitruun atha pitaamahaan / Bhaavayishyanti satatam shraddhadaanena poojitaah / iti /*

Harivamsha pramaana is told. This tells how pitrus are pleased with yogis. Telling the name and gotra, three pindaas are given with great devotion. Pitrus and pitaamahaas will always be pleased.

*Tatra eva devaan prati brahmaa * Shraaddhaih aapyaayitaah cha eva pitarah somam avyayam / Aapeeyamaanam yushmaabhih vardhayishyanti nityashah || Shraaddhaih aapyaayitah somo lokaan aapyaayayishyati / Shraaddhaani pushti kaamaah cha ye charishyanti maanavaah / Tebhyah pushtim prajaah cha eva daasyanti pitarah sadaa / iti /*

Brahma's pramaana is told here. The pitrus please the moon, and the kartaa pleases the pitrus. The moon increases every day, and brings all kinds of prosperity. For them, all the prosperity, wealth, progeny, they bestow.

*Tatra eva * Ete hi pitarah taata yoginaam yoga vardhanaah / Aapyaayayanti ye poorvam somam yogabalena vai / Tasmaat shraaddhani deyaani yoginaam dvija sattama / iti / Vaayuprokta cha * Shraaddhaih preetaah punah somam pitro yogamaasthitaah / Aapyaayayanti yogena trailokyam tena jeevati / iti /*

Many pramaanaas are told for the same thing, about the two shlokaas here.

Sri Vishnu Puraana, Amsha 3, Chapter 15, Shloka 56:

Sahasrasya api vipraanaam yogee chet puratah sthitah / Sarvaan bhoktruun taarayati yajamaanam tathaa nrupa ||

For thousand Brahmins, if one yogi is there, he will bless all the Brahmins, and also the yajamaana.

This completed Amsha 3, Chapter 15.

|| Iti Sri Vishnu Puraane Truteeye Amshe Panchadasho Adhyaayah ||

|| Iti Sri Vishnu Chitteeye Vishnu Puraana Vyaakhyaane Truteeya Amshe Panchadasho Adhyaayah ||

// Atha Shodasho Adhyaayah // ***Food to be Offered, Braahmana Bhojana*** ***Niyama***

Now, Chapter 16. Here is told what are all the kinds of food offered in a *shraaddha*. What is allowed, and what is not allowed are going to be told by *Ourva rishi*.

Sri Vishnu Puraana, Amsa 3, Chapter 16, Shloka 1:
Ourvah -

Havishya matsya maamsaih tu shashasya nakulasya cha /
Soukara cchaagala aineya rouravaih gavayena cha //

Havishya is the grains used by the sages in the forest, milk, *soma rasa*, *shuddha maamsa*, *saindhava lavana* - these are *havishya*. Fish, deer, rabbit, hog, goat, antelope, some kind of deer, some kind of cow, ...

Here, it is told that offering *maamsa* in *shraaddha* is supposed to be very good. This is also told in *Manu Smruti*.

There is a *Gita Press* commentary, the *Hindi* version, that *maamsa* is not allowed in the *shraaddha*. Quoting from *Manu Smruti* itself, where generally, it is said that "*Na himsyaat sarva bhootaani*", that one should not do *himsaa* to any being. But, in *yajnya* and *shraaddha*, this is exempted. Nowadays, the grains we use are equivalent for these things. Nowadays, the practice of offering *maamsa* is not there.

Sri Engal Aalwaan's Commentary:

*Havishya iti / Havishyena ekam maasam truptih, matsyena dvou, maamsena treen maasaan / Atra maamso haarinaadi * Treen maasaan harinena truptih iti manu ukteh / Chaagalah - ajah, ruruh mahaan krushnasaarah /*

Havishya is one month. *Matsya*, if offered, it is two months, they get pleased. Deer, it is for three months. *Manu smruti* is also quoted here. *Chagala* is goat. *Ruru* is another kind of deer.

Each one of them, if offered, *pitrus* will get *trupti* for one more month each.

Sri Vishnu Puraana, Amsa 3, Chapter 16, Shloka 2:

Ourabhragavyaih cha tathaa maasa vruddhyaa pitaamahaah /
Prayaanti truptim maamsaih tu nityam vaardhreena saamishaih //

... sheep, by-products of cow (ghee, milk). There is a bird called *Vaardhreena*, and if that *maamsa* is given, the *pitrus* will be always satisfied.

Sri Engal Aalwaan's Commentary:

*Ourabhra iti / Urabhrah oornaayuh / Gavyam payah, paayasam vaa **
*Samvatsaram tu gavyena payasaa paayasena vaa * iti smruteh / Gavyam*

*maamsam iti anye / Samvatsaram gavyena preetih bhooyaat / Atah maahishena etena * Graamya aranyaanaam pashoonaam maamsam medhyam punyam punyatamam * iti aapastamba uktih / Maasa vruddhtyaa ekaadyekottaram dvaadasha maasaantam maasa vruddhyaa truptih / * Krushnagreevo raktashiraah shvetapaksho vihangamah / Sa vai vaardhreenasah prokta iti eshaa naigamee uktih / iti, trih pibantam payah ksheebam vruddam shvetam ajaapatim / Vaardhreenasam tu tam praahuh yaajnikaah shraadhakarmane / iti cha /*

Milk or products of milk. They will be pleased for one year if milk or paayasa is offered. Some people say that gavya is also maamsa. In Aapastamba sookti also, it is told like this. Vaardhreena is a bird which has got white feathers, and red head, and black neck.

Sri Vishnu Puraana, Amsha 3, Chapter 16, Shloka 3:

Khangamaamsam ateeva atra kaalashaakam tathaa madhu / Shastaani karmani atyanta truptidaani nareshvara / /

Khadga mruga (rhino), some kind of basil, honey, shasta are supposed to be very good for using in shraaddha. They please the pitrus a lot.

Sri Engal Aalwaan's Commentary:

Khadga maamsam iti / Kaalashaakah kaitharyah /

These are some of the things good for use in shraaddha.

Sri Vishnu Puraana, Amsha 3, Chapter 16, Shloka 4:

Gayaam upetya yah shraaddham karoti pruthiveepate / Saphalam tasya tat janma jaayate pitru tushtidam / /

Sri Vishnu Puraana, Amsha 3, Chapter 16, Shloka 5:

Prashaantikaah saneevaaraah shyaamakaah dvividhaah tathaa / Vanyoushadhee pradhaanaah tu shraaddhaarhaah purusharshabha / /

The kinds of grains used in shraaddha, are told, wild rice, two kinds of millet, medicinal herbs, are all good for usage in shraaddha.

Sri Engal Aalwaan's Commentary:

Prashaantikaah iti / Prashaantikaah kaalayaavaakhya dhaanya visheshaah /

Sri Vishnu Puraana, Amsha 3, Chapter 16, Shloka 6:

Yavaah priyangavaah mudgaa godhoomaa vreehayah tilaah / Nishpaavaah kovidaaraah cha sarpapaashchaah atra shobhanaah / /

Millet, gram, wheat, rice, sesame, pulse, mustard, are all allowed.

Sri Engal Aalwaan's Commentary:

Yavaah iti / Kovidaaraah kodravah, yugapatraakhya vruksho vaa /

What is to be given up will be told next.

We are studying Amsha 3, Chapter 16, where Ourva Rishi is telling King Sagara about what are all the things allowed for offering to Braahmanaas as

food items, for *Braahmana bhojana*. Next, he is going to tell about what are not allowed, and also water, milk, etc.

Sri Vishnu Puraana, Amsha 3, Chapter 16, Shloka 7:

*Akrutaagrayanam yat cha dhaanyajaatam nareshvara /
Raajamaashaan anoom cha eva masooraan cha vivarjayet //*

These are what are not allowed. The grains which are brought are to be initially used in *yajnya*, and then only it is good for other purposes. That which is not used at all for *yajnya*, is not to be used for *Braahmana bhojana*. *Raajamaasha*, a special kind of pulse is not to be used. *Anu* is a kind of millet. Lentils - these are not to be used.

Sri Engal Aalwaan's Commentary:

Akruta iti / Raajamaashah anuh kshudra dhaanya visheshah /

Sri Vishnu Puraana, Amsha 3, Chapter 16, Shloka 8:

*Alaabum grunjanam cha eva pallaandum pindamoolakam /
Gaandhaarakakarambhaani lavanaannyouparaani cha //*

Onion and garlic are not to be used. Roots should not be used. *Pindamoolaka* is a kind of root. Rice with fragrance is not to be used. Fossil salt is not to be used.

Sri Engal Aalwaan's Commentary:

*Alaambviti / Masooram grunjanam pallandum cha lashuna jaati visheshaah /
Pindamoolakam kandavisheshah / Gaandhaarakah sugandha shaali visheshah /
Aaranaalakam iti anye / Karambah - bhrashtanistushadhaanya choornam /
Lavanam lavana utkatam /*

Fermented boiled rice is not allowed. After removing the chaff, small pieces of grains which are left over, at the bottom, are not to be used. Too much salt is not to be used.

Sri Vishnu Puraana, Amsha 3, Chapter 16, Shloka 9:

*Aaraktaah cha eva niryaasaah pratyaksha lavanaani cha /
Varjaani etaani vai shraaddhe yat cha vaachaa na shasyate //*

Red asafoetida, red kind of juice taken from the bark of a tree, is not allowed. Those which look like salt, but not salt, are not to be used. Similar things, not specifically told here, are also not allowed.

Sri Engal Aalwaan's Commentary:

Aaraktaa iti / Niryaasah hingvaadi /

Sri Vishnu Puraana, Amsha 3, Chapter 16, Shloka 10:

*Naktaahrutam anucchishtam trupyate na cha yatra gouh /
Durgandhi phenilam cha ambu shraaddha योग्यं ना पार्थिवा //*

What is the kind of water not to be used, is told now. Water that is brought in the night and stored, is not to be used. In a well, there has to be water already there; if the well is dry, and the first water collected there is not supposed to be good.

Water that is not drunk by cow is not to be used. Milk of a cow which does not have a calf is not to be used. Water having bad smell or frost is not to be used. These are all not fit to be used in a *shraaddha*.

Sri Engal Aalwaan's Commentary:

Naktaahrutam iti / Anucchishtam abhinava udakam / Yadvaa avastaayaah payah /

Sri Vishnu Puraana, Amsha 3, Chapter 16, Shloka 11:

*Ksheeram eka shaphaanaam yat oushtram aavikameva cha /
Maargam cha maahisham cha eva varjayet shaastra karmani / /*

This is about kind of milk which is not to be used. A single horned animal - its milk is not to be used. Camel milk, or milk of an ewe are not to be used. Deer, buffalo - these milk are not to be used.

Sri Engal Aalwaan's Commentary:

Kshaaram iti / Shaphah - khurah /

Sri Vishnu Puraana, Amsha 3, Chapter 16, Shloka 12:

*Shanda apavidva chandaala paapi paashanda rogibhih /
Krukavaaku shavaana nagna vaanara graamasookaraih / /*

When the *Brahmins* who are representing the *devaas* and *pitrus*, when they are eating, they should not come in sight of all these - an eunuch, one who is not accepted by *Guru* and *Brahmins*, *Chandaala*, sinner, those having diseases, calf, dog, one who has given up the *Veda dharmaas*, monkeys, wild pig, village pig, ...

Sri Engal Aalwaan's Commentary:

Shanda iti / Apavidddhih guru dvija aadi bahishkrutah / Nagnah veda dharma tyagee /

Sri Vishnu Puraana, Amsha 3, Chapter 16, Shloka 13:

*Udakyasootikaashoucha mruta haaraih cha veekshate /
Shraaddhe suraa na pitaro bhunjate purusharshabha / /*

... a *rajasvala stree*, if one is observing a period of impurity due to some close relative's death, those who carry dead bodies, these are the people who should not be seen by the *Brahmins* while having food. If *Brahmins* come in front of these, that food is not accepted by *devaas* and *pitrus*.

Sri Engal Aalwaan's Commentary:

Udakya iti / Ashouchah shoucha heenah / Mrutahaarah shavoddhaara vruttih /

It can also be *ashoucha*, one who lacks *shaastra shuddhi*.

Sri Vishnu Puraana, Amsha 3, Chapter 16, Shloka 14:

*Tasmaat parishrite kuryaat shraaddham shraddhaasamanvitah /
Urvyaam cha tilavikshepaat yaatudhaanaan nivaarayet / /*

Therefore, a well enclosed place, where passers by are not coming inside, with

great devotion, one has to do the *shraaddha*. The *raakshasaas* and others should be expelled from the place by spraying *tilaa*, sesame seeds on the ground, before they have their food.

Sri Engal Aalwaan's Commentary:

Tasmaat iti / Parishrite - samvrute /

Sri Vishnu Puraana, Amsha 3, Chapter 16, Shloka 15:

Nakhaadinaa cha upapannam kesha keetaadibhih nrupa /

Na cha eva abhishavaih mishram annam pariyushitam tathaa / /

The kind of anna which is not to be used is - that which has particles of nails, hair, insects; the rice should not have too much of water, or should not also be completely drained of water. That which is mixed like this, the gods and *pitrus* do not accept such a food. Also stale food.

Sri Engal Aalwaan's Commentary:

Nakha dina iti / Abhishavaih - nishpeedita rasaih tandula jalaih vaa, mishram na bhunjata iti anushangah /

Sri Vishnu Puraana, Amsha 3, Chapter 16, Shloka 16:

Shraddhaasamanvitaih dattam pitrubhyo naamagotratah /

Yadaahaaraah tu te jaataah tat aahaarastvameti tat / /

Clearly specifying *naama*, *gotra*, and offered with great devotion.

Sri Engal Aalwaan's Commentary:

Shraaddha iti / Yat annam yat naama gotraan pitruun uddishya dattam tat lokaantara sthaanam api tat tat loka tat tat jaati uchita aaharatvena parinatam sat bhogaaya syaat / Tat yathaa - te pitarah svargino jaataah chet tatra amrutam syaat, manushyaah chet annam, tiryak cha chet trunaadi /

Whoever is the *pitru*, whose name and *gotra* we tell and offer the food, whatever food is offered like this, even if they are in some other world, whatever food is proper in that world - whatever food is offered by us here will get converted into that food, which is fit to be used in the world they are actually there. This is how it will become enjoyable to them. If they are in *svarga*, the food offered here will become *amruta*; if they are in this world itself, then it will become anna; if they have taken the birth of animals, it will become grass, etc.

Sri Vishnu Puraana, Amsha 3, Chapter 16, Shloka 17:

Shrooyate cha api pitrubhih geetaa gaathaa maheepate /

Ikshvaakoh manuputrasya kalaapa upavane puraa / /

There is a *gaatha* which is told - *pitrus* sing this song. *Manu*'s son, *Ikshvaaku*, long back, has told that, in *Kalaapa upavana*, near *Himaalayaas*, a specific village; it is heard that *pitrus* are singing this.

Sri Engal Aalwaan's Commentary:

Shrooyate iti / Kalaapah himavat paarshve kashchit graama visheshah /

Sri Vishnu Puraana, Amsha 3, Chapter 16, Shloka 18:

Api naste bhavishyanti kule sanmaarga sheelinah /

Gayaam upetya ye pindaan daasyanti asmaakam aadaraat / /

Will there be anyone born in our *kula* who are in the right path, following the path of *dharma*, as told in the *shastraas*, who go to Gaya, and offer us *pindaas* there, with great respect.

Sri Vishnu Puraana, Amsha 3, Chapter 16, Shloka 19:

Api nassa kule jaato yo no dadyaat trayodasheem /

Paayasam madhusarpirbhyaam varshaasu cha maghaasu cha / /

They also say - in our *kula*, will there be anyone who is born, who, on a *trayodashi*, will offer *paayasa* with honey and ghee, every year, during *Bhaadrapada maasa*, *Maghaa nakshatra*.

Sri Engal Aalwaan's Commentary:

Api na iti / Trayodasheem trayodashyaam / Varshaasu bhaadrapade /

Maaghaasu maaghanakshatre / Maagha nakshatra yukta bhaadrapada krushna trayodashyaam iti arthah /

Having *Maghaa nakshatra*, *Bhaadrapada maasa*, *Krishna paksha*, *trayodashi*. On that day, will they offer to us *paayasa* mixed with honey and ghee. Will such a person be born in our *kula*, they are always expecting.

Sri Vishnu Puraana, Amsha 3, Chapter 16, Shloka 20:

Goureem vaa api udvahet kanyaam neelam vaa vrusham utsrujet /

Yajate vaa ashvamedhena vidhivat dakshinaavataa / /

Gouree is a daughter who is ten year old. Will they get their ten year old daughter married? Will they give her in marriage? One which is red in colour, and face and tail are very white, and its nails and horn are normal white, such a bull is said to be a *neela vrusha*, will someone leave such a bull? Or, will he perform *Ashvamedha yaaga*, as told in the *shastraas*, offering all the *dakshinaa* to the *ritwiks*, and others, as told in the *shastraas*.

The *pitrus* are expecting this. These are all good to do.

Sri Engal Aalwaan's Commentary:

*Goureem iti / Udvahet dadyaat / * Lohite yah tu varnena mukhe pucche cha*

paandurah / Shvetah khura vishaanaabhyaam sa neelo vrusha uchyate / /

This completes Chapter 16.

|| *Iti Sri Vishnu Puraane Truteeye Amshe Shodasho Adhyaayah* ||

|| *Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Truteeye Amshe Shodasho Adhyaayah* ||

// Atha Saptadasho Adhyaayah // Vishnu Stuti, Vishnu creates Maayaamoha

Now Chapter 17.

Sri Vishnu Puraana, Amsa 3, Chapter 17, Shloka 1:

Sri Paraasharah -

*Iti aaha bhagavaan ourvah sagaraaya mahaatmane /
Sadaachaaram puraa samyak maitreya pariprucchate //*

Sri Paraasharah -

Bhagavaan Ourva told to Sagara thus - Whatever you asked about Sadaachaara and all those things, O Maitreya, this is what Ourva Rishi has told to Sagara.

Sri Vishnu Puraana, Amsa 3, Chapter 17, Shloka 2:

*Mayaa api etat asheshena kathitam bhavato dvija /
Samullanghya sadaachaaram kashchit na aapnoti shobhanam //*

Whatever I knew, I told you everything. Anyone who transgresses this sadaachaara, will not get anything good.

Sri Vishnu Puraana, Amsa 3, Chapter 17, Shloka 3:

Maitreyah -

*Shandaapaviddapramukhaa (kathitaa bhagavaan tvayaa) viditaa bhagavanmayaa /
Udakyadyaah cha me samyak nagnam icchaami veditum //*

In the previous chapter, we had seen who should not come in sight of Brahmins, who are having food in a shraaddha. I understood all these - shanda, apavidha, and stree with rajas - I understood all these things well. I would like to know what is nagna.

Sri Vishnu Puraana, Amsa 3, Chapter 17, Shloka 4:

*Ko nagnah kim samaachaaro nagna samnyyaam naro labhet /
Nagna svaroopam icchaami yathaavat kathitam tvayaa /
Shrotum dharmabhrutaam shreshtha ha hi asti aviditam tava //*

Who is called a nagna. What does he do? What are his actions? I would like to know a nagna svaroopam, as it is, from you. O, excellent among those who are following the dharma. There is nothing which is not known to you. Please tell me about nagna lakshana.

Sri Vishnu Puraana, Amsa 3, Chapter 17, Shloka 5:

Sri Paraasharah -

*Rik yajus saama sanjnyeyam trayee varnaavruti dvija /
Etaam ujhati yo mohaata sa nagnah paatakee smrutah //*

Sri Paraasharah - Trayee is called Rig, Yajus and Saama. This is a covering of varnaas, aksharaas. It is like a cloth which is covering us, it is a cloth made of varnaas. One who, out of ignorance or delusion, gives this up, is called a nagna. He is a great sinner.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 6:

*Trayee samasta varnaanaam dvija samvaranam yatah /
Nagno bhavati ujjetaaya matah tasyaam na samshayah //*

Trayee is also called samvarana. It also destroys all the *dukha*, grief; in addition to being a covering. One who gives up this is called a *nagna*. There is no doubt about this.

Sri Engal Aalwaan's Commentary:

*Trayee iti / Trayee na vastraadivat aavarana maatram, kim tu samvaranam -
sarva dukha nivaarakam; atah tattyaayee nagnah na tu digambara ityarthah /*

Trayee is not just a covering like clothes. It is also samvarana, it destroys all kinds of *dukha*. He is not called *digambara*, but is called a *nagna*.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 7:

*Idam cha shrooyataam anyat yat bheeshmaaya mahaatmane /
Kathayaamaasa dharmajnyo vasishtho asmat pitaamahah //*

My grandfather *Vasishtha*, who is a *dharmajna*, who knew everything about *dharma*, he told *Bheeshma*. Whatever he told, please listen to me. There are some other things also which my grandfather told *Bheeshma*. I will tell you that.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 8:

*Mayaa api tasya gadatah shrutam etat mahaatmanah /
Nagna sambandhi maitreya yat prushto aham iha tvayaa //*

When he was teaching *Bheeshma*, I also heard this. Whatever you asked me now, same thing I also heard when *Vasishtha* was telling *Bheeshma*.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 9:

*Devaasuram abhoot yuddham divyam abda shatam puraa /
Tasmin paraajitaa devaa daityaih hraadapurogamaih //*

There was a great war between *devaas* and *asuraas*, which was going on for hundred *deva varshaas*, long back. The *devaas* were all defeated in this by *daityaas* such as *Hraada* and others.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 10:

*Ksheerodasya uttaram koolam gatvaa atapyanta chai tapah /
Vishnoh aaraadhanaarthaaya jaguh chemam stavam tadaa //*

Then went to the northern shore of the *Ksheera samudra*, and in order to worship *Vishnu*, they were engaged in *tapas* there. And they also prayed *Vishnu* with this *stava*.

The *Vishnu stava* by *devaas* is going to be told.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 11:

Devaah -

*Aaraadhanaaya lokaanaam vishnoh eeshasya yaam giram /
Vakshyaamo bhagavaan adya tayaa vishnuh praseedatu //*

Devaas - Whatever words of praise we are going to utter now, for worshipping *Vishnu*, who is the Supreme Lord of all the worlds, with

that, *Bhagavaan Vishnu*, let Him be pleased.

Sri Vishnu Puraana, Amsa 3, Chapter 17, Shloka 12:

Yato bhootaani asheshaani pra(bhoo)sootaani mahaatmanah /

Yasmin cha layameshyanti kastam stotum iha eeshvarah / /

From which Supreme Person, all beings were born, all these beings were born from Him. Which also go and merge unto Him. Who can even think about Him. Words are not enough.

This is similar to the *Taittiriya Shruti* - *Yato vaa imaani bhootaani jaayante ...*

Sri Vishnu Puraana, Amsa 3, Chapter 17, Shloka 13:

Tathaa api araati vidhvamsa dhvasta veerya abhayaarthinah /

Tvaam stoshyaamah tava ukteenaam yaathaa(tmyam)rthyam naiva gochare / /

All our wealth and property is destroyed. All our valour is also destroyed. We are seeking *abhaya* from *Vishnu*. We are eulogizing You. Words cannot praise Him.

Sri Engal Aalwaan's Commentary:

Tathaa api iti / Tava yaathaatmya (yaathaartyam) ukteenaam na gocharah iti arthah /

Your real nature cannot be expressed in words. Means, cannot be expressed enough. Because it is neverending.

From now, they are going to tell about nature of *Vishnu*, that everything is His *shareera*. The *shareera shareeri bhaava* will be told in a wonderful way. That everything existing is His *shareera*, and He is *shareeri*.

The *shareera shareeri bhaava* is the three kinds of relationships which exist always - *aadhaara-aadheya bhaava*, *niyaamaka-niyaamya bhaava*, *sheshi-shesha bhaava*. Everything is existing as His *shareera*. This is told with *saamaanaadhikaranya*. *Bhinna pravritti nimittaanaam shabdaanaam ekasmin arthe vrutti* | Attributes which are not opposed to each other, which can qualify a single object.

Sri Vishnu Puraana, Amsa 3, Chapter 17, Shloka 14:

Tvam urvee salilam vanhih vaayuh aakaasham eva cha /

Samastam antahkaranam pradhaanam tatparah pumaan / /

You are the Earth; means that Earth is also an inseparable attribute to You. You are only water. You are fire, air, *akaasha*; You are only the *pancha bhootaas*. Everything is Your *shareera*, an inseparable attribute to You. *Manas*, *buddhi*, *ahamkaara*, and also *pradhaana*, are You.

Sri Engal Aalwaan's Commentary:

Tvam urvee iti / Samastam antahkaranam mano buddhi ahamkaaraah /

Sri Vishnu Puraana, Amsa 3, Chapter 17, Shloka 15:

Ekam tava etat bhootaatman moortamoortamayam vapuh /

Aabrahmastambaparyantam sthaana kaala vibhedavat / /

Everything which is there, the subtle and gross ones, are all Your body, form only. Starting from *Chaturmukha Brahma*, to the lowest blade of grass, everything

existing at different times and places, everything is Your *shareera* only.

Sri Engal Aalwaan's Commentary:

*Ekam ityaadi / Sthaana kaala vibhedavat sthaana kaala visheshaabhyaam
yuktam / Etat iti jagat nirdishyate / Evam bhootam jagat tava ekam vapuh iti
arthah / Jagat sarvam shareeram te, tava brahmaatmane namah iti anvayah /
Atra aatma shabdo roopa vachanah /*

They are present in different places and times. This whole world is told by the word *etat*. This kind of world is Your one *shareera*. This is told in *Srimad Raamaayana*, in the *Brahma Stuti* in the end. *Aatma shabda* is *roopa*, form. All the *bhootaas* are Your form, is the meaning.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 16:

*Tatraisham tava yat poorum tvat naabhi kamalodbhavam /
Roopam vishva upakaaraaya tasmai brahmaatmane namah //*

The form of *Chaturmukha Brahma* which came out of the Lotus, which came out of Your navel. For the good of the whole world, we prostrate unto You, who is also in the form of *Chaturmukha Brahma*; You are *antaryaami*, and He is also controlled by You, He is supported by You.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 17:

*Shakra arka rudra vasvashvi marut soma aadi bhedavat /
Vayam ekam svaroopam te tasmai devaatmane namah //*

Indra, Soorya, Rudra, Vasu, Ashvini Devataas, Marudganaas, Soma, the different kinds of Gods; we who are having different kinds of Gods, we are one form of Yours. Having all *devaas* as Your form, You are one *antaryaami* in all, we prostrate unto You.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 18:

*Dambha praayam asambodhi titikshaa dama varjitam /
Yat roopam tava govinda tasmai daityaatmane namah //*

Even the *daityaas* are Your form only. They do not have the proper knowledge, they do things in order to boast and show off, they don't have forbearance or tolerance, they do not have control of the senses, that form of Yours, which is present as *daityaas*, we bow down unto You.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 19:

*Na ati jnyaanavahaa yasmin naadyah sthimita tejasi /
Shabdaadi lobhi yat tasmai tubhyam yakshaatmane namah //*

Yakshaas are also Your form only. They don't have the discriminatory knowledge. They are after *vishayaas*. That form of Yours present as *Yakshaas*, We bow down to.

Sri Engal Aalwaan's Commentary:

*Na ati jnyaana iti / Yakshaanaam naadyo hi na adhika jnyaanavaahinyah /
Sthimita tejasi stabdha viveke / Naatya iti paathe yasmin yaksha roope
nruttaadi stabdha viveke, janaa na ati jnyaana dharaah santi iti arthah /*

The *naadis* of *Yakshaas* do not transmit much knowledge. They do not have the discriminatory knowledge. They do not have much knowledge.

Sri Vishnu Puraana, Amsa 3, Chapter 17, Shloka 20:

*Krouryam maayaamayam ghoram yat cha roopam tava aasitam /
Nishaacharaatmane tasmai namaste purushottama //*

The form of Yours present as *nishaacharaas*, is a dark form of Yours, which is full of cruelty, doing all kinds of tricks, fearsome, we prostrate unto You, who is existing in this form also.

Sri Vishnu Puraana, Amsa 3, Chapter 17, Shloka 21:

*Svargastha dharmi saddharma phalopakaranam tava /
Dharmaakhyam cha tathaa roopam namastasmai janaardana //*

Those who are present in *svarga*, who follow the *dharma*, who have done good deeds, the fruits of the good deeds that they have done, which is the means to give them the happiness, that form of Yours which is nothing but *dharma*, O *Janaardana*, we prostrate unto You.

Sri Engal Aalwaan's Commentary:

Svargasya iti / Svargasthaanaam dharminaam sukrutinaam saddharma phalasya sukhaadeh yat upakaranam praapakam dharmaakhyam roopam /

Sri Vishnu Puraana, Amsa 3, Chapter 17, Shloka 22:

*Harshapraayam asamsargi gatimat gamanaadishu /
Siddhaa(rtha)khyam tava yat roopam tasmai siddhaatmane namah //*

That which moves around, has good movement, and does not slip while moving, moving steadily, that form of Yours which is called *Siddha*, which is full of joy, we bow down unto You. This is about those who have *Siddhi*, who have special powers.

Sri Engal Aalwaan's Commentary:

Harshapraayam iti / Gatimat - gamanasheelam, gamanaadishu asamsargi askhalitam /

Sri Vishnu Puraana, Amsa 3, Chapter 17, Shloka 23:

*Atithikshaayanam krooram upabhogasaham hare /
Dvijihvam tava yat roopam tasmai naagaatmane namah //*

The form of *Naagaatman*, O *Paramaatman*, that form, which has two tongues, which is known for intolerance, very cruel, that which can enjoy, we prostrate unto You.

Sri Engal Aalwaan's Commentary:

Atithikshaayanam iti / Upabhogasaham upabhoga samartham /

Sri Vishnu Puraana, Amsa 3, Chapter 17, Shloka 24:

*Avabodhi cha yat shaantam adosham apakalmasham /
Rishi roopaatmane tasmai vishnu roopaaya te namah //*

You who are existing in the form of *Rishis*, which is full of knowledge, which is peaceful and equipoised, which does not have *raaga*, *dvesha* and such defects, who have a pure mind without any defects, which is all pervading, who is present as the inner self of the *rishis*, we bow down unto You.

Sri Engal Aalwaan's Commentary:

Avabodhi iti / Adosham raaga aadi rahitam / Rishi roopasya aatmane / Vishnu roopaaya vyaapta roopaaya /

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 25:

*Bhakshayati atha kalpaante bhootaani yat avaaritam /
Tvat roopam pundareekaaksha tasmai kaalaatmane namah //*

That form of Yours which is present as *kaala*, we prostrate unto You who is existing as *kaala*, which eats away everything at the end of the *kalpa*, without stoppage; the dissolution happens, at a specific time, nobody can stop it.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 26:

*Sambhakshya sarvabhootaani devaadeeni avisheshatah /
Nrutyatyante cha yat roopam tasmai rudraatmane namah //*

All beings including devaas and everyone, eating up all of them, without any distinction, which is engaged in some kind of dance, that form of Yours called *Rudra*, we prostrate unto that form.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 27:

*Pravruttyaa rajaso yat cha karmanaam karanaatmakam /
Janaardana namah tasmai tvat roopaaya naraatmane //*

The form of *nara*, *manushya*, human, which is also *Vishnu* only existing in all these forms, by nature, they are inclined to do lot of action, and engaged in *karmaas* which need a lot of *anusthaana*, we bow down unto You.

Sri Engal Aalwaan's Commentary:

Pravruttyaa iti / Kaaranaatmakam anusthaanaatmakam / Naraatmane manushya roopaaya /

In all these forms, the *antaraatman* is eulogized here, and prostrated unto.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 28:

*Ashtaavimshadvadhopetam yat roopam taamasam tava /
Unmaargagaami sarvaatman tasmai vashyaatmane namah //*

The 28 kinds of *vadhaas*, told in *Amsha 1*, Chapter 5, that form of Yours, which is a *taamasa roopa*, which is going in the wrong path, we bow down to.

Sri Engal Aalwaan's Commentary:

Ashtavimshat iti / Ashtaavimshat vadhah prathama amshe uktah /

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 29:

*Yajnya anga bhootam yat roopam jagatah sthiti saadhanam /
Vrukshaadi bhedaish shat bhedi tasmai mukhyaatmane namah //*

Whatever is the *yajnya anga bhoota*, responsible for the *sthiti*, of all the worlds, that form of Yours, which are accessories to *yajnya*, and which are the means to sustenance, that which sprouts up, that form of Yours, we bow down.

Sri Engal Aalwaan's Commentary:

*Yajnya anga bhootam iti / Shat bhedi - vruksha gulma lataa veeru truna giri
bhedaiah / Drushat upalaadeenaam api yajnya angatvam asti / Mukhyaatmane /
Mukhyatvam cha tatra eva uktam /*

The different varieties are trees, shrubs, twiners, small plants, grass, and even mud lump, stone, are all yajnya anga. Mukhya is said to be udbid, which sprouts up from the ground.

Sri Vishnu Puraana, Amsa 3, Chapter 17, Shloka 30:

*Tiryak manushya devaadi vyoma shabdaadikam cha yat /
Roopam tava aadeh sarvasya tasmai sarvaatmane namah / /*

Animals, humans, devaas, aakaasha, vaayu, tejas, ap, pruthivi, shabda, sparsha, roopa, rasa, gandha, the objects of the senses, all of that, whatever is existing is Your form only. One who is the cause of everything, one who has everything as His shareera, who is present as the aatma for everything, we prostrate unto You.

Whatever was told so far, the different kinds of beings, plants, are the vyashti srushti.

Sri Vishnu Puraana, Amsa 3, Chapter 17, Shloka 31:

Pradhaana buddhi aadimayaat asheshaat yat anyat asmaat paramam paraatman /

Roopam tavaadyam yat ananya tulyam tasmai namah kaarana kaaranaaya / /

This is the samashti form of creation - pradhaana, mahat, ahamkaara, tanmaatras, pancha tattvaas, the form which is present during the samashti form, collective creation, which is before even the naama roopa vyaakarana. This is the first form of Yours, the initial part of creation, which is incomparable, which does not have an equivalent, which is the cause. You are the cause of the cause also. We prostrate unto You.

Bhagavaan uses pradhaana for creation, the deha, indriyaas, are all created from that only. Bhagavaan is cause of pradhaana also.

Sri Engal Aalwaan's Commentary:

*Pradhaana iti / Pradhaana iti aadinaa samashti purusha roopam uchyate /
Kaarana kaaranaaya kaaranam avyaktam tasya kaaranam purushah * Avyaktam
akshare leeyate * iti shruteh /*

Samashti purusha's form is told here. Kaarana is pradhaana, avyakta. The cause of that also is Purusha. In Subaalopanishad, it is told how pralaya happens. Tanmaatrasani ahamkaare leeyante, ahamkaarah mahati leeyate, mahat avyakte leeyate, avyaktam akshare leeyate, aksharam tamasi leeyate, tamah pare deve.

Sri Vishnu Puraana, Amsa 3, Chapter 17, Shloka 32:

*Shukla aadi deergha aadi ghana aadi heenam agocharam yat cha
visheshanaanaam /*

*Shuddha atishuddham paramarshi drushyam roopaaya tasmai bhagavan nataah
smah / /*

That which does not have any of the attributes told for the other objects, which are paarthiva, made of moola prakruti, the individual self who is beyond these,

which does not have attributes like colour/white, length/long, weight, not having these attributes, cannot be expressed with these kind of attributes, which is realized by *Parama Rishis*, the *baddha svaroopam* and *mukta svaroopam*, they are also *Bhagavaan's* form only, we bow down.

Sri Engal Aalwaan's Commentary:

Mukta svaroopam aaha - shukla iti / Prakruti apekshayaa shuddho baddhah, tat apekshayaa mukto atishuddhah /

In the earlier shloka, *prakruti* was told; compared to that, *shuddha* is *baddha jeeva*. *Mukta* is said to be *ati shuddha*.

In *Shruti* it is told - "Yah aatmani tishthan, aatmano antaro, yam aatmaa na veda, yasya aatmaa shareeram, yah aatmaanam antaro yamayati", even *aatman* is *shareera* to *Paramaatman* only.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 33:

Yat nah shareereshu yat anya deheshu ashesha vastushu ajam (vya)akshayam yat /

Yasmaat cha na anyat vyatiriktam asti brahma svaroopaya nataah sma tasmai //

Now, *Paramaatma svaroopam* is going to be told. That which is there in all our bodies, which is also there in other bodies, in different kinds of beings, present in all the objects, *ananta*, it is present in all the objects, that which does not undergo any change, which is unborn, there is nothing other than that, to which everything is inseparably associated, everything is *Bhagavat aatmaka*, that nature of Yours, we bow down unto.

Ananta is told as *desha kaala vastu pariccheda raahitya*. We cannot say that it is in this object, and not in some other object.

Sri Engal Aalwaan's Commentary:

Para svaroopam aaha - yat na iti / Yasmaat anyat vyatiriktam na asti - pruthak siddham atadaatmakam yasmaat vyatiriktam na asti iti arthah /

Nothing can be separated from *Bhagavaan*. Everything is inseparably associated with Him.

Neha naanaasti kinchana is told. *Abraahmaatmaka naanaatva* does not exist.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 34:

Sakalam idam ajasya yasya roopam parama padaatmavatah sanaatanasya / Tamanidhanam ashesha beeja bhootam prabhum amalam pranataassma vaasudevam //

Everything is *shareera*, of one who is unborn, *nitya*, who does not have an end, who is Supreme Master, and is untouched by any defect, we prostrate unto that *Vaasudeva*.

He is *aja*, *anaadi*, *nitya*, and everything is His form only. He is *sanaatana*. The *Parama pada*, the *nityaas* and *muktaas* who are there are all His form only, all

belong to Him. He is blemishless, is the Supreme Lord, we pay our obeisance to Him.

The *ubhaya vibhootimatva* of *Vaasudeva* is being told here.

Sri Engal Aalwaan's Commentary:

Anyathaa anyatara pada vaiyarthiyam nigamayati - sakalam iti / Sakalam sachetanam idam jagat parama padam tatratyaa aatmaanah cha roopam sa parama padaatmavaan / Anena shlokena ubhaya vibhootimatvam uktam iti anusandheyam / Ashesha beejatvam ashesha roopatva hetuh /

Everything is *Bhagavadaatmaka*. This world, consisting of *chetana*, *achetana*, and also the *Paramapada*, which has the *nityaas*, *muktaas*, that is also His form only. He is inner self of all the *muktaas*, *nityaas* in *Paramapada*. He is the cause of all the forms who are seen.

This ends the most wonderful *stotra* of *devaas* to *Vishnu*, on the banks of *Ksheera Saagara*, in order to protect them. Then, *Vishnu* appears in front of them, which we see next.

We are studying *Amsha 3*, Chapter 17, where *devataas* are eulogizing *Sri Vishnu* in many ways, and are praising and telling that everything is *shareera* to *Bhagavaan*, that He is the controller, supporter, and everything is meant for His purpose.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 35:

Sri Paraasharah -

*Stotrasya cha avasaane te dadrushuh parameshvaram /
Shanka chakra gadaa paanim garudastham suraa harim / /*

At the end of all this wonderful *stotra* by *devaas* to *Bhagavaan*, they directly saw *Paramaatman*. *Mahaa Vishnu*, who came seated on *Garuda*, He was wearing His divine weapons, *Shanka*, *Chakra*, *Gadaa*, etc.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 36:

*Tam oochuh sakalaa devaah pranipaata purassaram /
Praseeda naatha daityebhyah traahi nah sharanaarthinah / /*

They prostrated to *Bhagavaan*, and told Him thus. We have come, taking refuge in You, please do protect us from *daityaas*, demons. Be pleased.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 37:

*Trailokya yajnya bhaagaah cha daiyaih hraadapurogamaih /
Hrutee nah brahmano api aajnyaam ullanghya parameshvara / /*

Hraada and other *daityaas* have stolen all the *havis* offered to us in all the *yajnyaas*, in all three worlds. They have not followed *Brahma*'s rule also. They have transgressed the laws layed down by *Chaturmukha Brahma*. And have stolen all the *yajnya bhaagaas* offered in the three worlds.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 38:

*Yadi api ashesha bhootasya vayam te cha tavaamshajaah /
Tathaa api avidyaa bhedena bhinnam pashyaamahe jagat / /*

You are everything. We are also born from Your *amsha* only. Even though it is so,

we are all covered by *avidyaa*, nescience, due to our karma. We see the world as *bhinna*, different from You, and do not perceive Your real nature, because of ignorance.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 39:

*Sva varna dharmabhirataa veda maarga anusaarinah /
Na shakyaah te arayo hantum asmaabhih tapasaa(nvi)vrutaah //*

They are performing *tapas*, and are following all the *varna dharmas*, as laid down in the *shastraas*. They are following the *veda maargaas* told in the *shastraas*, and are doing everything. Because of this, we are not able to destroy our enemies, as they are following the *Veda maarga*, doing everything as told in the *shastraas*. They have the power, because of which we are not able to destroy them.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 40:

*Tam upaayam ashesha aatman asmaakam daatum arhasi /
Yena taan asuraan hantum bhavema bhagavan kshamaah //*

Please do tell us a way by which we can destroy them, O *Bhagavaan*.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 41:

Sri Paraasharah -

*Iti ukto bhagavaan tebhyo maayamoham shareeratah /
Samutpaadya dadou vishnuh praaha chedam surottamaan //*

Sri Paraasharah - Immediately, *Sri Vishnu* created a being called *Maayaamoha*, one who causes delusion. Gave them to the *asuraas* and told thus.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 42:

Sri Bhagavaan uvaacha -

*Maayaamoho ayam akhilaan daityaan taan mohayishyati /
Tato vadhya bhavishyanti veda maarga bahishkrutaah //*

Sri Bhagavaan - He is *Maayaamoha*, and with his *maaya* he will cause *moha* to everyone, the *daityas*, with his *aashcharya shakti*, excellent powers. With that, he will delude the *asuraas*, make them go in the wrong way. Then, they can be killed. They will leave the path of *Veda*, and go astray.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 43:

*Sthitou sthitasya me vadhya yaavantah paripanthinah /
Brahmano hi adhikaarasya devaa daityaadikaah suraah //*

O Gods, I am always established in sustaining the worlds. If anyone is transgressing *Chaturmukha Brahma*'s order, they will be my enemies, whether they are demons or gods. Because I have made *Chaturmukha Brahma* rule over the world, and given him the powers; everyone has to follow his orders. If they do not follow his orders, they will be destroyed by Me, because I am always established in sustaining this world.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 44:

*Tat gacchata na bheeh kaaryaa mayaamoho ayamagratah /
Gacchannadya upakaaraaya bhavataam bhavita suraah //*

Make this *Maayaamoha* go in front and follow him. Don't be scared. He will lead you and help you in whatever you are asking, in destroying the *daityas*.

Sri Vishnu Puraana, Amsha 3, Chapter 17, Shloka 45:

Sri Paraasharah -

Iti uktaah pranipatya enam yayuh devaa yathaagatam /

Maayamoho api taih saarddham yayou yatra mahaasuraah ||

Sri Paraasharah - Devaas did namaskaara and left. Maayaamoha, went along with them to the place where the great demons were performing tapas.

This completes Chapter 17.

|| Iti Sri Vishnu Puraane Truteeye Amshe Saptadasho Adhyaayah ||

|| Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Truteeye Amshe Saptadasho Adhyaayah ||

// Atha Ashtaadasho Adhyaayah // Maayaamoha instructs Asuraas, Story of King who spoke to the Paashandi

Now, Chapter 18.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 1:

Sri Paraasharah -

*Tapasabhirataan sah atha maayaa moho mahaasuraan /
Maitreya dadrushe gatvaa narmadaa teera samshritaan //*

All the great *asuraas* were residing on the banks of *Narmadaa* river, and were engaged in *tapas*. *Maayaamoha* went there and saw all the *asuraas* engaged in *tapas*.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 2:

*Tato digambaro mundo barhipicchadharo dvija /
Maayaamoho asuraan shlakshnam idam vachanam abraveet //*

Maayaamoha, going as a *digambara*, not wearing any cloth, and shaving off his head, was wearing a peacock feather. He saw the *asuraas* and told them in a soft polished way, thus.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 3:

Maayaamohah -

*He daityapatayo broota yadartham tapyate tapah /
Ehikaartham nu paaratryam tapasah phalamicchatha //*

Maayaamoha - O great leaders of the *daityaas*. Do tell me for what purpose are you doing this *tapas*. Are you interested in *aihika phalaas*, or *aamushmika phalaas* (benefits of the world, or in liberation)? For what purpose are you doing this *tapas*?

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 4:

Asuraah -

*Paaratra phala laabhyaaya tapashcharyaa mahaamate /
Asmaabhiriyaamarabdhaa him vaa te atra vivakshitam //*

Asuraas - We are not interested in this *aihika phala*, we are interested in *moksha* itself. We want to get liberated. That is why we are doing this *tapas*. We have started the *tapas* for this purpose. What do you have to say in this matter.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 5:

Maayaamoha uvaachaa -

*Kurudhvam mama vaakyaani yadi muktim abheepsatha /
Arhadhvaamenam dharmam cha mukti dvaaram asamvratam //*

Maayaamoha says - If you are desirous of attaining *moksha*, follow me, what I am going to say. You become worthy of *dharma*, that I am going to teach you. Then, for you the path to liberation will be wide open.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 6:

*Dharmo vimkuteh arho ayam na etasmaat aparo varah /
Atra eva samsthitaayaa svargam vimuktim vaa gamishyatha / /*

This dharma, which I teach you is the one which will get you moksha. There is nothing which is superior to this. Being established in this dharma, that I am going to teach you, you can get liberated very easily. If you want to get svarga also, you can get. Or also, you can get moksha.

Sri Engal Aalwaan's Commentary:

Dharma iti / Atra eva - dharme /

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 7:

Arhadhvam dharmetam cha sarve yooyam mahaabalaah / /

Become worthy of this dharma, all of you, O powerful asuraas. And follow this.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 8:

*Evam prakaaraih bahubhih yukti(chodana) darshana charchitaih /
Maayaamohena te daityaa vedamaargaat apaakrutaah / /*

In many ways, using powerful logic, discussing with them, he teaches them the dharma, and they all started to believe him. They leave the Veda maarga, and go away from what is told in the Vedaas.

Sri Engal Aalwaan's Commentary:

*Evam iti / Evam prakaaraih na etat yukti saham ityaadina vivarishyamaanaiah /
Yukti chodana charchitaih tarka aagama kruta vichaaraih / Yukti darshana
tarkitaih iti paathe, yuktih yogyataa, darshanam pratyaksham, tarkitam tarkah
/*

There is another paatha - yukti chodana charchitaih. Chodana is vidhi, aagama, using tarka and also shrutis, aagama also. There is another paatha yukti darshana tarkitaih, where he discusses, explains to them, and completely overpowers them, and they start to believe him. They leave the path of Vedaas which they were following so far.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 9:

*Dharmaaya etat adharmaaya sat etat na sat iti api /
Vimuktaye tu idam na etat vimuktim samprayacchati / /*

This is the Arhata siddhaanta, Jaina siddhaanta which is going to be told here. This is dharma only, and is also for adharma. This is sat also, and is asat also. This can lead to liberation, and also not lead to liberation.

Sri Engal Aalwaan's Commentary:

*Dharmaaya iti / Dharmaaya ityaadinaa ekadhaa ityantam vikalpa udaaharana
saptakam / Saptadhaa hi aneka antavaadinaam aarhataanaam saptabhangee
syaat vaadah, syaat iti, syaat naasti, syaat asti cha naasti cha, syaat
anirvachaneeyam, syaat asti cha anirvachaneeyam, syaanaasti cha
anirvachaneeyam, syaat asti cha naasti cha anirvachaneeyam iti /*

This is called Sapta bhangee naya of Jainism. This is called Aarhata pantha, mata. It is called anekaanta vaada.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 10:

*Paramaartho ayam atyartham paramaartho na cha api ayam /
Kaaryam etat akaaryam cha na etat evam sphutam tu idam //*

This is the supreme *paramaarth*, and also not the *paramaarth*. This has to be done, and this need not be done also. It cannot be said that it is like this, and it can be very clearly said to be like this also.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 11:

Dik vaasa saamayam dharmo dharmo ayam bahuvaasasam //

This is the *dharma* of those who don't wear any clothes, *digambaraas*. This is also the *dharma* for those who wear many clothes. These are the seven *nayaas* - we can say it is there; in some other state, we cannot say that it is in this state only, because it undergoes modifications, keeps changing states; we cannot say that it is undergoing modification or not; we can say that it is there and not there also; or that it is there and we cannot say that it is there; or it is not there, and we cannot say that it is not there; they argue like this. These are also discussed in the *Brahma Sutraas*, and are refuted by the *Sootrakaara*. This is what is *anekaanta vaada*.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 12:

*Iti anekaantavaadam cha maayaamohena naikadhaa /
Tena darshayataa daitaah svadharmam tyaaajitaa dvija //*

This is called *anekaanta vaada*. He started to argue, and taught them this *anekaanta vaada*; they all started to believe him. They completely gave up their *svadharma*.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 13:

*Arhataa etam mahaadharmam maayaamohena te yatah /
Proktaah tamaashritaah dharmamarha(nta)taastena te abhavan //*

This is called the great *dharma*, and you should be worthy of this. This *mahaa dharma*, told by *Maayaamoha*, they started to follow, and became known to be called as *Arhataas*, and this is *Aarhata dharma*.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 14:

*Trayee dharma samutsargam maayaamohena te asuraah /
Kaaritaah tanmayaah hi aasam tato anye tat prachoditaah //*

They gave up the *Veda dharma* completely, because of the teachings of *Maayaamoha*, and they were established in *Aarhata dharma* only, and started to teach these to other *asuraas* also.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 15:

*Taih api anye parre taih cha taih api anye pare cha taih /
Alpaih ahobhisamyuktaah taih daityaih praayashastrayee //*

Those *asuraas* who were first taught by *Maayaamoha*, taught others, they taught others, they in turn taught others, and like that, it spread to all the *asuraas*, and in very few days, this *trayee dharma* (*Veda dharma*) was completely given up by all the *daityaas*.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 16:

*Punah cha raktaambaradhrung maayaamoho jitendriyah /
Anyaan aaha aasuraan gatvaa mrudvalpa madhuraaksharam / /*

Maayaamoha wore a red cloth, and controlling his senses, went and taught to other asuraas, in very soft and few words, and pleasing words.

Sri Engal Aalwaan's Commentary:

Punariti / Punah cha iti bouddha mataarambhah /

Now, he starts to teach Bouddha mata.

He teaches Aarhata mata, Bouddha mata, and also Chaarvaaka mata to all the asuraas.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 17:

*Svargaartham yadi vo vaanchaa nirvaanaartham atha asuraah /
Tat alam pashu ghaata aadi dushta dharmaih nibodhata / /*

O daityaas, if you have desire to attain svarga, or you want to attain moksha, get proper knowledge and be enlightened, and give up these Veda dharmaas where pashu ghaata are told, which are all full of himsaa.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 18:

*Vijnyaanamayam eva etat ashesham avagacchata /
Ghudhyadhvam me vachah samyak budhiah evam iha uditam / /*

This is called aatma khyati paksha, there are many khyati vaadaas. They are called yogaacharaas. One of the four groups of Bouddhaas say that everything is vijnyana only. In a dream, there are no objects really there, but knowledge itself takes the form of all the objects we see in the dream; in the same way, what we see in this world also, everything is not real, and is only knowledge that is taking this form of consciousness, or vijnyana, and is appearing in various forms that we see. Everything that we see outside is all vijnyana only, it has taken form like that, is what they argue. Think properly and understand, and get proper knowledge, from what I am teaching you. This is what is taught by enlightened people.

Sri Engal Aalwaan's Commentary:

Vijnyaanamayam iti / Tatra vijnyaanamayam iti yogaacharaanam aatma khyati paksha uktih /

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 19:

*Jagat etat anaadhaaram bhraanti jnyana artha tatparam /
Raagaadi dushtam atyartham bhraamyate bhava sankate / /*

This is another group of maadhyamikaas, who propose shoonya khyati, everything is shoonya. Like when we say rajju sarpa jnyana, we get knowledge of sarpa in rajju, a serpent is seen in a rope. The serpent is not really there, but the rope appears like a serpent, and we get scared. When someone comes and says that it is not a serpent, but a rope, the fear goes off, and we get the right knowledge. The rope is there, and on the rope, we get the serpent knowledge; the imagination of serpent happens. Serpent is not really there. Rope is the adhishtaana on which the appearance of the serpent happens. But, what

the *maadhyamikaas*, *shoonyavaadis*, *shoonya khyaati paksha* persons say is that the rope is also not there, rope is also *bhrame*; this is called *niradhishtaanou bhraanti jnyaana tat arthou iti maadhmaikaanaam shoonyakhyaati paksha uktih* / Knowledge that appears as objects, and also the knowledge - both are *bhrame* only, is what they say. This is the *shoonya khyaati*.

Sri Engal Aalwaan's Commentary:

Jagat iti / Jagat etat anaadhaaram iti niradhishtaanou bhraanti jnyaana tat arthou iti maadhmaikaanaam shoonyakhyaati paksha uktih /

Knowledge that appears as objects, and also the knowledge - both are *bhrame* only, is what they say. This is the *shoonya khyaati*.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 20:

Evam budhyata budhyadhvam budhyata evam aterayan / Maayaamohah sa daiteyaan dharmam atyaajan nijam //

He keeps telling - Be enlightened, get the right knowledge, *samyak jnyaana*. He makes those *asuraas* also give up their real *dharma*, which they were following.

Sri Engal Aalwaan's Commentary:

Evam iti / Budhyateh aavruttih bouddhatva niruktatyarthaa /

The *bouddha mata* is what is being told.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 21:

Naanaaprakaara vachanam sa teshaam yukti yojitam / Tathaa tathaa avadat dharmam tatyajuh te yathaa yathaa //

He told the same thing in many many ways, using different different logic, various kinds of logic. In such ways that they gave up everything. He taught *dharma* in different ways, so that they gave up everything.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 22:

Te api anyeshaam tathaa eva oochuh anyaih anye tathaa uditaah / Maitreya tat yajurdharmam veda smruti uditam param //

This also spread. Those *asuraas* went and taught others. They taught others. The supreme *dharma* which is taught in the *Vedaas*, they gave up completely and moved away from the path of *Veda*.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 23:

Anyaan api anya paashanda prakaaraih bahubhih dvija / Daiteyaan mohayaamaasa maayaamohah atimohakrut //

He went and caused *moha* to other *asuraas* also. *Paashandi* means one who is away from the *Veda dharma*, not following the *Veda dharma*, who does opposite *aacharana* to what is taught in the *Vedaas*. He taught everything that is opposed to what is taught in the *Vedaas*. He started to delude them with this kind of teaching. His words and logic were so pleasing, so convincing, that everyone started to follow him.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 24:

Svalpena eva hi kaalena maayaamohena te asuraah /

Mohitaah tat tyajuh sarvaam trayeemaarga aashritaam kathaam / /

They even stopped talking or discussing about the Veda dharmaas, or following it, very soon. They were completely misled and deluded by that Maayaamoha.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 25:

Kechit vinindaam vedaanaam devaanaam apare dvija /

Yajnya karma kalaapasya tathaa anye cha dvijanmanaam / /

Some started ridiculing the Vedaas, others started ridiculing the devaas, they started ridiculing the yajnya karmaas, some of them started ridiculing, doing nindaa of Brahmins.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 26:

Na etat yuktisaham vaakyam himsaa dharmaya cheshyate /

Haveemshi anala dagdhaani phalaaya iti arbhakoditam / /

In Vedaas, the pashu bali is told - "Agnishomeeyam pashum aalabheta", that one has to offer a pashu to Agni and Soma, in a yajnya, which is a himsaa. What is told in the Veda elsewhere is that "You should not cause himsaa to any being" - Na himsyaat sarvaa bhootaani. When it is told like this, what they are doing is all himsaa, it is against the Vedaas; the logic is not reasonable, he said.

The Vedaas also say that offering a pashu as bali in yajnya, leads to dharma - how can this be reasonable, he started arguing. It is also said that if you offer havis through Agni, and aajyaa, ghee, it will all get burnt in the fire - how can it give some phala at a later time - this is all childish talk, he said.

Sri Engal Aalwaan's Commentary:

*Na iti / Adharmamayee himsaa dharmaya cheshyate iti vaakyam niryuktikam / Neshyate iti paathe etat agnishomeeya pashu himsaa vidhi vaakyam na yukti saham / Yato * Na himsyaat sarvaa(ni) bhootaani * iti shrutyaa eva himsaa dharmaya neshyate /*

Himsaa will lead to dharma, is told in the Vedaas - this is not reasonable. The vidhi vaakya told in the Vedaas, cannot be proper, it is unreasonable. Shruti says "Na himsyaat sarvaa bhootaani", Shruti says that if we do himsaa, it is adharmaa, and if we don't do himsaa, if we don't injure any being, that is dharma. In another place, it says we have to offer a pashu, that is dharma. Maayaamoha started arguing like this.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 27:

Yajnyaih anekaih devatvam avaapya indrena bhujyate /

Shamyaadi yadi chet kaashtham tat varam patrabhuk pashuh / /

One who performed a lot of yajnyaas, and became a god, attained devatva. Becoming a god, Indra enjoys all the pleasures in his svarga, because he has done lot of yajnyaas, and has attained that position. What does he eat? Samit and other dry sticks that are offered. If that is what he eats after doing all the yajnyaas, after attaining that position, then the animals which eat the fresh leaves, they are much better compared to Indra. This is what he said. So, Indratva is of no use.

Sri Engal Aalwaan's Commentary:

Yajnyaih iti / Shamyaadi iti / Tadvaram svargam gatvaa api sankataka

shamyaadi kaashtha bhakshakaat tasmaat indraat mrudu tat patram iha eva

*adan chaago varam - buddhimaan / * Daivaadrute narashreshthe trishu kleebam manaak priye * iti amarah /*

Having gone to svarga also, instead of eating all the dry sticks offered in yajnya, which is so painful, the leaves which are fresh and soft, which are eaten by the goat here, they are in a better position than Indra. Maayaamoha started arguing like this, with the asuraas.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 28:

*Nihatasya pashoh yajnye svarga praaptih yadi eeshyate /
Sva pitaa yajamaanena kinnu tasmaan na hanyate / /*

This is what Chaarvaakas say, this is the paashandi mata, the Veda bahishkrutaas, who do Veda viruddha aacharane. If you offer pashu as bali in yajnya, it is said that it goes and attains svarga phala. If that pashu which is offered as bali in yajnya, attains higher and superior worlds, why can't the yajamaana offer his father himself as pashu in the yajnya? Does he not want his father to attain svarga, to enjoy superior worlds? This is what Maayaamoha taught them.

Sri Engal Aalwaan's Commentary:

Nihatasya iti / Yajnye nihatasya pashoh api svarga siddheh tat himsaa na doshaaya chet tarhi anyasya pashoh vadha dvaaram sva pituh eva yajnye vadha / Yadeeshyata iti paathe yasmaat evam shrutyeshyate tasmaat tat pitaa kim na hanyata iti anvayah /

If it is dharma and is not dosha, instead of offering some other pashu, because it is said "Yajnye vadha avadhah", then the father can himself be offered.,

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 29:

*Trupyate jaayate pumso bhuktam anyena chet tatah /
Dadyaat shraaddham shramaayaannam na vaheyuh pravaasinah / /*

And also in the shraaddha karmaas, we offer bhojana to Brahmins.

The Brahmins invited through nimantrana, they eat, and if they are satisfied, then the pitrus who are somewhere else are also satisfied. If someone eats, and someone else gets satisfied, if someone is in some other place, and we send food through them to others, why to take the trouble to carry food to someone in a far off place, why can't they do shraaddha for them here?

This kind of Veda viruddha kind of arguments, he started to teach the asuraas.

Sri Engal Aalwaan's Commentary:

Trupyate iti / Anyabhuktam anyasya trupteh jaayate iti krutvaa shraaddham kuryaat chet putraadih tarhi, proshitaah shramaavaham annam na vaheyuh, graamasthaane kenachit bhukte api proshitasya trupteh / Dadyaat shraaddham iti samyak paathah /

If someone eats, and someone else gets satisfied, if one is doing shraaddha with this intention, if we send food to someone, when it is so difficult to carry, you can feed someone else here, do a shraaddha and the other person will get satisfied with that.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 30:

*Jana shraddhaa iyam iti etat avagamyatah atra vah /
Upekshaa shreyase vaakyam rochataam yat mayeritam / /*

Maayaamoha told them all these arguments which are against the Vedaas, that these are all *andha shraddha*, blind belief, whatever is told in the *Karma kaanda* of the Vedaas, *shraaddha*, *yajnya*, and that the Vedic words are all like childish talk. Understanding all these, and knowing thus, then what you have to do is to listen to what I am telling, and just ignore all the Vedaas.

Sri Engal Aalwaan's Commentary:

Janashraddheyam iti / Tasmaat etat yaagaadikam yukti heenam praakruta jana shraddheyam iti avagamyatah upekshaa shreyase /

Better for you to ignore all these things, thinking that it is all not for you, and these are all childish and unreasonable talk. Like this, he started to argue, and made them move away from the *Veda maarga*.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 31:

*Na hi aaptavaadaa nabhaso nipatanti maheem suraah /
Yuktmata vachanam graahyam mayaa anyaih cha bhavadvidhaih / /*

Vedaas are said to be *aapta vaakya*. Rishis are *parama aaptaas*, and what they have perceived and told are *aapta vaakya*, we believe in them. Vedaas are *apourusheya*, they are not created by anybody, they are *nitya*. He started to argue and tell them that these *aapta vaadaas* are not fallen from the sky. He said that they have to believe in reasonable talk. He said that they and others have to believe in what he was telling.

Sri Engal Aalwaan's Commentary:

Nanu apourusheyatvaat veda vaakyam pramaanam; atah tat uktam yajnyaadi anushtheyam na tu tvat uktam iti aashankya vedasya apourusheyatvam eva na upapannam iti aaha - na hi iti / Aapta vaadaah - pramaana vaakyaani /

We say that *Veda vaakya* is *pramaana* because it is *apourusheya*, not created by anyone. It is like asking a question - Vedaas are not created by anyone, the *yajnyaas* and others which are told - should one not follow, as they are *aapta vaada*, if they said that should one not believe in that, *Maayaamoha* is raising an *aakshepa* here and is answering them. He said that we cannot establish that *Veda* is *apourusheya* itself; how can it fall from the sky? He said that they have to believe words which are reasonable and established through logic. Even I, you and others have to believe that.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 32:

*Maayaamohena te daityaah prakaaraih bahubhih tathaa /
Vruthaapitaah yathaa naishaam trayeem kashchit arochayat / /*

Maayaamoha made them move away from the *Veda maarga*, by so many ways, ridiculing all that is told in the Vedaas, making them believe with such intelligent logic that they completely gave up the *Veda maarga*, and nobody had any interest in the Vedaas.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 33:

*Ittham unmaargayaateshu teshu daiyeshu te amaraah /
Udyogam paramam krutvaa yuddhaaya samupasthitaah / /*

Unmaarga is the path opposed to what is taught in the *Vedaas*. All the *asuraas* started moving in the *unmaarga*. The gods started preparing for a great war with the *asuraas*.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 34:

*Tato daivaasuram yuddham punareva abhavat dvija /
Hataah cha te asuraa devaih sanmaarga paripanthinah //*

Again, the war between *devaas* and *asuraas* happened. All the *daityaas* were killed by the *devaas*, because they were opposed to *sanmaarga*, they were enemies of *sanmaarga*.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 35:

*Sat dharma kavachah teshaam abhoot yah prathamam dvija /
Tena rakshaa abhavat poovam neshuh nashte cha tatra te //*

They were protected by the armour of *sat dharma*, *dharma* was protecting them as they were following it initially. When that was destroyed, when they left the *Veda maarga*, that protection was gone.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 36:

*Tato maitreya tat maargavartino ye abhavan janaah /
Nagnaah te taih yatah tyaktam trayee samvaranam yathaa /
Krutaah cha te asuraa devaih naanaa veda vinindakaah //*

In order to tell the *nagna lakshana* here, this is being taught. Those who have given up the path of *Vedaas*, and moved away from the teachings of the *Veda*, they are called *nagnaas*; this is told here again. O *Maitreya*, those who are following all the paths taught by *Maayaamoha*, the *Trayee (Veda) dharma* which was covering and protecting them, they gave that up, and became known as *nagnaas*. All those who were ridiculing the *Vedaas*, they became *nagnaas*. And they were all defeated by the *devaas*.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 37:

*Brahmacharee gruhasthah cha vaanaprasthah tathaa aashramee /
Parivraat vaa chaturtho atra panchamo na upapadyate //*

Now, *Paraasharar* tells about the four *aashramaas* - *Brahmacharee*, *Gruhasta*, *Vaanaprastha*, *Sannyasa*. There is nothing beyond this.

Sri Engal Aalwaan's Commentary:

*Brahmacharee iti / Aashramee iti brahmacharya aadibhih pratyekam
sambadhyate / Aadi bharatah tu naishtika iti tatra eva darshitah /*

Brahmacharee aashramee, *Gruhasta aashramee*, *Vaanaprastha aashramee*, *Sannyasa aashramee*. *Aadi Bharata*, whose story we saw earlier, is said to be a *naishtika brahmacharee*, always a *brahmacharee*.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 38:

*Yah tu santyajya gaarhastyam vaanaprastho na jaayate /
Parivraat vaapi maitreya sa nagnah paapakrut narah //*

One who does not leave the *gruhastaashrama* and become a *vaanaprastha*, or *sannyasa*, he is also called a *nagna*. This is a sin, he says.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 39:
Nityaanaam karmanaam vipra yasya haanah aharnisham /
Akurvan vihitam karma shaktah patati tat dine //

One who gives up the *nitya naimittika karmaas*, one day if he does not do, even though he is capable, on the same day, he falls, he becomes a *patita*.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 40:
Praayaschittena mahataa shuddhim aapnoti anaapadi /
Paksham nitya kriyaa haaneh kartaa maitreya maanava //

When there is no *aapat kaala*, when there is no disease or old age, when he is fully capable, if he gives up the *nitya karmaas*, he has to do great *praayaschittaas* to get pure again. If he leaves *nitya karma* for one paksha, he has to do some great *praayaschitta*.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 41:
Samvatsaram kriyaa heenah yasya pumso abhijaayate /
Tasya avalokanaat sooryo nireekshyah saadhubhih sadaa //

If one gives up *nitya karmaas* for a full year; a *saadhu*, who is properly established in *Veda dharmaas*, if he sees a person who has given up *nitya karmaas* for one full year, then that person has to see the Sun to become pure again, because by seeing such a person itself, he will become a sinner. By seeing the Sun, he can get rid of that *paapa*.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 42:
Sprushte snaanam sachelam syaat shuddheh hetuh mahaamate /
Pumso bhavati tasya uktaa na shuddhih paapa karmanah //

If anyone touches such a person who has given up *nitya karma* for a year, he has to do a *sachela snaana*, *snaana* with the clothes that he is wearing, in order to become pure. For one who does such a *paapa*, there is no *shuddhi* at all.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 43:
Devarshi pitru bhootaani yasya viprasya veshmani /
Prayaantyan architaani atra loke tasmaat na paapakrut //

If, in one's house, *deva*, *rishi*, *pitru*, *bhootaas*, are not worshipped, and they leave the place without being worshipped, there is no greater sinner than such a person.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 44:
Devaadi nishvaasahatam shareeram yasya veshma cha /
Na tena sankaram kuryaat gruhaasana paricchadaih //

If one's body or house is without *devaas*, one should not mix with such a person, should not offer a seat to sit down, should not offer some other things.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 45:
Sambhaashana anuprashna aadi sahaasyaam cha eva kurvatah /
Jaayate tulyataa tasya tena eva dvija vatsaraat //

Sitting with them, talking to them, having a conversation, enquiring about health, should not be done at all with such a person. If he does that for one year, he will also become like the other person only, he will also become a sinner.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 46:

*Atha bhunkte gruhe tasya karoti aasyaam tathaa aasane /
Shete chaapi eka shayane sa sadyah sah tamo bhavet //*

If he sits along with him in the same seat, and eats along with him in his house, who does not follow the *nitya karmaas*, and sleeps along with him, he will immediately become a sinner equal to the other person.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 47:

*Devataa pitru bhootaani tathaa anabhyarchya yah atitheen /
Bhunkte sa paatakam bhunkte nishkrutih tasya neshyate //*

One who has food without offering and without worshipping the *devataas*, *pitrus*, *bhootaas*, or also *atithis*, he eats sin itself. There is no *praayaschitta* for such a person.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 48:

*Braahmanaadyaah tu ye varnaah svadharmaat anyato mukhaah /
Yaanti te nagna sanjyaam tu heena karmasu avasthitaah //*

Braahmanaas and others who are not following their *varna dharmaas*, according to their *varna* and *aashrama*, and have turned away from the *dharmaas* that are ordained for their *varnaas*, they will also be called as *nagnaas* only. Because they are established in doing *karmaas* which are against what is taught in the *Vedaas*.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 49:

*Chaturnaam yatra varnaanaam maitreya atyanta sankarah /
Tatra asyaa saadhu vrutteenam upaghaataaya jaayate //*

Where there is *varna saankarya*, mixing up of one *varna* with another, by marriage, etc., those who are doing such things, they destroy the *saadhu vruttis*, establishment in the righteous path.

A person who is following the *shaashtraas*, who is a *saadhu* should totally avoid such company and places where *varna saankarya* happens. Those who are not worshipping the gods, and those who are not serving the *atithis*, as told in the *shaashtraas*, such persons company should be totally avoided by *saadhus*. They should not even talk to such people, should not spend time in their company, should not sit with them or anything. They are called *nagnaas*, and this is what *Sri Paraasharar* is explaining.

Especially during *shraaddha*, when one is performing the *pitru karma*, with great devotion, one should be very careful and take all care to make sure that such a person called *nagna*, as explained in this chapter, should not be seen by the *Brahmins* who have been invited there by *nimantrana*, while they are having food; this is very harmful.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 50:

*Anabhyarchya rusheen devaan pitru bhoota atitheen tathaa /
Yo bhunkte tasya sallaapaat patanti narake naraah //*

One who does not worship the *rishis*, *devaas*, *pitrus*, *bhootaas*, and also *atithis*, and offer them food and other things, and show respect, one who eats his food, or has conversation with him, they go to hell.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 51:

*Tasmaat etaan naro nagnaan trayeen santyaaga dooshitaan /
Sarvadaa varjayet prajnyah aalaapah sparshanaadishu / /*

One has to always not converse with such a person, a *nagna* who is against the *Vedaas*, not following the *Vedic dharmaas*, doing everything against what is taught in the *Vedaas*, they have the defect of the form of giving up the *Vedic dharmaas*; one should always never mix with them at all. Talking with them, conversing with them, touching them, should never be done, should be given up completely.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 52:

*Shraddhaavadbhih krutam yatnaat devaan pitru pitaamahaan /
Na preenayati tat shraaddham yat ebhih avalokitam / /*

Even those who are having *shraddha* and all this, if a *Brahmin* or someone else looks at such a *nagna*, a person who has given up the *Vedic dharmaas*, during *shraaddha*, then the *pitru pitaamahaas*, *devaas*, they will never be pleased with what is offered to them in the *shraaddha*. If a person who is called a *nagna* comes in sight of them, then it will not please *pitrus* and *devaas* in *shraaddha*.

So, *Paraasharar* is telling about who is a *nagna*, and related to this, there is a story coming next.

We are studying *Amsha 3*, Chapter 18, where *Paraasharar* is explaining to *Maitreyar* the characteristics of one who is called a *nagna*, one who has given up the *varna aashrama dharmaas*, and is not following what is told in the *shastraas*.

In order to show how harmful it can be, *Paraasharar* starts to relate a story.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 53:

*Shrooyate cha puraa khyaat raajaa shatadhanuh bhuvi /
Patnee cha shaibyaa tasya abhoot ati dharma paraayanaa / /*

There was a king called *Shatadhanu*, who was very famous, and there is a story which is very well known. He had a wife by name *Shaibyaa*. She was established in following the *varna aashrama dharmaas* perfectly.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 54:

*Pativrataa mahaabhaagaa satya shoucha dayaanvitaa /
Sarva lakshana sampannaa vinayena nayena cha / /*

She was very devoted to her husband, and was a very excellent person, always established in truth and *shoucha*, *dayaa*. She had all good qualities, she was a wise person, had *vinaya*, *naya*.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 55:

*Sa tu raajaa tayaa saardham devadevam janaardanam /
Aaraadhayaamaasa vibhum paramena samaadhinaa / /*

The king, along with his wife, was worshipping *Devadeva Janaardana*, with great devotion and concentration.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 56:

*Homaih japaih tathaa daanaih upavaasaih cha bhaktitah /
Poojaabhih cha anudivasam tanmanaa na anya maanasah / /*

Everyday, he was performing with *homaas*, *japaas*, *daana*, *upavaasa*, and the other *vrataas*, following them very strictly, performing all the good deeds, he was with great devotion. He was doing this everyday, totally devoted, and dedicated, without thinking of anything else, he, along with his wife, was worshipping *Janaardana*.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 57:

*Ekadaa tu samam snaatou tou tu bhaaryaapatee jale /
Bhaageerathyaah samutteenno kaartikyaam samuposhitou /
Paashandinam apashyetaam aayaantam sammukham dvija / /*

One day, on a *Kaartika Poornimaa* day, the husband and wife took bath together, in the river *Gangaa*, and were returning. They saw one *paashandi* who was coming opposite.

Paashandi is one who has given up all the *Veda dharmaas*, one who is not following what is told in the *shaashtraas*.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 58:

*Chaapaachaaryasya tasya asou sakhaa raajno mahaatmanah /
Atah tat gouravaattena sahaalaapam atha akarot / /*

One thing happened at that time. This king had a *Dhanurveda aachaarya*, who was teaching him the *dhanurveda*. That person, the *paashandi* who was approaching them, was this *aachaarya*'s friend. To show respect to his *Dhanurveda aachaarya*, this king spoke to him, while returning from the sacred bath in *Gangaa*.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 59:

*Na tu saa vaagyataa devee tasya patnee pativrataa /
Uposhitaa asmi iti ravim tasmin drushte dadarsha ha / /*

His wife was very wise, and did not talk to him. Because they were observing the *upavaasa vrata*, the *vrata* of fasting, she did not speak to him, though the king spoke to him. After seeing him, she saw the Sun.

It is told in the *shaashtraas* that if you a *paashandi*, after that, you have to see the Sun once, so that the sins will get washed. This is like a *praayaschitta*.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 60:

*Samaagamyaa yathaa nyaayam dampatee tou yathaavidhi /
Vishnoh poojaadikam sarvam krutavantou dvijottama / /*

After that, they came together, and as told in the *vidhi*, as per the *shaashtraas*, they did all the *poojaa* of *Vishnu*, as usual, which they were doing everyday.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 61:

*Kaalena gacchataa raajaa mamaara asou sapatnajit /
Anvaaruroha taam devee chitaastham bhoopatim patim //*

After some time, this king, who had won over all his enemies, died. The wife, who was a *pativrataa*, also followed him and entered into his *chitaa*, she did *sahagamana* and gave up her body.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 62:

*Sa tu tena apachaarena shvaa jajnye vasudhaadhipah /
Uposhitena paapanda sallaapo yat kruto abhavat //*

After the *poojaa*, after doing *upavaasa vrata*, after taking bath, he is not supposed to speak to a *paashandi*. That time, because he spoke to a *paashandi*, the king was born as a dog. Because he had spoken to a *paashandi* after *upavaasa vrata*.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 63:

*Saa tu jaatismaraa jajnye kaashi raaja sutaa shubha /
Sarva vijnyaana sampoornaa sarva lakshana poojita //*

She had not made that mistake. Because of this, she was born as the daughter of *Kaashi raaja*, and had remembrance of her previous births. She had all the knowledge, she was very wise, she had all the good qualities, *aatma gunaas*.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 64:

*Taam pitaa daatukaamo abhoot varaaya vinivaaritam /
Tayaa eva tanvyaa virato vivaaha aarambhato nrupah //*

When she had come of age, *Kaashi raaja* wanted to get her married. She stopped it herself. He was stopped from any preparations for marriage - she said "I don't want to get married now". Whatever preparations he had started to get her married, the king stopped all of that.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 65:

*Tatah saa divyayaa drushtyaa drushtvaa shvaanam nijam patim /
Vidishaakhyam puram gatvaa tat avastham dadarsha tam //*

She had remembrance of past birth, *jaatismaranaa*. Because of this, with *divya drushti*, she saw that her husband had become a dog in the city of *Vidishaa*. She went and saw her husband who was born as a dog.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 66:

*Tam drushtva eva mahaabhaagam shva bhootam tu patim tathaa /
Dadou tasmai varaahaaram satkaaraprananam shubhaa //*

Because she saw her husband in that dog, she recognized and she gave all good food to that dog.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 67:

*Bhunjan dattam tayaa sah annam iti mrushtam abheepsitam /
Svajaati lalitam kurvan bahu chaatu chakaara vai //*

That dog, as it is usual for dogs, having eaten all the good food that she had given, and according to his class, dog, the dog started playing around with her.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 68:

*Ateeva vreeditaa baalaa kurvataa chaatu tena saa /
Pranaama poorvam aahedam dayitam tam kuyonijam //*

While playing like that, she felt lot of shame - "O what has happened to my husband". She did *namaskaara* to that dog, and told that dog thus -

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 69:

*Smeryataam tat mahaaraaja daakshinyaat lapitam tvayaa /
Yena shvayonim aapanno mama chaatukaro bhavaan //*

"O king, please do remember that you did talk to that *paashandi*, because of showing respect to the friend of your *Dhanurveda aachaarya*, because of the *daakshinya* you had. Remember that; because of this, you are born as a dog. You are flattering and pleasing me like this; you were a king in your previous birth".

Sri Engal Aalwaan's Commentary:

Smeryataam iti / Chaatu preeti cheshtaa, smeryataam /

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 70:

*Paashandinam samaabhaashya teertha snaanaat anantaram /
Praapto asi kutsitaam yonim kim na smarasi tat prabho //*

"O king, why don't you remember your earlier birth. You talked to a *paashandi* after taking *teertha snaana* in a sacred river, after doing *Vishnu poojaa*, *upavaasa*, taking a holy dip in the *Gangaa*, you spoke to a *paashandi*, which is not allowed as per the *shastraas*. You did not even see the Sun after that. Because of that, you are born in this lowly birth as a dog. Why don't you remember this?".

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 71:

Sri Paraasharah -

*Tayaa evam smaarite tasmin poorvajaati krute tadaa /
Dadhyou chiram atha aavaapa nirvedam ati durlabham //*

Sri Paraasharah - That dog, after having heard these words, remembered the previous birth. He thought for a while, and after that, thought for a long time, and got very dejected and depressed.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 72:

*Nirvinna chittah sa tato nirgamy nagaraat bahih /
Maruprapatanam krutvaa saargaaleem yonimaagatah //*

He became very dejected and depressed, and went out of the city. He climbed to a small hillock and fell down from there. He got the birth of a jackal.

Sri Engal Aalwaan's Commentary:

Nirvinna chitta iti / Maruprapatanam giritataat paatah /

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 73:

*Saa api dviteeye samp्राapte veekshya divyena chakshushaa /
Jnyaatvaa srugaalam tam drashtum yayou kolaahalam girim //*

She again knew, because of *jaatismaranaa*, that her husband had become a jackal. She went to *Kolaahala Giri*, that mountain where she was born as a jackal, and having known that she was born as a jackal with her *divya chakshus*.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 74:

*Tatra api drushtvaa tam praaha sargaaleem yonim aagatam /
Bhartaaram ati chaarvangee tanayaa pruthiveekshitah //*

There also, she went and saw the jackal, she recognized her husband, and told that "You are the king, why don't you remember".

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 75:

*Api smarasi raajendra shvayonisthasya yat mayaa /
Proktam te poorvacharitam paashanda aalaapa samshrayam //*

"Do you remember, O king, that you were born as a dog in your previous birth, and I made you remember the mistake that you had made, that you had spoken to a *paashandi*. Do you remember that now? And whatever happened to you because of talking to a *paashandi*?"

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 76:

*Punah tayaa uktam sa jnyaatvaa satyam satyavataam varah /
Kaanane sa niraahaarah tatyaaaja svam kalevaram //*

Again he remembered his earlier birth, and the mistake that he had committed, and that jackal stopped eating, gave up food, and died in the forest.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 77:

*Bhooyah tato vruko jajnye gatvaa tam nirjane vane /
Smaarayaamaasa bhartaaram poorva vruttam aninditaa //*

After that, the jackal was born as a wolf in that forest. Again, she went and told that wolf that "You are the king, and you are not this wolf. Do you remember all the births that I had told you".

Sri Engal Aalwaan's Commentary:

Bhooya iti / Vrukah vanashvaa /

Wild dog, wolf.

Sri Vishnu Puraana, Amsha 3, Chapter 18, Shloka 78:

*Na tvam vruko mahaabhaaga raajaa shatadhanuh bhavaan /
Shvaa bhootvaa tvam shrugaalo abhooh vrukatvam saampratam gatah //*

You are not this wolf or this wild dog. You are the king *Shatadhanu*. You were born as a dog, then you were born as a jackal, now, you have got this birth as a wolf.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 79:

*Smaaritena yadaa tyakta tena aatmaa grudhrataam gatah /
Apaapaa saa punah cha enam bodhayaamaasa bhaaminee //*

Once he remembered this, immediately, he gave up his life. He was born as an eagle. She being very wise and devoted wife, she again went and reminded that eagle about all the earlier births.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 80:

*Narendra smaryataam aatmaa hi alam te grudhyra cheshtayaa /
Paashanda aalaapa jaato ayam dosho yat grudhrataam gatah //*

Wife said - O King, please remember who you were. Enough of your actions as an eagle. Because of dosha of talking to that paashandi, you are born as an eagle.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 81:

*Tatah kaakatvam aapannam samanantarajanmani /
Uvaacha tanvee bhartaaram upalabhya aatma yogatah //*

Because of her divya jnyaana, she again found out that he had become an eagle, and then a crow. She went and told the crow that "You are the king, and you are not this crow".

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 82:

*Ashesha bhoobhrutah poorvam vashyaa yasmai balim daduh /
Sa tvam kaakatvam aapanno jaato adya balibhuk prabho //*

Crow is also called as Balibhuk, because it eats the bali which is given. She tells "You have won over and controlled all the great kings, and they were all giving you all the upahaara. You were a great king and were receiving from all these kings, who had surrendered unto you and offered you all kinds of things. Now, you have become a crow and are eating all that is offered as pinda."

Sri Engal Aalwaan's Commentary:

Ashesha iti / Balih - upahaarah pindah cha /

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 83:

*Evam eva bakatve api smaaritha sa puraatanam /
Tat tyaja bhoopatih praanaan mayooratvam avaapa cha //*

He then gave up that body and became a baka, a stork. Again, he gave up that body and was born as a peacock.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 84:

*Mayooratve tatah saa vai chakaara anugatim shubhaa /
Dattaih pratikshanam bhojyaih baalaa tat jaati bhojanaih //*

She knew again with her divya jnyaana that her husband had become a mayoora, peacock. She went there and offered all the good food eaten by peacock.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 85:

Tatah tu janako raajaa vaajimedham mahaakratum /

Chakaara tasya avabhrute snaapayaamaasa tam tadaa / /

Janaka Mahaaraaja at that time, did an Ashvamedha Yaaga, and at the time of Avabhruta snaana, he took bath along with the peacock.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 86:

Sasnou svayam cha tanvangee smaarayaamaasa cha api tam /

Yathaa asou shva srugaalaadi yonim jagraaha paarthivah / /

She also took bath along with that peacock during the Avabhruta snaana, and she reminded that peacock that "You are the king Shatadhanu, you are not this peacock". She tells him everything - "You were born as a dog, as a jackal, and others".

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 87:

Smruta janma kramah so atha tat tyaaaja sva kalevaram /

Jajnye sa janakasya eva putro asou sumahaatmanah / /

Having remembered all these previous births, he gave up this body again, and was born as son of Janakaraaja himself.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 88:

Tatah saa pitaram tanvee vivaahaartham achodayat /

Sa cha api kaarayaamaasa tasyaa raajaa svayamvaram / /

At this point of time, Shaibyaa tells her father Kaashiraaja that "Now, please organize my marriage. I am ready for it". He gets all preparations done for her svayamvara.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 89:

Svayamvare krute saa tam sampraaptam patim aatmanah /

Varayaamaasa bhooyo api bhartru bhaavena bhaaminee / /

She recognizes her husband born as son of Janaka, who was invited and had come for the svayamvara, and she selected him as her husband during the svayamvara.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 90:

Bubhuje cha tayaa saardham sa bhogaat nrupanandanah /

Pitari uparate raajyam videheshu chakaara sah / /

He enjoyed all the wealth and prosperity of the kingdom along with his wife, and after his father died, he became the king of Videha.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 91:

Iyaaja yajnyaan subahoon dadou daanaani cha arthinaam /

Putraan utpaadayaamaasa yuyudhe cha sah aribhih / /

He also performed a lot of yajnyaas, and gave a lot of daana, to those who were deserving and wanting. He had children also, and also fought with his enemies, and won over them.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 92:

Raajyam bhuktvaa yathaa nyaayam paalayitvaa vasundharaam /

Tattyaaaja sa priyaan praanaan sangraame dharmato nrupah / /

After having enjoyed all the good things in the kingdom, as told for a king, after having ruled over, he also died after some time. He died during a war.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 93:

Tatah chitaastham tam bhooyo bhartaaram saa shubekshanaa /

Anvaaruroha vidhivat yathaa poorvam mudaanvitaa / /

She, very happily again did *sahagamana* along with her husband, and also gave up her body.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 94:

Tato avaapa tayaa saardham raajaputryaa sa paarthivah /

Aindraan ateetya vai lokaan lokaan kaamaduho akshayaan / /

He attained the great worlds, the *svarga loka* and others, which was beyond, much better and above the *Indra loka* also. Along with his wife. Both husband and wife attained those *lokaas*, where they enjoyed all kinds of never-ending pleasures.

Sri Engal Aalwaan's Commentary:

Aindraan lokaan ateetya kaama duho lokaan avaapya iti anvayah /

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 95:

Svarga akshayatvam atulam daampatyam atidurlabham /

Praaptam punya phalam praapya samshuddhim taam dvijottama / /

This kind of *svarga* they attained, which is very rare to attain for such a pair. Having attaining the fruits of the good deeds. Due to the rare *daampatyam* which they had due to being purified as told, this kind of *svarga*, which they attained, is very rare, and is the result of such *punya*.

Sri Engal Aalwaan's Commentary:

Svarga iti / Daampatyam mithunam, taam poorvoktaam samshuddhim praapya punya phalam atulam svarga akshayatvam praaptam iti anvayah /

They attained *svarga* for a very long time. *Daampatyam* means that they were united. Due to the *shuddhi* attained, as told earlier, they attained *svarga* for a very long time, as a fruit of their *punya*.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 96:

Esha paashanda sambhaashaat doshah prokto mayaa dvija /

Tathaa ashvamedhou abhruta snaana maahaatmyam eva cha / /

This is the kind of thing which happens if you talk to a *paashandi*, when you are observing a *vrata*. It is so harmful. At the same time, I have also told you the greatness of *Avabhruta snaana* in an *Ashvamedha Yaaga*.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 97:

Tasmaat paashandibhih paapaih aalaapa sparshanam tyajet /

Visheshatah kriyaa kaale yajnyaadou cha api deekshitah / /

One should give up talking, touching *paashandis*. This should be completely given

up, avoided. Especially while performing some *vrataas*, when one has taken *yajnya deekshaa*, it is very important to avoid coming in contact with a *paashandi*.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 98:

*Kriyaa haani gruhe yasya maasam ekam prajaayate /
Tasya avalokanaat sooryam prapashyet matimaan narah / /*

If the *nitya naimittika karmaas* are not performed in anyone's house, if someone sees a person who has given up *nitya naimittika karmaas*, then he should see the Sun.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 99:

*Kim punah yah tu samtyaktaa trayee sarvaatmanaa dvija /
Paashanda bhojibhih paapaih veda vaada virodhibhih / /*

What to say of them who have given up the *Veda dharmaas* completely, totally? They are against the *Vedaas*, given up the *Vedic dharmaas*.

Sri Engal Aalwaan's Commentary:

Kim punah iti / Paashandaan bhojayanti, tat annam bhunjata iti vaa paashanda bhojanah /

Those who feed such *paashandis* also, or eat food offered by a *paashandi*.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 100:

*Saahaalaapah tu samsargah sahaa asyaa cha ati paapinee /
Paashandibhih duraachaaraiah tasmaat taan parivarjayet / /*

Even sitting with them, talking to them, is extremely harmful. And leads to great sin. *Paashandis* who don't have any *aachaara*, one should totally give up contact with such people.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 101:

*Paashandino vikarmasthaan baidala vratikaan shathan /
Haitukaan bakavrutteen cha vaang maatrena api na archayet / /*

Even greeting them with kind words - should not be done. These are explained in the commentary below.

Sri Engal Aalwaan's Commentary:

*Paashandina iti / Paashandi lakshanam tu uktam yathaa - * Bhrashtah sva dharmaat paashando vikarmastho nishiddha krut / Yah cha dharmadhvajo nityam suradvaja iva ucchritah / Dharma dhvajah - danda kamandalu aadih dharma chinham / * Pracchannaani cha paapaani baidalam naama tat vratam * Tat vratam - tasya vratam / * Priyam vakti puro anyatra vipriyam kurute bhrusham / Vyakta aparaadha cheshtah cha shatho ayam kathito budheh / Sandehakrut hetubhih yah sat karmasu sa haitukah / Arvaak drushtih naikrutikah svaartha saadhana tatparah / Shatho mithyaa vineetah cha bakavrutti udahrutah / / iti /*

Paashandis are those who have given up the *Vedaas*. *Bhrashta* is one who has given up the *varna aashrama dharma*. *Vikarmastha* is one who does things barred in

the *Vedaas*. *Dharmadhvaja* is one who is wearing all the signs, but is not following it. *Baidaala* are those who do the *Baidaala vrata*, who commit lot of sins in secrecy. *Shathaas* are those who speak very good things in front of a person, and behind the back, they do all kinds of bad things; and also those whose blunders are well known. In good deeds, with all kinds of wrong logic, they always doubt, like in *Vaidika karmaas*, *dharmaas*, etc., finds faults in them, using *dustarkaas*, are called *haitukaas*; they use wrong reasons, wrong *hetus*. One who always sees low upon others, a very mean person, very selfish person. *Bakavrutti* is one who shows false prestige, as though he is very good, who is just show off. Any contact with these should be completely given up. They should not be shown any respect even with greeting them with good words.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 102:

*Dooratah taih tu samparkah tyaaajyah cha api ati paapibhih /
Paashandibhih duraacharaih tasmaat taan parivarjayet / /*

One should avoid them even at a distance. One should not even go near them, as they are extreme sinners. They are *paashandis*, then the ones who are doing acts against what is told in the *Vedaas*, they should be totally avoided, rejected.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 103:

*Ete nagnaah tvayaa aakhyaataa drushtaah shraaddha upaghaatakaah /
Yeshaam sambhaashanaat pumsaam dinapunyaam pranashyati / /*

These are called *nagnaas*. They cause a lot of harm to *shraaddha*. Even talking to such people, one day's *punya* will be lost completely.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 104:

*Ete paashandinah paapaa na hi etaan aalapet budhah /
Punyaam nashyati sambhaashaat eteshaam tat dinodbhavam / /*

One should not even talk to them; if he talks, all the *punya* will get destroyed.

Sri Vishnu Puraana, Amsa 3, Chapter 18, Shloka 105:

*Pumsaam jataadharana moundyavataam vruthaa eva moghaashinaam akhila
shoucha niraakrutaanaam /
Toya pradaana pitru pinda bahishkrutaanaam sambhaashanaat api naraah
narakam prayaanti / /*

This chapter is concluded by telling how harmful it is even to talk to some people. They have all the *jataa*, they shave their heads, they are just showing off, this is a waste, this is of no use. They have given up all *shoucha*, purity which is told in the *shastraas*. They don't do *shraaddha* for the *pitrus*, do not give any *tarpana*. With such people, if one talks to them, has a conversation with them, they go to *naraka*.

Sri Engal Aalwaan's Commentary:

*Pumsaam iti / Moghaashinaam deva atithi pitru pooja anupayukta anna
bhojinaam / /*

Those who are eating food not offered to *devaas*, *pitrus*, *atithis*.

With this we come to the end of *Amsha 3*, Chapter 18. This concludes *Amsha 3*.

|| *Iti Sri Vishnu Puraane Truteeye Amshe Ashtaadasho Adhyaayah* ||

|| *Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Truteeye Amshe Ashtaadasho Adhyaayah* ||

|| *Truteeyo Amshah Samaaptah* ||

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(Vol 4)



Annotated Commentary in English by
VidvAn Sri A. Narasimhan SvAmi

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|| *Atha Chaturtho Amshah* ||

Now, the *Amsha* 4.

|| *Atha Prathamam Adhyaayah* ||

Brahma's Vamsha

Now Chapter 1 of *Amsha* 4.

Sri Vishnu Puraana, Amsha 4, Chapter 1, Shloka 1:

Maitreyah -

Bhagavan yat naraih kaaryam saadhu karmani avasthitaih |

Tat mahyam gurunaa aakhyaatam nitya naimittikaatmakam ||

Maitreyah - Those who are established in *saadhu karma*, *vaidika karmaas*, whatever one has to do, that you told me in great detail. *Nitya* and *Naimittika karmaas* which are very much required, by those who are following the *vaidika dharmaas*, you told me about them.

Sri Engal Aalwaan's Commentary:

*Truteeye amshe bhagavatah sthiti hetu bhoota manvaadi roopa
bhedaanaam adhikaara bhedah uktah | Visheshatah cha jagatah sthiti
hetuh varna aashrama dharmah sadaachaarah cha uktah | Chaturthe
amshe tu tat sthaapaka dhaarmika soma soorya udbhava kshatra
vamshah tat anucharitam cha uchyate |*

In the Third *Amsha*, in order to take care of the sustenance of this world, *Manus*, *Manvantaraas* were all told; the differences in their *adhikaara* was also told; various *Manus*, *Manvantaraas*, *vamshaas* of *devaas*, were all told. Especially with great detail, that which causes the sustenance of the world, that on which the world sustains, was told, which is nothing but *varna aashrama dharma*, and *sadaachaara*. It is made very clear that the world stands on these. If the *varna aashrama*

dharmaas are followed, then the world will be peaceful, and sustenance happens in a nice way. Similarly *sadaachaara*. This was explained. In the Fourth *Amsa*, those who established this *varna aashrama dharma*, details of those *vamshaas* are going to be told. The *Soma*, *Soorya vamsha*, will all be told.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 2:](#)

*Varna dharmaaah tathaa aakhyaataa
dharmaa ye cha aashrameshu cha |*

*Shrotum icchaami aham vamsham
raajnyaam tat broohi me guro ||*

Also the *varna dharmaaas* were told - *aashrama dharmaaas* were also told in detail by you. I am interested in listening to the *vamsha* of all the kings, who established all these things.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 3:](#)

Sri Paraasharah

-

*Maitreya shrooyataam ayam aneka yajva shoora veera dheera
bhoopaala alankruto brahmaadih maanavo vamshah ||*

Sri Paraasharah - *Manu vamsha*, I am going to tell starting from *Chaturmukha Brahma*, to all the *Manus*, it is decorated by such great kings, who were performing a lot of *yaagaas*, who were very valiant, and powerful.

[Sri Engal Aalwaan's Commentary:](#)

Maitreya iti | Veerah utsaahee | Shoorah paraabhibhaavee |

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 4:](#)

Tat asya vamshasya anupoorveem ashesha paapa prakshaalanaaya maitreya etaam shrunu ||

What is the purpose of this, all your sins will get destroyed because it is such a *dhaarmika vamsha*. Even listening to it will wash away all our sins.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 5:

Sakala jagataam aadih anaadi bhootah sa rik yajus saama aadimayo bhagavaan vishnuh | Tasya brahmano moortam svaroopam hiranyagarbhaakhyo bhramaanda bhooto bhagavaan brahma vai praak babhoova ||

Bhagavaan Vishnu is the sole creator of this whole world. He is beginningless. He is *Ringmaya*, *Yajurmaya*, *Saamaveda maya*, *Bhagavaan Vishnu*. He is praised by the *Vedaas*, He is established in the *Vedaas*. Every word of the *Vedaas* is telling about Him only. He is that *Brahmaa's moorta svaroopam*, that which is manifested. He is called *Hiranyagarbha*, and is the whole *Brahmaanda* itself. He is *Chaturmukha Brahma* who was born first. He is the first *chetana* in the *Brahmaanda*, called *Hiranyagarbha*.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 6:

Brahmanah cha dakshina angushtha janmaa dakshah prajaapatih | Dakshasya api aditih aditeh vivasvaan vivasvato manuh ||

From *Chaturmukha Brahma's* right thumb, *Daksha Prajaapati* was born. From *Daksha*, *Aditi* was born. From *Aditi*, *Vivasvaan*, and from *Vivasvaan*, *Manu* was born.

Sri Engal Aalwaan's Commentary:

*Braahmana iti | * Aditih hi aja nishta dakshayaa duhitaa tava taam devaa anu ajaayanta * ityaadi shruti sammatatvaat brahma dakshaadi kramah uktah | Na tu brahma mareechi aadih |*

The *Brahma Daksha krama* is told. Not *Brahma* and *Mareechi*.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 7:

*Manoh ikshvaaku nruga dhrushta sharyaati narishyanta naabhaaga
dishta karoosha prushadhyaakhyaa nava putraa babhoovuh |*

Manu had nine sons. They are *Iskhvaaku*, *Nruga*, *Drushta*, *Sharyaati*, *Narishyanta*, *Naabhaaga*, *Dishta*, *Karoosha* and *Prushadhra*.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 8:

Ishtim cha mitraa varunayoh manuh putrakaamah chakaara ||

With the desire to beget sons, he performed *yaaga Ishti* for *Mitra* and *Varuna*.

Sri Engal Aalwaan's Commentary:

*Ishtim cha iti | Ikshvaaku aadi putra utpatteh poorvam ishtim
chakaara | Tasmaat iskvaaku aadi utpatteh praak ilaa janma, **

*Akarot putra kaamah tu munih ishtim prajaapatih || Anutpanneshu
navasu punneshu eteshu suvrata || * iti vaayu ukteh |*

Manu performed the *Ishti* first, and then got all the sons. *Ilaa* was born first, and then the nine sons were born. This is the order which we have to understand, though in the *paatha krama*, it is different. The *Vaayu Puraana pramaana* is being told.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 9:

*Tatra taavat apahnute hotuh apachaaraadilaa naama kanyaa
babhoova ||*

He did *Putrakaameshti* for *Mitra*, *Varuna*; there was a mistake by the *hotru* during the *yaaga*. Because of the mistake they did, instead of

getting a son, he got a daughter, by name *Ilaa*. After that, the sons were born.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 10:

Saiva cha mitraavarunayoh prasaadaat sudyumno naama manoh putro maitreya aaseet |

Then he worshipped *Mitra* and *Varuna*, and with their *prasaada*, *Ilaa* who was born as a daughter, she got turned into a male by name *Sudyumna*.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 11:

Punah cha eeshvara kopaat stree satee saa tu soma soonoh budhasya aashrama sameepe babhraama | |

Again that *Sudyumna* was roaming around in *Kailaasa* where *Eeshvara* was in *ekaanta*; there is a saying that whoever comes when they are in *ekaanta* will turn into a woman. So, he again turned into a woman. Near the *Budha's aashrama*, he was roaming around, after becoming a woman.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 12:

Saanuraagah cha tasyaam budhah puroorava sama aatmajam utpaadayaamaasa | |

Budha got interested in her, and he got a son *Pururavas*.

The story continues that he becomes *Sudyumna* again by the grace of the Lord. We will see these next.

We are studying *Amsa 4, Chapter 1*, where *Maitreyar* asks *Paraasharar* that he would like to know more about the *Kshatriya vamshaas*, the *vamsha anucharita*, and *Paraasharar* is starting to tell these details. He tells that *Manu* did a *Putrakameshti yaaga*, where the *hotru* made a mistake, and because of this, instead of a son, a *daughter* was born by name *Ilaa*. He did the *Putrakaameshti yaaga* to please gods *Mitra* and *Varuna*, and with their grace, *Ilaa* became a son, by name *Sudyumna*. This *Sudyumna*, while roaming around *Eeshvara's* place, because of *Eeshvara's shaapa*, he again turned into a woman. He was roaming around *Budha's aashrama*, where

Budha is the son of *Soma*. *Budha* got interested in her, and had a son by name *Pururavas*.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 13:

Jaate cha tasmin amita tejobhih parmarshibhih ishtimaya rungmayo yajurmayah saamamayo atharvanamayah sarvamayo manomayo jnyaanamayo vijnyaanamayo annamayo amrutamayo na kinchit mayo bhagavaan yajnya purusha svaroopee sudyumnasya pumstvam abhilashadbhih yathaavat ishtah tat prasaadaat ilaa punarapi sudyumno abhavat |

Due to *Eeshvara's* *shaapa*, *Sudyumna* had again turned into *Ilaa*. After that, *Yajnyapurusha*, *Mahaavishnu* was again worshipped, with the *ishti*, with the desire to make *Ilaa* again into a man. The attributes of the *Yajnyapurusha* are told here, as *Rungmaya*, *Yajurmaya*, *Saamamaya*. He is the one praised by all the *Vedaas*. All the *Vedic shabdaas* are telling *Paramaatman* only. This is told also as *Atharvanamaya*, *Sarvamaya*, *Manomaya* (*parishuddha mano graahyah*), *Jnyaanamaya*, *Vijnyaanamaya*, *Annamaya*, *Amrutamaya*. *Na kinchit maya* means that He did not have any *jnyaana sankocha* like *deva* and others, who were all *karma vashyaas*, *kshetrajnyaas* only. Because He is the Supreme *yajnya purusha Bhagavaan*. The *rishis* desired and performed the *ishti*. They wanted *Ilaa* to become a man, desiring the manhood of *Sudyumna*. With His grace, *Ilaa* again became *Sudyumna*.

Sri Engal Aalwaan's Commentary:

Jaate cha iti | Na kinchit mayah - karma kruta devaaadi roopa tat kruta jnyaana sankochaadi rahitah |

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 14:

Tasya api utkala gaya vinataah trayah putraah babhoovuh |

Then, *Sudyumna* had three sons, *Utkala*, *Gaya*, *Vinata*.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 15:

Sudyumnah tu stree poorvatvaat raajyabhaagam na lebhe |

Sudyumna, because he was born as *Ilaa*, he did not get any part in the kingdom of his father.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 16:

*Tat pitraa tu vasishtha vachanaat pratishthaanam naam nagaram
sudyumnaaya dattam tat cha asou purooravase praadaat |*

Vasishtha told *Manu* that he can give *Sudyumna* the city of *Pratishthaana*, and this city was given. This, *Sudyumna* gave it to his son *Pururavas*.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 17:

*[Tat anvayaah cha kshatriyaah sarve dikshu abhavan |] Prushadhras
tu manuputro guru go vadhaat shoodratvam agamat |*

All the sons, those related to him became *kshatriyaas*, and were present in all directions. *Prushadhra*, son of *Manu*, one of the nine sons of *Manu*; he killed a cow belonging to his guru, and because of that, he became a *shoodra*.

Sri Engal Aalwaan's Commentary:

*Prushadhra iti | Soochee kathaaha naayena alpatvaat prathamam
prushadhraadi vamsha uktih | Balandhana utpatteh pashchaat
naabhaagasya vaishyatva praaptih |*

This is a small *vamsha*, and because of this, it is told first. *Prushadhra* is the last son of *Manu*. *Naabhaaga* had a son *Balandhana*, and then *Naabhaaga* became a *vaishya*.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 18:

*Manoh putrah karushah karushaat karushaah kshatriyaa mahaa bala
paraakramaa babhoovuh |*

Manu's son is *Karoosha*. *Karoosha*'s children are *Kaarooshaas*. They are all *Kshatriyaas*; they had great valour, very valiant warriors.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 19:

*Dishta putrah tu naabhaago vaishyataam agamat tasmaat
balanghanah putro abhavat |*

Dishta is another son of *Manu*. His son, *Naabhaaga* became a *vaishya*. He had a son *Balandhana*.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 20:

Balandhanaat vatsapreetih udaarakeertih |

Vatsapreeti was born to *Balandhana*, and he was very famous.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 21:

Vatsapreeteh praamshuh abhavat |

Vatsapreeti had a son by name *Praamshu*.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 22:

Prajaapatih cha praamshoh eko abhavat |

Praamshu had a son by name *Prajaapati*.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 23:

Tatah cha khanimitrah |

His son was *Khanimitra*.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 24:

Tasmaat chakshushah |

Chakshusha was son of *Khanimitra*.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 25:

Chakshushaat cha atibala paraakramo vimsho abhavat |

From *Chakshusha*, *Vimsha* was born, who was also very powerful and valiant.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 26:

Tatah vivimshakah |

Vimsha's son was Vivimshaka.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 27:

Tasmaat cha khaninetrah |

Then, Khaninetra.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 28:

Tatah cha ativibhootih |

Then, Ativibhooti.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 29:

Ativibhooteh atibala paraakramah karandhamah putro abhavat |

Ativobhooti had a son by name Karandhama, who was also very powerful and valiant.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 30:

Tasmaat api avikshit |

His son was Avikshit.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 31:

Avikshitah api atibala paramaakramah putro marutto naamaa abhavat | Yasyema adyaapi shlokou geeyete |

Avikshit had a powerful and valiant son by name *Marutta*. *Marutta* was very famous, and there are two *shlokaas* which are quite popular, even to this day.

[Sri Vishnu Puraana, Amsha 4, Chapter 1, Shloka 32:](#)

Maruttasya yathaa yajnyah tathaa kasya abhavat bhuvi |

Sarvam hiranmayam yasya yajnyavastu atishobhanam | |

Marutta did a *yajnya*. Nobody has performed a *yajnya* as he has performed, as everything was gold. All items used there were golden. It was so beautiful to look at, and was so well performed. Nobody performed *yajnya* like this.

[Sri Vishnu Puraana, Amsha 4, Chapter 1, Shloka 33:](#)

Amaadyat indrah somena dakshinaabhih dvijaatayah |

Marutah pariveshtaarah sadasyaah cha divoukasah | |

In that *yajnya*, after having received *Somarasa*, *Indra* felt great joy. All the *Brahmins* were very satisfied with the *dakshinaa* they received. They were all feeding. All the persons sitting there in the *sadas* were all gods, *devataas*.

[Sri Engal Aalwaan's Commentary:](#)

Amaadyat iti | Pariveshtaarah bhojayitaarah |

[Sri Vishnu Puraana, Amsha 4, Chapter 1, Shloka 34:](#)

Sa maruttah chakravartee narishyanta naamaanam putram avaapa |

Marutta had a son by name *Narishyanta*.

[Sri Vishnu Puraana, Amsha 4, Chapter 1, Shloka 35:](#)

Tasmaat cha damah |

He had a son by name *Dama*.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 36:](#)

Damasya putro raajavardhano jajnye |

Dama had a son Raajavardhana.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 37:](#)

Raajavardhanaat suvruddhih |

From *Raajavardhana*, *Suvruddhi*.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 38:](#)

Suvruddheh kevalah |

From *Suvruddhi*, *Kevala*.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 39:](#)

Kevalaat sudhrutih abhoot |

From *Kevala*, *Sudhruti*.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 40:](#)

Tatah cha narah |

Then, *Nara*.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 41:](#)

Tasmaat chandrah |

Then *Chandra*.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 42:](#)
[Tatah kevalo abhoot |](#)

Then Kevala.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 43:](#)

[Kevalaat bandhumaan |](#)

From Kevala, Bandhumaan.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 44:](#)

[Bandhumato vegavaan |](#)

From Bandhumaan, Vegavaan.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 45:](#)

[Vegavato budhah |](#)

From Vegavaan, Budha.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 46:](#)

[Tatah cha trunabinduh |](#)

From Budha, Trunabindu.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 47:](#)

[Tasya api ekaa kanyaa ilavilaa naama |](#)

Trunabindu had a daughter by name Ilaavilaa.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 48:](#)

[Tatah cha aalambusaa naama vara apsaraah trunabindu bheje |](#)

Then, a very good apsaras by name *Alambusaa* married *Trunabindu*.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 49:](#)

[Tasyaam api asya vishaalo jajnye yah pureem vishaalaam nirmame |](#)
Trunabindu with that apsaras, had a son called *Vishaala*. He built a city called *Vishaalaa* itself.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 50:](#)

[Hemachandrah cha vishaalasya putro abhavat |](#)
Vishaala had a son *Hemachandra*.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 51:](#)

[Tatah chandrah |](#)
His son was *Chandra*.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 52:](#)

[Tat tanayo dhoomraakshah |](#)
Chandra's son was *Dhoomraaksha*.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 53:](#)

[Tasya api sanjaya abhoot |](#)
Then *Sanjaya*.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 54:](#)

[Sanjayaat sahadevah |](#)
Then *Sahadeva*.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 55:](#)

[Tatah cha krushaashvo naama putro abhavat |](#)
Then, a son called *Krushaashva*.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 56:](#)

[Somadattah krushaashvaat jajnye yo dasa ashvamedhaan aajahaara |](#)
Somadatta was born to *Krushaashva*, and he did ten *Ashvamedha* *yajnyaas*.

There is also a *paathantara* that he did *shata ashvamedha*, 100 *Ashvamedhaas*.

[Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 57:](#)

[Tat putro janameyayah |](#)
His son is *Janamejaya*.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 58:
Janamejayaat sumatih |

Janamejaya had a son called Sumati.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 59:
Ete vaishaalikaa bhoobhrutah |

They all belong to Vishaala vamsha. All of them kings.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 60:
Shloko api atra geeyate |

There is a shloka also in respect of them.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 61:
Trunabindoh prasaadena sarve vaishaalikaa nrupaah |
Deerghaayusho mahaatmaano veeryavanto atidhaarmikaah |

All the kings belonging to Vishaala vamsha, all live for a long time; they are all great kings, very valiant, and also following dharma.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 62:
Sharyaateh kanyaa sukanyaa naama abhavat yaam upayeme
chyavanah |

Sharyaati is another son of Manu. Sharyaati had a daughter by name Sukanyaa. Chyavana married her.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 63:
Aanartanaamaa parama dhaarmikah sharyaati putro abhavat |
Sharyaati also had a son by name Aanarta. Who was parama dhaarmika.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 64:
Aanartasya api revata naama putro jajnye, yah asaavaanarta
vishayam bubhuje pureem cha kushasthaleem adhyuvaasa |
Aanarta had a son by name Revata. He enjoyed Aanarta's kingdom, and lived in the city of Kushasthalee.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 65:
Revatasya api raivatah putrah kakudmi naamaa dharmaatmaa
bhraatrushatasya jyeshto abhavat |

Revata had hundred sons, his name was Raivata Kakudmi. He was a dharmaatmaa. He was the eldest of hundred brothers.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 66:
Tasya cha revatee naama kanyaa abhavat |

He had a daughter by name Revati.

Sri Vishnu Puraana, Amsha 4, Chapter 1, Shloka 67:

***Sah taam aadaaya kasya iyam arhati iti bhagavantam abjayonim
prashtum brahmalokam jagaama |***

He took his daughter *Revati* and wanted to know whom he should marry off his daughter *Revati*. In order to know who is the best person suited for his daughter *Revati*, he wanted to ask *Chaturmukha Brahma*. So he went to *Brahma loka*.

Sri Engal Aalwaan's Commentary:

***Sa iti | Brahma lokam jagaama iti | Brahmalokah - satyalokah na tu
merusthah; yato raivate brahmanah antike tihthati eva merustho
brahma devaih saha ashtavimshat dvaaparaante
krushnaavataaraartham ksheerodam agamat iti panchame amshe
vakshyati | Atah satya lokastha hiranyagarbha amsho anyo brahma
merustha iti na virodhah |***

Brahma loka is *Satya loka*. In *Meru parvata*, there is another *Brahma*. The one referred here is the *Chaturmukha Brahma* in *Satya loka*. The *Hiranyagarbha* who is there in *Satya loka*, his *amsha* only is also there in *Meru*; so there is no difference. *Raivata* is also near *Brahma loka*. The *Brahma* who is in *Meru*, along with all the gods, at the end of 28th *Dvaapara*, he went to *Ksheerasaagara*, in order to pray to God for *Krishnaavataara*. This will come in the Fifth *Amsha*.

Sri Vishnu Puraana, Amsha 4, Chapter 1, Shloka 68:

***Taavat cha brahmano antike haahaahoohoo sanjnyaabhyaam
gandharvaabhyaam atitaanam naama divyam gaandharvam ageeyata
|***

At that time, in *Brahma loka*, in *Chaturmukha Brahma's aasthaana*, the *Haahaa Hoohoo* *gandharvaas* were singing a *divya gaandharva geeta*, called *Atitaana*.

Sri Vishnu Puraana, Amsha 4, Chapter 1, Shloka 69:

***Tat cha trimaarga parivruttaih aneka yuga parivru(ttim)tteeh
tishthan api raivatah shrunvan muhoortam iva mene |***

Raivata along with his daughter *Revati* started listening to that, and though he listened for so many *yugaas*, so many *yugaas* passed by as he was listening to the divine music of the *gandharvaas*, he thought it was just a *muhoorta*. So many *yugaas* went just like a flash.

Sri Engal Aalwaan's Commentary:

*Tat iti | Parivruttayah parivartaah | Ete dattilaadishu drashtavyaah
| Trimaarga parivruttaih chitra dakshina dhaatraakhyaah
trimaargaah tat vishaye kaala vishesha yukta geeta gaana
kriyaabhyaam | Aneka yuga parivruttih iti kaalaadhvanoh iti
dviteeyaa | Parivruttih iti cha paathah |*

These are special details about the music. There are three *maargaas* told - *Chitra*, *Dakshina* and *Dhaatraa*.

Though many *yugaas* passed by as he was listening to that beautiful music, he thought he had just spent a *muhoorta*. A *muhoorta* is said to be 40 minutes. 30 *muhoortas* is a day. It went by so fast that he did not even realize that so many *yugaas* went.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 70:

*Geetaavasaane cha bhagaavantam abjayonim pranamya raivatah
kanyaayogyam varam aprucchat |*

At the end of that singing, he prostrated to *Chaturmukha Brahma*, and asked him who is the suitable match for his daughter *Revati*.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 71:

*Tatah cha asou bhagavaan akathayat kathaya yo abhimatah te vara
iti |*

Then *Chaturmukha Brahma* asked him "What do you have in your mind? Who is the best suited according to your opinion. I would like to listen to that first".

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 72:

*Punah cha pranamya bhagavate tasmai yathaa abhimataanaam
aatmanah sa varaan kathayaamaasa ka eshaam bhagavato abhimata
iti yasmai kanyaam imaam prayacchaami iti |*

Again he prostrated to *Chaturmukha Brahma*, and told him who all he had in his mind - who are the bridegrooms he had in mind. Then he asked *Chaturmukha Brahma*, among them, "Who do you think is the best suited for my daughter".

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 73:

Tatah kinchit avanata shiraah sasmitam bhagavaan abjayonih aaha |
Chaturmukha Brahma bent down his head little bit, and with a slight smile in his face, says thus -

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 74:

Ya ete bhavato abhimataa naiteshaam saampratam putra poutra apatya apatyasantatih api avaneetale asti |

Whatever names you have told, O Raivata, their sons, grandsons, great grandsons, none of them are existing today on earth. Their entire *vamsha* itself does not exist, so many *chaturyugaas* have gone already.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 75:

Bahooni tava atra eva gaandharvam shrunvatah chaturyugaani ateetaani |

Your listening to the *gandharva gaana* here, so many *chaturyugaas* have passed by in the meanwhile.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 76:

Saampratam maheetale ashtaavimshatitama manoh chaturyugam ateetapraayam vartate |

The 28th *chaturyuga* is now running on earth. *Manu's* 28th *chaturyuga* is now running.

Sri Engal Aalwaan's Commentary:

Saampratam iti | Ashtaavimshati tamam chaturyugam |

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 77:

Aasan no hi kalih |

Kali yuga is about to come.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 78:

Anyasmai kanyaratnam idam bhavataa ekaakinaa abhimataaya deyam |

You have to give your daughter *Revati* to someone else, whom you have in mind, and whom you like.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 79:

Bhavato api putra mitra kalatra mantri bhrutya bandhu bala koshaadayah samastaah kaalena etena atyantam ateetaah |

Even your own children, friends, wife, ministers, all your servants, relatives, your army, your treasury, everything, over a period which has passed by, is dissolved.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 80:

Tatah punarapi utpanna saadhvaso raajaa bhagavantam pranamya papraccha |

The king got scared, again prostrated to *Brahma* and asked him.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 81:

Bhagavan evam avasthite mayaa iyam kasmai deyeti |

O Bhagavaan, if such is the case, whom should I give my daughter in hand to?

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 82:

***Tatah sa bhagavaan kinchidavanamrakandharah krutaanjalih
bhootvaa sarva loka guruh ambhojayonih aaha |***

Again, he bent down his head a little bit, and did *anjalibandha*, *namaskaara*; that one who was born on the lotus, said thus -

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 83:

Brahmovaacha -

***Na hi aadi madhya antam ajasya yasya vidmo vayam sarvamayasya
dhaatuh |***

***Na cha svaroopam na param prabhaavam na chaiva saaram
parameshvarasya ||***

Brahma -

He starts to describe the greatness and qualities of *Parabrahma*, and that one of His *avataaras* is going to manifest in the *pruthivi*, earth. For that, he starts to praise *Bhagavaan*. This is the *Brahma Stuti* of *Paramaatman*. There is no end, there is no beginning of that unborn one. We do not know His beginning or end. He is everything. He is the Creator of the world. He is everything, present everywhere. One cannot know His *jnyaana aananda svaroopam*.

Sri Engal Aalwaan's Commentary:

***Na iti | Svaroopam jnyaana anaandaadi lakshanam | Prabhaavam *
Paraa asya shaktih vividhaiva shrooyate svaabhaavikee * ityaadi
uktam prabhaavam | Saaram vishva dhaarana niyamanaadi kshamam
balam |***

He has all the *jnyaana*, *bala*, which are *svaabhaavikee*, natural to Him, not given by anyone. That *Parameshvara's prabhaava*, *svaroopa*, who can know? How He supports everything, controls everything, that power we cannot know.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 84:

***Kalaa muhoortadimayah cha kaalo na yat vibhootih parinaama
hetuh |***

***Ajanma naashasya sadaikamoorteh anaamaroopasya sanaatanasya
||***

His *vibhooti*, which is *Paramapada*. All the *parinaama* which happens here due to *kaala* - *kalaa*, *muhoorta*, *kaastha*, *dina*, *paksha*, *ahoraatra*, *ayana*, *samvatsara*, do not happen in His *vibhooti*, *nitya vibhooti*. The *kaala* which is having all these divisions, does not cause any change or

parinaama in the *nitya vibhooti*. He does not have *naama*, *roopa*, He can be present as anything, any name, any form, anywhere. He is everything, He is *sanaatana*. He is *nitya*. He does not have *janma*, *naasha*. He is unchanging.

Sri Engal Aalwaan's Commentary:

*Kaala iti | Kaala muhoorta iti anena * Tripaadasya amrutam divi * Yatra poorve saadhyaah santi devaah * Divyam sthaanam ajaram * ityaadi shruti siddhasya parama padasya akaala kaalyatvam uchyate | Ajanma naaashasya karma nimitta shareera grahana tat viyogah rahitasya | Sadaa eka moorteh - sadaa eka roopaasya | Samasta moorteh iti cha paathah | Anaama roopasya karma kruta deva aadi naama roopa asprushtasya |*

Paramapada is not under the control of *kaala*. There, *kaala* is under the control of *Paramaatman*. Nothing happens there under the control of *kaala*. It is *apraakruta*. *Janma*, *naasha* due to *karma* does not happen to Him. Because of *karma*, being born with a body is not there for Him. Association with the body is *janma*, and separation from the body is *marana*, because *jeevaatman* is also *nitya* - this is not there for Him. Due to *karma*, the *baddhaas* get the *deva* and other forms and names. This is not there for *Paramaatman*.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 85:

Yasya prasaadaat aham achyutasya bhootah prajaasrushtikarah antakaaree |

Krodhaat cha rudrah sthiti hetu bhooto yasmaat cha madhye purushah parasmaat | |

I have become the creator because of the grace of whom - it is *Paramaatman* only. I am born from His *prasaada*, His pleasant mind, His *sattva*. *Rudra* is born from His *krodha*. He Himself becomes the *sthiti hetu bhoota*, in between *Chaturmukha Brahma* and *Rudra*. *Vishnu* is His own *avataara*, and He takes care of sustenance.

Sri Engal Aalwaan's Commentary:

Yasya iti | Yasmaat cha madhya iti | Srashtu samhartroh madhye sthiti hetu bhootah purushah svayam parasmaat yasmaat raamaadivat praadurbhootah |

He is born Himself, as *Raama* and other *avataaraas*, as *Vishnu*.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 86:

Madroopam asthaaya srujatyajoh yah sthitou cha yo asou purusha svaroopee |

Rudra svaroopena cha yah atti vishvam dhatte tathaa ananta vapuh samastam | |

He takes my form and does all the creation, being my *antaryaami*, my inner controller. Through me, He does all the creation. so, the ultimate creator is *Paramaatman* only. In His own manifestation, He takes care of sustenance. Taking the form of *Rudra*, being the *antaryaami* to *Rudra*, He does the *samhaara*, *pralaya*. Everything is *shareera* to Him. Everything is His *prakaara*, mode. He supports everything.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 87:

*Paakaaya yo agnitvam upaiti lokaan bibharti pruthvee vapuh
avyayaatmaa |*

*Shakraadi roopee paripaati vishvam arka indu roopah cha tamo
hinasti ||*

In order that everything can be cooked by fire, He takes the form of *Agni*. He takes the form of *Pruthvi*, and supports all the worlds. He is unchanging. Everything being His *shareera*, He controls everything being the inner controller of everything. He nurtures the whole world taking the form of *Indra* and others. He takes the form of Sun and Moon, and destroys the darkness of this world.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 88:

*Karoti cheshtaa shvasanah svaroopee lokasya truptim jala anna
roopee |*

*Dadaati vishvasthiti samsthitah tu sarvaavakaasham cha nabha
svaroopee ||*

He is the one who is present as the *pancha vrutti praana* - *praana*, *apaana*, *vyaana*, *udaana*, *samaana*. This is told as *cheshtaa* - this also comes in "*Adhisthaanam tathaa kartaa karanam cha pruthak vidham | Vividhaah cha pruthak cheshtaah daivam cha eva atra panchamam*" in the *Bhagavad Gita*. Being the *praana roopa*, He only does the functions of *apaana*, *udaana*, etc. He takes the form of *jala* and *anna* and gives *trupti* to the whole world. One who is present to sustain this whole world. He gives stability or sustenance to the world, being the sustainer of this whole world. He gives space being the *svaroopa* of *aakaasha* itself.

Sri Engal Aalwaan's Commentary:

*Karoti iti | Vishva sthiti samsthitah vishva sthityai samsthitah *
Vishtabhyaaham * iti uktatvaat |*

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 89:

*Yah srujyate sargakrut aatmanaa eva yah paalyate paalayitaa cha
devah |*

*Vishvaatmakah samhriyate antakaaree pruthak trayasya asya cha
yah anvayaatmaa ||*

The creator creates everything by Himself. He Himself became many. He

nurtures everything, and He Himself is the nurturer of all. He is the destroyer who withdraws everything unto Himself. All these three functions he does separately. He is unchanging, *avikaari*.

Sri Engal Aalwaan's Commentary:

*Yah srujyata iti | Sargakrut yah vishvaatmanaa aatmanaa eva srujyata iti anvayah | Aatmanaa iti prakrutyaa truteeyaa | Vishva aatma bhootah svayam eva srujyata iti arthah | Evam uttaratra api | Trayasya srujyaadeh srashtaaadeh cha | Pruthak na yasya asti iti paathe etat anaatmakam naasti iti arthah | * Na tat asti vinaa yat syaat * iti |*

One who is the *antaraatmaa* of the entire world. He creates by Himself. There is another *paatha* which says that there is nothing which is separated from Him. Everything is *Bhagavat aatmaka*. There is nothing which *abrahmaatmaka*. Everything is *Brahmaatmaka* is the meaning. This is told in Bhagavad Gita as "*Na tat asti vinaa yat syaat mayaa bhootam charaacharam*".

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 90:

Yasmin jagat yo jagat etat aadyo yam cha aashrito asmin jagati svayambhooh | Sa sarvabhoota prabhavo dharitryaam sva amshena vishnuh nrupteh avateernah ||

He Himself is the whole world, and everything is in Him. He is the one who is supporter of everything. Everything is standing on Him means that everything is in Him only. Everything is *shareera* to Him. The whole world is Him only. *Jagat cha sah* was told in the beginning. Everything is His *prakaara*, being His *shareera*. He only is present as everything. *Shareera vaachaka shabdaas* go upto *shareeri*. Names which are used to connote the body, extend up to the inner self. All the names extend up to *Paramaatman* in the *aparyavasaana vrutti*. He is the creator of everything. In this world, *Svayambhu* is also supported in Him only. He Himself is *Svayambhu*. He is the one who is creator of all beings. Through His own *amsha*, He has come down to this world, that Vishnu, He is manifesting. He has done His *avataara*, with His own *amsha*, *Vishnu*.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 91:

Kushasthalee yaa tava bhoopa ramyaa puree puraa abhoot amaraavatee iva | Saa dwaarakaa samprati tatra chaaste sa keshavaamsho baladeva naamaa ||

You had a city by name *Kushasthalee*, which was yours, so beautiful. It was like *Indra's Amaraavatee*. It is now known as *Dwaarakaa*. *Keshava's amsha*, *Baladeva* has manifested there.

Sri Engal Aalwaan's Commentary:

*Kushasthalee iti | Poorvam velaa sthithaa satee kushasthalee
krushnena samudraat labdha dvaadasha yojana sthalena saha
dwaarakaa krutaa |*

From *samudra*, he took 12 *yojanaas* of land, along with this, *Kushasthalee* got extended and became *Dwaarakaa*.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 92:

*Tasmai tvam enaam tanayaam narendra prayaccha maayaa
manujaaya jaayaam |*

*Shlaaghyo varo asou tanayaa tava iyam stree ratna bhootaa
sadrusho hi yogah ||*

Krishna's anuja, Balaraama is there. To him, give your daughter *Revati*. Through His own *sankalpa*, He is born as a man. This excellent daughter of yours, please give to Him. He is a suitable and worthy husband to your daughter.

Sri Engal Aalwaan's Commentary:

Tasmaa iti | Maayaa manujaaya sankalpa bhoota manujaaya |

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 93:

Sri Paraasharah -

*Iti eerito asou kamalodbhavena bhuvam samaasaadya patih
prajaanaam |*

*Dadarsha hrasvaan purushaan viroopaan alpoujasa svalpa viveka
veeryaan ||*

Sri Paraasharah - After *Chaturmukha Brahma* tells him all these details, the king *Raivata* comes to the earth, and sees that everyone is so dwarfish, so small. Because so many *chaturyugaas* have gone. They were all *viroopa*. They had very little *tejas*. They had very little *viveka*, *veerya*. Compared to him, he sees all of them as very diminutive, and with very little knowledge.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 94:

*Kushasthaleem taam cha pureem upetya drushtvaa anyaroopaam
pradadou sa kanyaam |*

*Seeraayudhaaya sphatikaachalaabha vakshasthalaaya atuladhee
narendrah ||*

He comes to the city of *Kushasthalee*. It was looking very different from what it was when he used to be there. He gives the *kanyaa* to *Seeraayudha*, who is *Balaraama*. Whose *vakshasthala* had the hue of great *sphatika parvata*.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 95:

Uccha pramaanaam iti taam avekshya sva laangalaagrena sa taalaketuh |

Vinaamayaamaasa tatah cha saa api babhoova sadyo vanitaa yathaa anyaa ||

Taalaketu, Balaraama saw that Revati was very tall, and big compared to him. Because all the people at that time, were very diminutive comparatively, as so many chaturyugaas had already passed. He took his halaayudha, and with its edge, he pulled her down, and immediately she became as diminutive as all other people, and suitable to him.

Sri Vishnu Puraana, Amsa 4, Chapter 1, Shloka 96:

Taam revateem raivata bhoopa kanyaam seeraayudho asou vidhinaa upayeme |

Dattvaa atha kanyaam sa nrupo jagaama himaalayam vai tapase dhrutaatmaa ||

Balaraama, according to vidhi, he married her, after making her short, suitable to him, as per people who were existing at that time. After having given his daughter in marriage to Balaraama, King Raivata went to Himaalaya for doing tapas.

This is the story of Raivata and Revati. Raivata and Revati go to Chaturmukha Brahma, and get mesmerized by listening to the music of Gandharvaas there, spends many chaturyugaas there, and comes back and sees that nobody is there; Chaturmukha Brahma says that Krishna has manifested there, and His brother Balaraama is there, who is also His amsha manifested as a human, that He is the right person for his daughter. This is the story of marriage of Revati and Balaraama.

This concludes Chapter 1.

|| Iti Sri Vishnu Puraane Chaturthe Amshe Pratham Adhyaayah ||

|| Iti Sri Vishnu Chitteeye Sri Vishnu Puraana Vyaakhyaane Chaturthe Amshe Pratham Adhyaayah ||

|| Atha Dviteeyo Adhyaayah || ***Raivata's Vamsha***

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 1:

Sri Paraasharah -

Yaavat cha brahma lokaat sa kakudmee raivato naabhyeti taavat

***punyajana samnjyaa raakshasaah taam asya pureem kushasthaleem
nijaghnuh |***

Sri Paraasharar - When this Kakudmi Raivata went to Brahma loka, Kushasthalee was without a proper ruler; till he returned, the raakshasaas by name Punyajana, destroyed the city of Kushasthalee.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 2:

Tat cha asya bhraatru shatam punyajanaatraasaaddisho bheje |
Raivata had hundred brothers, and he was the eldest. Because of not being able to tolerate the cruelty of Punyajana raakshasaas, these brothers ran away in all directions.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 3:

Tat anvayaah cha kshatriyaah sarva dikshu abhavan |
Because of this, all the brothers of Kakudmi Raivata, they had their children, and so Kshatriyaas were present in all directions.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 4:

Vrushtasya api vaarshtakam kshatram abhavat |
Vrushta was another son of Manu, and his vamsha is Vaarshtaka.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 5:

Naabhaagasya aatmajo naabhaaga samjnyo abhavat |
Naabhaaga had a son by name Naabhaaga itself.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 6:

Tasya api ambareeshah |
His son was Ambareesha.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 7:

Ambareeshasya api viroopo abhavat |
Ambareesha had a son Viroopa.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 8:

Viroopaat prushadashvo jajnye |
Viroopa had a son Prushadashva.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 9:

Tatah cha ratheetarah |
His son was Ratheetara.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 10:

Atra ayam shlokaah -
Ete kshatra prasootaa vai punah cha aangirasaah smrutaah |
Ratheetaraanaam pravaraah kshetra upetaa dvijaatayah || iti |

There is a well known shloka with respect to *Ratheetara* - Though *Ratheetaraas* are of *Kshatriya vamsha*, they somehow got connected with *Aangeerasa gotra*, and they became called as *Aangirasaas*. From *Kshatriya vamsha*, they became *Brahmins*.

Sri Engal Aalwaan's Commentary:

*Eta iti | Ratheetaraanaam pravaraah - Vamshyaah kenachit sambandhena angirogana pravishtatvaat kshatrajatvaat cha brahma kshatrataam gataah | Eteshaam hi tapasya eva brahmatvam, yathaa aaha vaayuh - * Vishvaamitro narapatih maandhaataa samkrutih kapih | Vaardhraashvah purukutsah cha bhaasvaan grutsamadah prabhuh | Arshtishenah ajameedhah cha cchaago gaargyah tathaa eva cha | Kaksheevaana cha viroopah cha mudgalo haritah tathaa | Ratheetarah cha kanvah cha vishnu vrudhaadayo nrupaah | Kahstropetaa dvijaa hi ete tapasaa charshitaam gataah | iti |*

Because of some relationship, they got connected with *Angira gotra*, and because they were also *kshatriyaas*, being born to *Ratheetara*, they became *brahma-kshatraas*. By doing tapas, they became *Braahmanaas*. In the *Vaayu Puraana*, it is said that starting with *Vishvaamitra*, through tapas, they became *Brahmins*. *Vishvaamitra*, even though a *Kshatriya*, became a *Brahmin* because of his background - *brahma-kshatra*. They got connected with *Braahmana*, they are *Brahma kshatraas*. Through tapas, they could become *Brahmins*. Many names are told here - they all became *rishis* through *tapas*.

This continues further, which we see next.

We are studying *Amsa 4*, Chapter 2, where *Manu's vamsha anucharita* is being told, the details of his son's *vamsha* were told, *Naabhaaga*, and *Ratheetara*. And the people belonging to *Ratheetara's* clan, became *brahmakshatraas*, was told, having got connected with *Angirasa gotra*. Continuing further, now, *Ikshvaaku vamsha* details will be told.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 11:

Kshutavatah cha manoh ikshvaaku putro jajnye ghraanatah |

When he was sneezing once, from his nose, *Ikshvaaku* was born from *Manu*.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 12:

Tasya putra shata pradhaanaah vikukshi nimi dandaakhyaah trayah putraah babhoovuh |

He had hundred sons, and the prominent ones were *Vikukshi*, *Nimi*, *Danda*.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 13:

Shakuni pramukhaah panchaashat putraahuttaraapatha rakshitaaro babhoovuh |

Shakuni and other fifty sons, became protectors of the northern part, *Uttara patha*.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 14:

Chatvaarimshat ashtou cha dakshinaapatha bhoopaalaah |

Forty-eight of them were ruling the southern part.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 15:

Sa cha ikshvaakuah ashtakaayaam utpaadya shraaddha arham maamsamaanayeti vikukshim aajnyaapayaamaasa |

Ikshvaaku, once started to perform *Ashtaka Shraaddha*, and ordered his son *Vikukshi* to go and get *maamsa* which is fit for offering to the *pitrus* in that *Ashtaka Shraaddha*.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 16:

Tathaa iti gruheeta aajnyo vidhruta sharaasano vanam abhyetya anakasho mrugaan hatvaa shraanto ati kshut pareeto vikukshirekam shasham abhakshat, shesham cha maamsamaaneeya pitre nivedayaamaasa |

Vikukshi said that he would do it, and accepted. Taking his bow and arrows, having gone to the forest, he killed many animals, and was extremely tired, and became very hungry; he ate one hare from the animals he had killed and collected. The remaining, he brought and gave to his father.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 17:

***Ikshvaakunaa ikshvaaku kula aachaaryo vasishthah tat prokshanaaya
coditah praaha, alam anena amedhyena aamishena, duraatmanaa
anena tava putrena etat maamsam upahatam yato anena shasho
bhakshitah |***

Ikshvaaku took it to his *aachaarya*, *Vasishtha*, to make it *shuddha* by doing *prokshana*. *Vasishtha* tells him "What is this you have brought? This is not fit for the *shraaddha*". Your bad son has spoilt this *maamsa* which you have brought for the purpose of *Ashtaka Shraaddha*, because he has eaten one hare out of that, and this is *bhukta shesha*, and is not fit to be offered in the *Ashtaka Shraaddha*. This is not sacred anymore, and is impure.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 18:

***Tatah cha asou vikukshih gurunaa evam uktah shashaada samjnyaam
avaapa, pitraa cha parityaktah |***

The father rejected *Vikukshi*, and sent him off. *Vikukshi* came to be known as *Shashaada*, one who ate off a hare.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 19:

***Pitari uparate chaasou akhilaam etaam pruthveem dharmatah
shashaasa |***

He was sent out of the country. After his father died, *Shashaada* ruled over the entire earth in a proper way following the dharma.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 20:

Shashaadasya tasya puranjayo naama putro abhavat |

Shashaada had a son by name *Puranjaya*.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 21:

Tasya idam cha anyat |

The story about how *Puranjaya* came to be called as *Kakustha*, is going to be told now.

Sri Engal Aalwaan's Commentary:

Tasya iti | Idam cha anyat - tasya puranjayasya kakutstha iti naama
|

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 22:

Puraa hi tretaayaam deva asura yuddham ati bheeshanam abhavat |

Long back, in *Tretaa yuga*, there was a very fierce battle between *devaas* and *asuraas*.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 23:

Tatra cha atibalibhih asuraih amaraah paraajitaah te bhagavantam vishnum aaraadhayaanchakruh |

The powerful demons, *asuraas*, defeated the gods there. All the gods, being defeated by the powerful *asuraas*, started worshipping *Bhagavaan Vishnu*.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 24:

Prasannah cha devaanaam anaadinidhano akhila jagat paraayano naaraayanah praaha |

Vishnu got pleased with their worship, and He, One who has no beginning and no end, the sole Refuge for the entire world, none other than *Naaraayana*, said thus -

Anaadinidhana is aadi nidhana rahitah.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 25:

Jnyaatam etat mayaa yushmaabhih yat abhilashitam, tat artham idam shrooyataam |

I have known what you are desiring, O *devaas*. Listen to Me, for achieving what you want.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 26:

Puranjaya naama raajarshih shashaadasya tanayah kshatriya varo yah tasya shareere aham amshena svayam eva avateerya taan asheshaan asuraan nihanishyaami; tat bhavadbhiih puranjayo asura vadhaartham udyogam kaaryataam iti |

Vishnu says - That *Raajarshi Shashaada*, his son *Puranjaya* is a very excellent *Kshatriya*. A part of Mine is going to enter his body, a part of Me is going to manifest in him, and then I am going to kill all the *asuraas*. You have to go and talk to *Puranjaya*, make him agree to fight on your side, against the *asuraas*. You have to approach him, request him and make him agree for that.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 27:

Etat cha shrutvaa pranamya bhagavantam vishnum amaraah puranjaya sakaasham ajagmuh oochuh cha enam |

Having heard this, and having bowed down to *Bhagavaan Vishnu*, all the gods came to *Puranjaya*, and told him thus -

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 28:

Bhobhoh kshatriya varya asmaabhih abhyarthitena bhavataa asmaakam araati vadha udyataanaam kartavyam saahaayyam icchaamah; tat bhavataa asmaakam abhyaagataanaam pranaya bhango na kaaryam iti uktah puranjayah praaha |

O excellent *Kshatriya*! We are requesting you to help us, in a war where we are trying to defeat the *asuraas*, who are our enemies. We want to kill our enemies who are the *asuraas*. We are requesting your help in this endeavour. Please do not turn us down and disrespect us. Please agree to help us.

Sri Engal Aalwaan's Commentary:

Bhobho iti | Pranaya bhangam - pranayo yaa ... |

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 29:

*Trailokyanaatho yah ayam raajaa yushmaakam indrah shata kratuh,
asya yadi aham shandhaadhiroodho yushmat araatibhih saha yotsye
tat aham bhavataam sahaayah syaam |*

Puranjaya puts a condition that "Your king *Indra* is there. If I am seated on his back, and fight with your enemies, then I will be willing to help you all".

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 30:

*Iti aakarnya samasta devaih indrena cha baadham iti eva
samanvicchitam |*

Having heard this, all the gods and *Indra*, agreed to his request, that he can sit on the back of *Indra*, and then fight the *asuraas*.

Sri Engal Aalwaan's Commentary:

Iti iti | Samanvicchitam anumatam |

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 31:

*Tatah cha shatakratoh vrushabharoopa dhaarinah kakudi sthito
ati(to) rossha samanvito bhagavatah charaachara guroh achyutasya
tejasaa aapyaayito deva asura sangraame samastan eva asuraan
nijaghaana |*

Indra took the form of a bull. *Puranjaya* sat on his back. Being extremely angry, he was powered by the *tejas* of *Achyuta*, who is the Supreme Lord of all movables and immovables. He had great valour and power infused into him, through *Vishnu*. In the war between *devaas* and *asuraas*, he killed all the *asuraas*.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 32:

*Yatah cha vrushabha kakudi sthitena tena raajnyaa daitya balam
nishooditam tatah cha asou kakutsha sanjyaam avaapa |*

Because he was seated on the bull's back, and he defeated the entire army of the *asuraas*, he became to be known as *Kakutstha*, from then on.

[Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 33:](#)

Kakusthasya apyanenaah putro abhavat |

Kakutstha had a son by name *Anenas*.

[Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 34:](#)

Pruthuh anenasah |

Anenas had a son by name *Pruthu*.

[Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 35:](#)

Pruthoh vishtaraaashvah |

Pruthu's son was *Vishtaraashva*.

[Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 36:](#)

Tasya api chaandro yuvanaashvah |

He had a son by name *Chaandra Yuvanaashva*.

[Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 37:](#)

*Chaandrasya tasya yuvanaashvasya shaavastah yah pureem
shaavasteem niveshayaamaasa |*

Chaandra Yuvanaashva had a son *Shaavasta* who built a city called *Shaavasti*.

[Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 38:](#)

Shaavastasya bruhadashvah |

Shaavasta had a son by name *Bruhadashva*.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 39:

Tasya api kuvalayaashvah |

He had a son *Kuvalayaashva*.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 40:

*Yah asaavudankasya maharsheh apakaarinam dundu naanaanam
asuram vaishnavena tejasaa aapyaayitah putra sahasra eka
vimshatibhih parivruto jaghaana dundumaara sanjnyaam cha avaapa
|*

Udanka rishi was harassed by an *asura*, by name *Dundu*. *Kuvalayaashva* having got the *tejas* of *Vishnu*, grew in power. Along with his 21000 children, he killed that demon *Dundu*, and came to be known as *Dundumaara*.

Sri Engal Aalwaan's Commentary:

Ya iti | Eka vimshatibhih iti etat sankhyeya param |

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 41:

*Tasya cha tanayaa asamastaa eva dundumukha nishvaasa agninaa
viplushtaa vineshuh |*

But, in that fight, all his sons were burnt by the fire which emitted from *Dundu*, when he exhaled from his mouth.

Sri Engal Aalwaan's Commentary:

Tasya cha iti | Viplushtaah dagdhaah |

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 42:

*Drudhaashva chandraashva kapilaashvah cha trayah kevalam
sheshitaah |*

Except three sons - *Drudhaashva*, *Chandraashva*, *Kapilaashva*.

[Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 43:](#)

Drudhashvaat haryashvah |

Drudhaashva had a son by name *Haryashva*.

[Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 44:](#)

Tasmaat cha nikumbhah |

He had a son *Nikumbha*.

[Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 45:](#)

Nikumbhasya amitaashvah |

Nikumbha had a son by name *Amitaashva*.

[Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 46:](#)

Tatah cha krushaashvah |

He had a son *Krushaashva*.

[Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 47:](#)

Tasmaat cha prasenajit |

Krushaashva's son was *Prasenajit*.

[Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 48:](#)

Prasenajito yuvanaashvo abhavat |

Prasenajit had a son *Yuvanaashva*.

[Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 49:](#)

*Tasya cha aputrasya ati nirvedaat muneenaam aashrama mandale
nivasato dayaalubhih munibhih apatya utpaadaanaaya ishtih krutaa
|*

Yuvanaashva did not have children. He was filled with extreme grief. He used to live near the *aashrama* of sages. The sages saw his grief, and out of compassion, they performed an *Ishti*, *Putrakaameshti*, in order to get him a son.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 50:

Tasyaam cha madhyaraatrou nivruttaayaam mantra poota jala poornam kalasham vedi madhye niveshya te munayah sushupuh |

After the *Ishti* got over, during the midnight, they all went to sleep. Before that, the *mantra poota jala*, the kalasha which had the water which was sanctified with the *mantraas* during the *Ishti*, they kept it in the middle of that *vedi*, and went to sleep.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 51:

Supteshu teshu ateeva trutpareetah sah bhoopaalah tam aashramam vivesha |

That king Yuvanaashva, in the middle of the night, he got extreme thirst, and he came to the *aashrama* in search of water. He entered into the *aashrama*.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 52:

Suptaan cha taan rusheen naiva utthaapayaamaasa |

He did not wake up the *munis* who were all sleeping.

Sri Engal Aalwaan's Commentary:

Suptaan iti | Naivotthaapayaamaasa kshut trut kshaama kanthatvaat nidraa bhanga bhayaat vaa |

The king was already suffering from hunger and thirst, and his throat was very weak, he could not even speak, or he was scared of waking up the sages. He did not wake them up, because he thought they would lose their sleep.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 53:

***Tat cha kalasha jalam aparimeya maahatmaya mantra pootam papou
|***

He was looking for water, and found in that *kalasha* the water kept, which was actually sanctified by all the *mantraas*. He took that water and drank it.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 54:

***Prabuddhaah cha rushayah papracchuh kena etan mantra pootam
vaari peetam |***

When they woke up in the morning, the *rishis* did not find water in that *kalasha*, and they asked who drank this water kept in this *kalasha*.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 55:

***Atra hi peete raajnyo yuvanaashvasya patnee mahaabala
paraakramam putram janayishyati; iti aakarnya sa raajaa ajaanataa
mayaa peetam iti aaha |***

If this king Yuvanaashva's wife drinks this water, she is going to give birth to a very powerful son. Then, the king said - "I was not aware of that, so I drank that water in the middle of the night".

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 56:

Garbhah cha yuvanaashvasya udare abhavat kramena cha vavrudhe |

Because of the power of the *mantra poota jala*, Yuvanaashva became pregnant, and his womb started to grow.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 57:

***Praapta samayah cha dakshinaagunthena kukshim avanipateh
nirbhidya sa nishchakaama |***

When it became the right time, for the birth of the child, with its right thumb tore the stomach of this king, and it came out.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 58:

Sa cha asou raajaa mamaara |

Then the king died.

There is a *paathaantara* which says that the king did not die.

Sri Engal Aalwaan's Commentary:

Sa iti | Sa cha asou raajaa mamaara |

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 59:

Jaato naamaisha kam dhaasyati iti te munayah prochuh |

All the *rishis* said - "This boy is born now, who is going to feed him?".

Sri Engal Aalwaan's Commentary:

Jaata iti | Kam dhaasyati iti stanaabhaavaat |

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 60:

Atha aagatya devaraajo abraveet maam ayam dhaasyati iti |

Devaraaja Indra came there and said - "He will feed on me".

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 61:

Tato maandhaatru naama so abhavat; vaktre cha asya pradeshini devendrena nyastaa taam papou |

So, he became King *Maandhaatru*. He kept his pointing finger, in the baby's mouth, and then that started to chew on that.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 62:

Taam cha amruta sraavineem aasvaadya ahne eva sa vyavardhata |

The pointing finger of *Devendra* had *amruta*, and the boy licked that. Within a day, *Maandhaatru* grew up.

[Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 63:](#)

*Tatah tu maandhaataa chakravartee sapta dveepaam maheem
bubhuje |*

The entire earth having seven *dveepaas*, the entire area, *Maandhaatru* *chakravarti* ruled over that.

[Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 64:](#)

Tatra ayam shloka |

There is a very famous shloka in respect of *Maandhaatru*.

[Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 65:](#)

Yaavat sooryah udeti astam yaavat cha pratishthati |

Sarvam tat youvanaashvasya maandhaatuh kshetram uchyate ||

The Sun never sets in *Maandhaatru*'s kingdom, is the gist of this. As long as the Sun rises, and as long as it sets, meaning where the Sun rises first, and sets last, the entire land belongs to *Maandhaatru*, who is son of *Youvanaashva*.

[Sri Engal Aalwaan's Commentary:](#)

Yaavat iti | Yaavat taavat cha saakalye |

[Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 66:](#)

Maandhaataa shatabindo durhitaram bindumateem upayeme |

Maandhaatru married *Bindumati*, daughter of *Shatabindu*.

[Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 67:](#)

Purukutsam ambareesham muchukundam cha tasyaam putra trayam utpaadayaamaasa |

He had three sons - *Purukutsa*, *Ambareesha*, *Muchukunda*, through his wife *Bindumati*.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 68:

Panchaashat duhitarah tasyaam eva tasya nrupateh babhoovuh |

The king also had fifty daughters, through *Bindumati*.

Now, *Saubhari*'s famous story is going to be narrated here.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 69:

Etasmin antare bahvruchah Saubharih naama maharshih antarjale dvaadashaabdam kaalam uvaasa |

At this time, *Saubhari Rishi*, who was well versed in the *Rig Veda*, was performing penance under water. He lived under water for 12 years.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 70:

Tatra cha antarjale sammado naam ati bahuprajo atimaatra pramaano meena adhipatih aaseet |

There was a king fish, by name *Sammada* in that water, he saw, which was very huge, and it had a huge family.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 71:

Tasya cha putra poutra douhitraah prushtato agratah paarshvayoh paksha puccha shirasaam cha upari bhramantah tena eva sadaa aharnisham ati nirvrutaa remire |

That king fish had sons, grandsons, grand-daughters, and this family was moving around in his side, his top, his front, on his fins, tail, a huge family. All the time, day and night, he was enjoying, and this king fish had great joy in the company of his huge family.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 72:

***Sa cha apatya sparsha upacheemana praharsha prakarsho bahu
prakaaram tasya rusheh pashyatah svaih putra poutra
douhitraadibhih saha anudinam sutaraam reme |***

With the touch of his children and grand-children, his joy used to increase every moment; *Rishi Saubhari* started seeing that, and in many many ways, that king fish *Sammada*, used to get more and more joy out of the touch of his family, with the playing and roaming around him. Everyday, they used to enjoy and have a very nice time. *Saubhari* was going on seeing this everyday under the water.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 73:

***Atha antarjalou avasthitah shoubharish ekaagrataa samaadhim
apahaaya anudinam tasya matsyasya aatmaja poutra
douhitraadibhih saha ati ramaneeyam laalitam avekshya achintayat
|***

The concentration of *Saubhari* was destroyed, he got totally disturbed, who was living under the water; he gave up the utmost concentration, *samaadhi* which he had achieved. He started to see every day the kind of joy and wonderful time that the fish had with its children, grandchildren, and he started to think thus -

Sri Engal Aalwaan's Commentary:

Atha iti | Laalitam kreeditam |

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 74:

***Aho dhanyo ayam eedrusham api anabhimatam yah anyataram
avaapya ebhih aatmaja poutra douhitraadibhih saha ramamaano
ateeva asmaakam spruhaam utpaadayati |***

This king fish is really a blessed one, that even though he is born in such a lowly birth, which is not desired at all, as a fish, with his sons and grandsons, he is enjoying every day, he is also making me get this desire.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 75:

*Vayam api evam putraadibhih saha lalitam ramishyaama iti evam
abhikaankshan sa tasmaat antarjalaat nishkramya santaanaaya
niveshtukaamah kanyartham maandhaataaram raajaanam agacchat
|*

He said - Let me also enjoy like this with my family, with sons; I also want to enjoy. Desiring thus, he came out of the water, he was interested in getting married in order to beget children, he went to *Maandhaatru* in order to seek a bride for himself.

[Sri Engal Aalwaan's Commentary:](#)

Vayam iti | Niveshtukaamah udvodhukaamah |

[Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 76:](#)

*Aagamana shravana samanantaram cha utthaaya tena raajnyaa
samyak arghyaadinaa poojitah krutaasana parigraha Saubharih
uvaacha raajaanam |*

After he came there, the king gave a lot of respect and enquired about *Saubhari*, the king offered him *arghya*, showed all the respect shown for a rishi, and after this, *Saubhari* asked the king thus -

[Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 77:](#)

Saubharih -

*Niveshtukaamo asmi narendra kanyaam prayaccha me maa pranayam
vibhaanksheeh |*

*Na hi arthinah kaaryavashaat upetaah kakustha vamshe vimukhaah
prayaanti | |*

Saubhari - O King, I am interested in getting married. Please do give me a daughter in hand for marriage. Don't break my desire, don't reject me. If someone approaches any king in the *Kakustha vamsha*, desiring something, they will not be sent empty handed in this *Kakustha vamsha*.

[Sri Engal Aalwaan's Commentary:](#)

*Niveshtukaama iti | Pranayam yaachnyaam, maam vibhaanksheeh -
bhagnam maa kruthaah |*

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 78:

*Anye api santi eva nrupaah pruthivyaam maaghaantareshaam
tanayaah prasootaah |*

*Kim tu arthinaam arthita daana deekshaa kruta vratam shlaaghyam
idam kulam te ||*

O Maandhaataa, there are many other kings also there, in this world, who also have daughters. Your *kula*, *Ikshvaaku vamsha* is very famous, and you have taken a *deekshaa* that if someone comes and asks something, that desire will be fully fulfilled. Kings of your *Kakutstha vamsha* have taken a *deekshaa*, vow that the requests of those who come asking for something, will be fulfilled. That is why I have come to you.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 79:

*Shataardha samkhyaah tava santi kanyaah taasaam mamaikaam
nrupate prayaccha |*

*Yat praarthanaa bhanga bhayaat bibhemi tasmaat aham raaja vara
ati dukhaat ||*

I know that you have 50 daughters, give me one daughter in hand, and I would like to marry her. I hope you will not break my request, you will not reject me and turn down my request.

Sri Engal Aalwaan's Commentary:

*Shataardha iti | Ati dukhaat praarthanaa bhanga bhayaat bibhemi iti
yat tasmaat kanyaam prayaccha |*

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 80:

Sri Paraasharah -

*Iti rushi vachanam aakarnya sa raajaa jaraa jarjharita deham tam
rushim aalokya pratyakhyaana kaatarah tasmaat cha shaapa
bheeto bibhyat kinchit adhomukhah chiram dadhyou |*

Sri Paraasharah - The king listened to the *rishi*, and saw that the *rishi* was very old, with the *jataa*, unshaven, very old with old age, and he wanted to tell him "No", but he was scared that he would give him a curse, *shaapa*, and put his face down and started to think for a long time.

Sri Engal Aalwaan's Commentary:

Iti iti | Shaapatah - shaapaat kaaranaat | Tasmaat muneh bibhyat |

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 81:

Saubharih uvaacha -

Narendra kasmaat samupaishi chintaam asahyam uktam na mayaa atra kinchit |

Yaa avashyadeyaa tanayaa tayaa eva krutaarthataa no yadi kim na labdhaa | |

Saubhari - I have not told anything which is unbearable to you. Why are you worried? You have to honour my request and give me one daughter in marriage. Why am I not able to get this request fulfilled from you?

The moment I asked, you should have given. Why have you not given?

Sri Engal Aalwaan's Commentary:

Narendra iti | Kim na labdhvaa kim na lapsyate? Karmani lrut | Na labdham iti paathe, mayaa kim na labdham ? Krutaartho asmi iti arthah |

You will be fulfilling my request. Why am I not getting this request fulfilled?

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 82:

Sri Paraasharah -

Atha tasya bhagavatah shaapa bheetah sah prashrayah tam uvaacha asou raajaa |

Sri Paraasharah - Being extremely scared of his *shaapa*, the king tells him with great respect -

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 83:

Raajaa -

*Bhagavan asmat kula sthitih iyam ya eva kanyaa abhih uchito
abhijanavaan varah tasmai kanyaa pradeeyate bhagavat yaachnyaa
cha asmat manorathaanaam api ati gocharavartinee katham api
eshaam sanjaataa | Tat evam upasthite na vidmah kim karma iti
etat mayaa achintyata iti abhihite cha tena bhoobhujaa munih
achintayat |*

In our *kula*, *Kakutstha vamsha*, there is a practice that whoever the girl desires, only to him the girl will be given in marriage. Now, I am unable to do what I have to do, as you are asking me this. What can I do, you have got this kind of desire. That is why, I do not know what to do. That is why I was worried. Then the muni tells the king thus -

Sri Engal Aalwaan's Commentary:

*Bhagavan iti | Bhavat yaanchaa manorathaanaam agochara vartinee
atyanta durlabhaa, katham api eshaa sanjaataa daivaat |*

Saubhari knew this. He thinks in his mind - "O, this is the plan that the king is having, in order to send be back empty handed".

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 84:

*Ayam anyo asmat pratyaaakhyaana upaayah, vruddho ayam
anabhimatah streenaam kimuta kanyakaanaam iti amunaa
sanchintya etat abhihitam, evam astu tathaa karishyaami iti
sanchintya maandhaataaram uvaacha |*

He thought - O, I am very old. I am not desired by women, what to talk about young girls. Thinking like this only, the king is worried; he is not telling me straight. Let it be. I will find a suitable way to get my desire fulfilled. Thinking like this, *Saubhari* told *Maandhaatru* -

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 85:

Yadi evam tadaadishyatam asmaakam praveshaaya kanyaa antahpuram varshavarah, yadi kanyaa eva kaachit maam abhilashati tadaa aham daara sangraham karishyaami; anyathaa chet tat alam asmaakam etena ateeta kaalaarambhena iti uktvaa viraraama |

If that is your worry, and if this is the general rule in your *vamsha*, that the girl will get in marriage whomever she desires, then send a *varshavara* (assistant employed in *antahpuraas*), and let him allow me to enter the *antahpura* of your daughters. If any of your daughters likes to marry me, then only, I will take her in hand for marriage. Otherwise, I will not be worried, and there is no problem, I will just go back. Let us not delay anymore, allow me to enter into the *antahpura* of your daughters. If anyone willingly wants to take me, as husband, then I will accept her.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 86:

Tatah cha maandhaatraa muni shaapa shankitena kanyaa antahpura varshavarah samaajnyaptah |

Then, *Maandhaatru* was again scared of the *shaapa* of *muni*, not to say no to him; and allowed him to go into the *antahpura* of his daughters.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 87:

Tena saha kanyaa antahpuram pravishan eva bhagavaan akhila siddha gandharva manushyebhyah atishayena kamaneeeyam roopam akarot |

Along with him, the king sent the *varshavara* also to the *antahpura*. *Rishi Saubhari* had so much of *tapas shakti*, that he became a very young person, and was looking more beautiful and handsome, he took a form which was more pleasing than any of the *siddhaas*, *gandharvaas*.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 88:

Praveshya cha tam rushim antahpure varshavarah taah kanyaah praaha |

After having made him to enter, he told all the daughters.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 89:

Bhagavateenaam janayitaa mahaaraajah samaajnyaapayati |

One who took *Saubhari* told the daughters, "Your father, the king has given you this message".

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 90:

Ayam asmaan brahmarshih kanyartham samabhyaagatah |

This *brahmarshi* has come asking for a daughter in marriage.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 91:

***Mayaa cha asya pratijnyaatam yadi asmat kanyaa yaa kaachit
bhagavantam varayati tat kanyaah cchande na aham
paripanthaanam karishyaami iti aakarnya sarvaa eva taah kanyaah
saanuraagaah sapramadaah karaneneva ibha yoothapatim tam
rushim aham ahamikayaa varayaam babhoovuh oochuh cha |***

The king has told *Saubhari rishi* that "If any of my daughters desires you, then I will not stop it. Whoever desires, I will not stop their desire and will give them in hand to you for marriage". All the daughters started to like him so much, like a female elephant who wants to go after the head of the elephant herd, like that, they started telling "I will marry him, I will marry him". They all started to select him as their groom.

Sri Engal Aalwaan's Commentary:

***Mayaa iti | Chande - icchaayaam, paripanthaanam pratikoolyam |
Sapramaadaah | Pramaado harshah |***

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 92:

***Alam bhaginyo aham imam vrunomi vrunomi aham na esha tava
anuroopah |***

***Mama eshaa bhartaa vidhinaa eva srushtah srushtaa aham asya
upashamanam prayaahi | |***

One girl tells all her sisters that "You go away, I will take him as my husband. He is not fit for you. He has been created as my husband only. I have been created by *Brahma* to be the wife of this *Saubhari* only".

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 93:

*Vruto mayaa ayam prathamam mayaa ayam gruham vishan eva
vinihyase kim |*

*Mayaa mayaa iti kshitipaاتمajaanaam tat artham atyanta kalih
babhoova | |*

The start fighting - "He first chose me, he first chose me. As soon as he entered, I have been chosen by him". Like this, they started fighting among themselves. There was a lot of commotion.

Sri Engal Aalwaan's Commentary:

Vruto iti | Kalih kalahah |

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 94:

*Yadaa tu sarvaabhih ateeva haardaat vrutah sah kanyaabhih
anindya keertih |*

*Tadaa sa kanyaa adhikruto nrupaaya yathaavat aachashta vinamra
moortih | |*

When *Saubhari* was selected with great liking by all of them, this was reported to the king that "This is what is happening. Everyone wants to marry him only"

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 95:

Sri Paraasharah -

*Tat avagamy kim etat katham etat kim karomi mayaa abhihitam iti
aakulamati anicchan api kathamapi raajaa anumene |*

The king was totally confused. What is happening and how can it happen? He was totally disturbed in his mind. But, even though he was not interested, he had to agree.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 96:

***Kruta anuroopa vivaahah cha maharshih sakalaa eva taah kanyaah
svam aashramam anayat |***

Having married all the 50 daughters of *Maandhaatru*, he took all of them to his *aashrama*.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 97:

***Tatra cha ashesha shilpa kalpa pranetaaram dhaataaram iva anyam
vishvakarmaanam aahooya sakala kanyaanaam ekaikasyaah
protphulla pankajaah koojat kalahamsa kaarandavaadi vihangama
abhiraama jalaashayah topavanaah sa upadhaanaah saavakaashaah
saadhushayaa aparicchadaah praasaadaah kriyantaam iti aadidesha
|***

He goes and invites *Vishvakarma* there, who is like another *Brahma*, who sculpts and creates all the structures and buildings, and for each of his wives, he creates one house, with many wonderful things in them; where there were swans in the ponds, bloomed lotus ponds were there, wonderful birds were there, wonderful gardens were there, there were waterfalls, beddings. He had so much *tapas shakti* that he could invite *Vishvakarma* and order him to do all these things.

Sri Engal Aalwaan's Commentary:

Tatra iti | Shilpa kalpah - shilpa shaastram |

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 98:

***Tat cha tathaa eva anutishthatam ashesha shilpa vishesha
aachaaryah tvashtaa darshitavaan |***

Vishvakarma did as told by *Saubhari*, in the same way.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 99:

***Tatah parmarshinaa Saubharinaa aajnyaptah teshu gruheshu
anivaaryaananda kunda mahaa nidhi raasaam chakre |***

Having got all of these, there was joy and enjoyment only in each one of these.

Sri Engal Aalwaan's Commentary:

*Tata iti | Kunda mahaa nidhih - kundaakhya nidhi visheshah | *
Nidhih naa shevadhih bhedaah padma shankaadayo nidheh |
Haapadmaah cha padmaah cha shankhe maharakacchapou | Mukunda
kunda neelaah cha varah cha nidhayo nava | Iti amara simhah |*

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 100:

*Tatah anavarata bhakshya bhojya lehya aadi upabhogaih aagata
anugata bhrutyaadeen aharnisham ashesha gruheshu taah kshiteesha
duhitaro bhojayaamaasuh |*

There were wonderful foods, *bhakshya*, *bhojya*, *lehya*, and all the *atithis* and servants were taken care of in the most wonderful way; the daughters of *Maandhaatru* started to feed everyone, whoever comes in the house, they used to give wonderful treatment. They had all the kind of pleasures that one can imagine.

Sri Engal Aalwaan's Commentary:

Tata iti | Anugataah - anucharaah |

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 101:

*Ekadaa duhitru sneha aakrushta hrudayah sah maheepatih kim ati
duhkitaah taa utu suhkitaah vaa? iti vichintya tasya maharsheh
aashrama sameepam upetya sphurat amshumaalaa lalaamaam
sphatika manimaya praasaada maalaam ati ramya upavana
jalaashayaam dadarsha |*

Once *Maandhaatru* thought - having given all these daughters in marriage to this old rishi, whether they are filled with grief, or living a happy life? He came near that *aashrama*, and he saw all these things, where such wonderful buildings were there, with waterfalls and gardens, and was extremely surprised.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 102:

***Pravishya cha ekam praasaadam aatmajam parishvajya kruta
aasana parigraha pravruddha sneha nayana ambugarbho abraveet |***

With great love, he entered into one of the houses of his daughter, and having embraced his daughter with great love, and seated next to her, he asks her thus -

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 103:

***Api atra vatse bhavatyaa sukham uta kinchit asukham? Api te
maharshi snehavaan uta na? Smaryate asmat gruhavaasah? Iti uktaa
tam tanayaa pitaram aaha |***

Are you enjoying life, are you happy, or are you sad? He asks. Is the sage friendly with you, looking after you well, loving you, or not? Do you remember at all your parents house? Then the daughter replies to him.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 104:

***Taata ati ramaneeyah praasaadah atra ati manojnyam upavanam
ete kalavaakya aadi vihangama abhirutaah protphulla padmaakara
jalaashayaah mano anukoola bhakshya bhojya anulepana vastra
bhooshana aadi bhogo mrudooni shayana aasanaani sarva sampat
sametam me gaarhasthyam |***

You see all the wonderful garden with the lotus bloomed, and the wonderful birds, which are making such a wonderful chirping noise. Whatever we desire, we get all these food, and drinks and dresses, and all kinds of enjoyments that one can imagine. And all the seats and beddings, which are very soft and wonderful. My family life is having all the wealth that one can imagine, and is most enjoyable.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 105:

Tathaa api kena vaa janma bhoomih na smaryate |

Even then, why will I not remember my mother's house?

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 106:

Tvat prasaadaat idam ashesham ati shobhanam |

Because of your grace only, I have got all these wonderful pleasures and enjoyments.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 107:

***Kim tu ekam mama etat dukha kaaranam yat asmat gruhaat
maharshih ayam asmat bhartaa na nishkraamati, mama eva kevalam
ati preetyaa sameepa parivartee, na anyaasaam asmat
bhagineenaam |***

But, I am feeling sad about only one thing. This *maharshi*, my husband never leaves my house, this is the only aspect in which I am feeling sad, because with great love, he always spends time with me alone, neglecting all my sisters.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 108:

***Evam cha mama sodaryo ati dukhitaa iti evam ati dukha kaaranam iti
uktah tayaa dviteeyam praasaadam upetya sva tanayaam
parishvajya upavishtah tathaa eva prushtavaan |***

All my sisters should be feeling sad because he never goes to them, having told thus, he goes to the second daughter's house. And asked the same question again.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 109:

***Tayaa api cha sarvam eva praasaadaadi upabhoga sukham bhrusham
aakhyaatam sva pitre, mama eva kevalam ati preetyaa bhartaa
paarshva parivartee naanyaasaam asmat bhagineenaam iti evam
aadi shrutvaa samasta praasaadeshu raajaa pravishya tanayaah
tathaa eva aprucchat |***

He heard the same thing from the second daughter also that she has all the enjoyments that one can imagine, and that there is only one aspect that she is feeling sad that he never leaves me, spends 24 hours with me only, and that he is very loving. And that the sisters must be feeling very bad.

He goes to every house, and all his 50 daughters tell the same thing.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 110:

*Sarvaabhih cha taabhih tathaa eva abhihitah paritosha vismaya
nirbhara vivasha hrudayo bhagavantam Saubharim ekaanta
avasthitam upetya kruta poojah abraveet |*

He heard the same thing from everyone, he was full of surprise and wonder, and did not know what to do, say. He was overcome with the wonders that he saw. He sees in one house that *Saubhari* is sitting alone and doing *tapas* in one place. He goes and worships him and asks him.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 111:

*Vishtaste bhagavan sumahaan esha siddhi prabhaavah, na evam
vidham anyasya kasyachit asmaabhih vibhooti vilasitam
upalakshitam iyam etat bhagavatah tapasah phalam iti abhipoojya
tam rushim tatra eva tena rishi varyena saha kanchit kaalam
abhimata upabhogaan bubhuje svapuram cha jagaama |*

I saw the great power of your siddhi, O Maharshi. I have never seen anyone with this kind of a *tapas shakti*, what a wonderful *tapas shakti* you have. Having lived with him for some time, he enjoys all the enjoyments there and returns back to his place.

After this, *Saubhari Rishi's* story continues. Which we see next.

We are studying *Amsa 4, Chapter 2, Saubhari Rishi's* story. The kind of *tapas siddhi* that he had, and the most wonderful things that *Maandhaatru* king sees, when he goes to see his daughters - the wealth, pleasures and enjoyments they had, and about how *Saubhari* had taken 50 *shareeraas* and about how he was spending time with each one of them separately. And then he found him in one place where *Saubhari* was doing *tapas*. He is awe-struck with his *tapas shakti*.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 112:

*Kaalena gacchataa tasya taasau raajatanayaasu putrashatam
saardham abhavat |*

After some time, *Saubhari* had 150 sons, through all the 50 wives that he had.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 113:

***Anudina anuroodha sneha prasarah cha sa tatra ateeva mamataa
akrushta hrudayah abhavat |***

Day by day, his attachment and love for his family, his children was getting deeper and deeper. His mind was completely stolen by this attachment.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 114:

***Api ete asmat putraah kalabhaashinah padbhyaam gaccheyuh? Api
ete youvanino bhaveyuh? Api kruta daaraan etaan pashyema? Api
eshaam putraah bhaveyuh? Api etat putraan putra samanvitaan
pashyema ityaadi manorathan anudinam kaala sampatti
pravruddhaan avekshya etat chintayaamaasa |***

Will my sons speak some unintelligible sweet words? Will they start walking? He started to think. Will they grow to be handsome young men? Do I get to see them getting married? Whether they will have children? Whether I will see their sons, their grandsons, great grandsons, will I enjoy all this company, all the good things here, like this, his desires started to grow day by day. A long time was spent like this. At the end, it dawned upon him that -

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 115:

Aho me mohasya ati vistaarah |

O what to say of this delusion of mine? I got into this deep attachment. After a long time, it dawned upon him that he was caught in the web of *samsaara*.

Then he repents and tells what all happened to him.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 116:

***Manorathaanaam na samaaptih asti varshaayutena api athavaa api
lakshyaih |***

***Poorneshu poorneshu manorathaanaam utpattayah santi punah
navaanaam | |***

There is no end to desires, even after ten thousand years, or hundred thousand years. As and when desires get fulfilled, new and new desires are born in the mind.

Sri Engal Aalwaan's Commentary:

***Pravishya cha iti | Pravruddhena snehena nayanayoh ambugarbho
yasya sa tathaa uktah |***

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 117:

***Padbhyaam gataa youvaninah cha jaataa daaraih cha
samyogamitaah prasootaah |***

Drushtaah sutaah tat tanaya prasootim drashtum punah vaanchati me antaraatmaa | |

My sons started to walk, they grew to be young, handsome sons. They got married, and they had also children. I saw my sons, their sons, and their sons. In spite of this, I want to see more and more of this.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 118:

Drakshyaami tesham api chet prasootim manoratho me bhavitaah tato anyah |

Poorne api tasya api aparasya janma nivaaryate kena manorathasya | |

I will see their children, their grandchildren, great grandchildren, and I get more and more new desires. When that desire gets fulfilled, one more is born. Who can stop these desires, he thought.

Sri Engal Aalwaan's Commentary:

Padbhyaam iti | Prasootaah jaatapatyaah |

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 119:

Aamrutyuto na eva manorathaanaam anto asti vijnyaatam idam mayaa adya |

Manoratha aasakti parasya chittam na jaayate vai paramaarthah sangi | |

Today, it dawned upon me, I came to know that till death, there is no end to these desires. Mind which is deeply attached to these desires, in such a mind, how can there be attachment to *paramaarthah*, *moksha*? It cannot even think of that.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 120:

Sa me samaadhih jalavaasa mitra matsyasya sangaat sahasaa eva nashtah |

Parigrahaah sangakruto mayaa ayam parigrahotthah cha mama ati lipsaa | |

When I saw that king fish, with his whole family around him, all of them touching him, moving around him, jumping, my *samaadhi*, concentration which I had attained, after 12 years of penance, was completely lost, destroyed immediately. Because of that attachment, that desire, I got married. After I got married to all the 50 daughters of *Maandhaatru*, my desires became more and more only.

Sri Engal Aalwaan's Commentary:

Sa iti | Lipsaa - labdhum icchah |

Lipsaa means the desire to get more and more.

Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 121:

Dukham yadaa eva eka shareera janma shataarddha samkhyaaakam idam prasootam |

Parigrahena kshitipa aatmajanaam sutaih anakaih bahuleekrutam tat ||

When one body, one *shareera* itself is full of grief; when experiencing one body is itself so much grief, I got 50 bodies. When I got married to these King *Maandhaatru's* daughters, with more sons, it became more and more. The *dukha*, attachment increased.

Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 122:

Suta aatmajaih tat tanayaih cha bhooyo bhooyah cha teshaam cha parigrahena |

Vistaaram eshyati ati dukha hetuh parigraho vai mamataa abhidhaanah ||

This *mamataa* - feeling of "Mine, mine", which comes due to attachment - "My sons, my grandsons, my great grandsons", that they got married, that their sons got married, this gets expanded every time, and is the cause of grief only. This marriage leads to the *mamataa buddhi*.

Sri Engal Aalwaan's Commentary:

Sutaa iti | Teshaam sva parigrahena - teshaam svam putra poutraadi, tat parigrahena | Vistaaram eshyati iti anvayah |

Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 123:

Cheernam tapo yat tu jalaashrayena tasya arddhi eshaa tapaso antaraayah |

Matsyasya sangaat abhavaat cha yo me sutaadi raago mushito asmi tena ||

I had entered into water, and stayed under water. Whatever tapas I had done over the years, this is an obstruction to that *tapas*. That *tapas* which I had attained after having stayed under the water, because of that, I got these 50 bodies, and enjoyments. Because of looking at this fish king everyday, and getting the desire for me also to experience all of this, this obstruction was created by me only. My mind is stolen completely by this love and affection to children and grandchildren.

Sri Vishnu Puraana, Amsha 4, Chapter 2, Shloka 124:

Nissangataa muktupadam yateenaam sangaat asheshaah prabhavanti doshaah |

Aaroodha yogo api nipaatyate adhah sangena yogee kim uta alpa siddhih ||

Detachment is the one which leads to liberation, for sages. With attachment, all the defects ensue. Even though I had attained a certain

level of perfection, in my yoga; a yogi who has attained perfection, with attachment and desire, he falls down completely. What to say of those who have achieved very little?

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 125:

***So aham charishyaami tathaa aatmano arthe parigraha graaha
gruheeta buddhih |***

***Yathaa hi bhooyah pariheena dosho janasya dukhaih bhavita na
dukhee | |***

That is how I am living, for my sake. I got married. This marriage is like a crocodile which has caught me. My mind was completely stolen by that. For my sake, I who had the mind which was completely captivated, caught by this crocodile, by the marriage and attachment I got into, I am going to do tapas again in such a way that I will not be getting attached to all these *doshaas*, and whatever other people are going through. Whatever other people are experiencing the defects, I will get rid of them, and will not be suffering any more. I will act in such a way.

Sri Engal Aalwaan's Commentary:

So aham iti | Janasya bhaaryaadeh |

He decided that he will now do whatever is required to get rid of this attachment, and not get into grief again, not suffer this grief again, which is bothering the people because of marriage, attachment.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 126:

***Sarvasya dhaataaram achintya roopam anoraneeyaamsam ati
pramaanam |***

***Sita asitam cha eeshvaram eeshvaraanaam aaraadhayishye tapasaa
eva vishnum | |***

One who is the Lord of all, the Creator of all, who has a form which cannot be even imagined by anyone, who is more minute than the minutest, and at the same time, bigger than the biggest. He Himself is present as *baddhaas* and *muktaas*. The Lord of Lords. I am going to worship that Vishnu through my tapas.

Sri Engal Aalwaan's Commentary:

***Sarvasya iti | Sita asitam - baddha mukta roopena sthitam | Yat vaa
yuga bhedena sita asita varnam |***

In each *yuga*, one different *varna* is told for *Bhagavaan*. This *sita - asita* can be that also.

Ksharah sarvani bhootaani kootastho akshara uchyate, as was told in the Bhagavad Gita.

Shruti says - *Daivataanaam paramam cha daivatam.*

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 127:

Tasmin ashesha oujasi sarva roopini avyakta visphasta tanou anante

|

Mama achalam chittam apeta dosham sadaa astu vishnou abhavaaya bhooyah ||

Bhagavaan, who has incomparable *ojas*, and is present as all forms Himself, *jagat cha Vishnuh*, *jagat cha sah*, was told. He is *sarvaantaryaami* and *sarva vyaapi*. He is present as *avyakta*, He also manifests Himself as *avataaraas*, and in that *ananta*, I will pray to Lord that "Let my mind be devoid of all defects, let my mind be firmly established in that *Vishnu* all the time, so that I am not going to be born again".

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 128:

Samasta bhootaat amalaat anantaat sarveshvaraat anyat anaadi madhyaat |

Yasmaat na kinchit tamaham guroonaam param gurum samshrayam emi vishnum ||

This whole world is His form only. He, manifests, having done *anupravesha*, and created everything. He is present in every object here. One who is devoid of any defects. Who is all pervading. The Supreme Lord. Who does not have beginning or end. There is nothing which is not *Brahmaatmaka*. Everything is *Brahmaatmaka*, having Him as the inner self. Who is the guru of all *gurus*, Supreme *Guru*, I take refuge in that Supreme Lord, *Vishnu*. *Saubhari* prays thus to *Bhagavaan Vishnu*.

Sri Engal Aalwaan's Commentary:

Samasta bhootaat iti | Samastam bhootam jagat roopam yasya sah tasmaat samasta bhootaat anyat atadaatmakam kinchit api na asti |

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 129:

Sri Paraasharah -

Iti aatmaanam aatmanaa eva abhidhaaya asou saubharieh apahaaya putra gruha aasana paricchadaadikam ashesham artha jaatam sakala bhaaryaa samanvito vanam pravivesha |

Sri Paraasharar - Having prayed all this, *Saubhari* himself decided and gave up all the things, his sons, grandsons, house, whatever he had, all the things he gave up, he entered into the forest for *vaanaprastha*, with all his wives.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 130:

Tatra api anudinam vaikhaanasa nishpaadyam ashesha kriyaa

***kalaapam nishpaadya kshapita sakala paapah paripakva manovrutti
aatmani agneen samaaropya bhikshurabhavat |***

There, everyday he was practicing the *vaanaprastha dharma*, all the *karmaas* which are prescribed in the *shastraas* for *vaanaprasthaas*. He started to follow all of this, everyday. Having got destroyed of all the sins, his mind was completely purified, and he did *samaaropana* of all the *agnis* in himself, and became a *sannyaasi*.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 131:

***Bhagavati aasajya akhilam karma kalaapam ajam avikaara
maranaadi dharmam avaapa param anantam paravataam achyutam
padam |***

All the *karmaas* that he did, he did with the idea that these are all worship of *Bhagavaan Vishnu* only, he attained a state where there is no *vikaara* or *marana*, that eternal state, he attained *Parama Pada*.

Sri Engal Aalwaan's Commentary:

***Bhagavati iti | Bhagavati aasajya bhagavat aaraadhanam iti
anusandhaaya |***

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 132:

Iti etat maandhaatru duhitru sambandhaat aakhyaatam |

Paraasharar started to tell the *vamsha anucharita* of *Ikshvaaku*; in this, he started to tell about *Maandhaatru* king. I have told you the story of *Maandhaatru* and his daughters.

Sri Vishnu Puraana, Amsa 4, Chapter 2, Shloka 133:

***Yah cha eta saubhari charitam anusmarati pathati paathayati
shrunoti shraavayati dharati avadhaarayati likhati lekhayati
shikshayati adhyaapayati upadishati vaa tasya ashtou janmani
dussantati asat dharmo vaang manasoh asanmaarga anusaranam
ashesha heyeshu vaa mamatvam na bhavati |***

Now, he tells what is the *phala* for one who listens to such a story. One who remembers this wonderful *Saubhari charita* again and again, reads it, or makes someone else read it, listens to it, or reads out so that others can listen, does *anusthaana* of this, or makes others also understand the meaning and act according to that, writes or makes others write, teaches, learns with all the explanations and meanings, for him, for eight *janmaas*, all his progeny will be well placed, doing *dharmaas*, *asat dharma* will not happen, and all those who are rejected will never get attached to them.

This concludes Chapter 2.

|| Iti Sri Vishnu Puraane Chaturthe Amshe Dviteeyo Adhyaayah ||

|| Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Chaturdashe Dviteeyo Adhyaayah ||

|| Atha Truteeyo Adhyaayah || Story of Sagara Chakravarthi

Now, the Chapter 3.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 1:
Atah cha maandaatuh putra santatih abhidheeyate |
Maandhaatru's putra santati is going to be told now.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 2:
Ambareeshasya maandhaatru tanayasya yuvanaashvah putro abhoot |
Maandhaatru's son Ambareesha had a son by name Yuvanaashva.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 3:
Tasmaat haareetah yato angiraso haaritaah |
Yuvanaashva had a son Haareeta, and because of Haareeta, the Angirasaas.

Sri Engal Aalwaan's Commentary:
Tasmaat iti | Yato angirasa iti | Atha haaritaanaam tryaarsyeyaa aangeerasa ambareesha youvanaashvaah iti pravarapaathaah |
Three rishis who are told in the pravara, Aangeerasa, Ambareesha, Yuvanaashva, are called Haareetaas.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 4:
Rasaatale mouneyaa naama gandharvaa babhoovuh shatkoti sankhyaataah taih asheshaani naaga kulaani apahruta pradhaana ratna adhipatnyaani akriyanta |
In Rasaatala, there were Gandharvaas called Mouneyaas. They were 6 crores in number. They stole all the Naaga kulaa's ratnaas and also their rulership.

Sri Engal Aalwaan's Commentary:
Rasaatala iti | Mouneyaah kaashyapa patnyaah muneh tanayaah |
Kaashyapa's wife Muni's children are called Mouneyaas.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 5:

Taih cha gandharva veerya avadhootaih urageshvaraih stooyamaano bhagavaan ashesha deveshah stava shravana unmeelita unnidra pundareeka nayanah nidraa avasaana prabuddhah panipatya abhihitah, bhagavan asmaakam etebhyo gandharvebhyo bhayam utpannam katham upashamam eshyati iti |

The serpent lords were insulted by the *Gandharva veeraas*. *Bhagavaan*, the Lord of all the Gods, is praised, and having heard the *stuti*, He opened his eyes which were like the just bloomed lotus. He was sleeping in the *Ksheera saagara*. He woke up at the end of His yoga *nidraa*. They paid obeisance to *Bhagavaan Vishnu*, and all the serpent lords prayed to Him like this - Now, we have got this fear due to these *Gandharvaas*. How can we get rid of this fear from the *Gandharvaas*. They seek His help.

Bhagavaan is *stava priya*.

Sri Engal Aalwaan's Commentary:

Taih cha iti | Jala shayanam ksheeraabdhau shesha talpam |

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 6:

Aaha cha bhagavaan anaadi nidhanah purushottamo yo asou youvanaashvasya maandhaatuh purukutsa naamaa putrah tam aham anupravishya taan asheshaan dushta gandharvaan upashamam nayishyaami iti |

Bhagavaan, One who is without a beginning or end, says - *Maandhaatu's* son *Youvanaashva*, his son *Purukutsa*, I will enter into him, and kill all the bad *gandharvaas*. Don't worry, he gives the assurance.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 7:

Tat aakarnya bhagavate jalashaayine kruta pranaamaah ounah naaga lokam aagataah pannaga adhipatayo narmadaam cha purukutsa aanayanaaya chodayaamaasuh |

Having heard this, all the serpent lords pay obeisance to *Bhagavaan* who is lying down on the *Ksheera Samudra*, they came back to the *Naaga Loka*, and they requested *Narmadaa* to go and bring *Purukutsa* there.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 8:

Saa cha enam rasaatalam neetavatee |

Then *Narmadaa* brought *Purukutsa* to *Rasaatala*.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 9:

Rasaatala gatah cha asou bhagavat tejasaa aapyaayita aatma veeryah sakala gandharvaan nijaghaana |

Vishnu's amsha entered into him, and he was totally endowed with all kinds of power and valour. he killed all the bad *Gandharvaas* who had

stolen their rulership and gems.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 10:

Punah cha sva puram aajagaama |

Then *Purukutsa* went back to his place.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 11:

Sakala pannaga adhipatayah cha narmadaayai varam daduh, yah te anusmarana samavetam naamagrahanam karishyati na tasya sarpa visha bhayam bhavishyati iti |

Then all the serpent lords gave a *vara* to *Narmadaa*. Whoever remembers you and also pronounces your name, they will have no fear from serpents - they gave a *vara* to *Narmadaa*.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 12:

Atra cha shloka |

This *shloka* is well known in this aspect.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 13:

Narmadaayai namah praatah narmadaayai namo nishi |

Namo astu narmade tubhyam traahi maam vishasarpatah | |

O *Narmadaa*, we pay obeisance to you, in the morning and in the night. Do protect me from the poisonous snakes.

This is a well known *shloka* in this aspect, based on the boon that *Narmadaa* was given by the serpent lords.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 14:

Iti ucchaarya aharnisham andhakaara praveshe vaa sarpaih na dashyate, na cha api kruta anusmarana bhujo visham api bhuktam upaghaataaya bhavati |

Whoever tells this *shloka* like this, either day and night, even if they enter into a very dark place, they will not have any fear of serpents. Even if they think of this *Narmadaa* and tell this *shloka*, even if they eat food mixed with poison, they will not get any harm because of this.

Sri Engal Aalwaan's Commentary:

Iti iti | Kruta anusmarana bhujah narmadaam smrutvaa annaadi bhunjaanasya |

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 15:

Purukutsaaya cha santati vicchedo na bhavishyati iti uragapatayo varam daduh |

They also give a *vara* to *Purukutsa*, that his progeny will never break.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 16:

Purukutso narmadaayaam trasaddasyum ajeejanat |

Narmadaa is none other than Purukutsa's wife. Purukutsa had a son by name Trasaddasyu by Narmadaa.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 17:

Trasaddasyutah sambhooto anaranya yam raavano digvijaye jaghaana |

From Trasaddasyu, Anaranya was born, who was killed by Raavana during one of his victory travels when he went for digvijaya.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 18:

Anaranyasya prushadashvah, prushadashvasya haryashvah putro abhavat |

Anaranya had a son Prushadashva, Prushadashva had a son Haryashva.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 19:

Tasya cha hastah putro abhavat |

He had a son by name Hasta.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 20:

Tatah cha vasumanaah tasya api tridhanvaa tridhanvanah trayyaarunih |

Hasta had a son by name. He had a son by name Tridhanvaa. He had a son by name Trayyaaruni.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 21:

Trayyaaruneh satyavratah yo asou trushanku samjanyaam avaapa |

Trayyaaruna had a son Satyavrata, and he came to be called as Trishanku.

Sri Engal Aalwaan's Commentary:

Trayyaaruneh iti | Parineeyamaana vipra kanyaaharana kruddhasya sva pituh shaapaat chandaalataam gatah, vasishtha dhenum hatvaa vruthaa jighaasaa iti tribhih doshaih trishankuh | Yathaa harivamshe * Pituh shaapaadi doshena guru dogdhri vadhena cha | Aprokshita upayogaah cha trividhah taddhyatikramah || Evam treeeni asya shankooni taani drushtvaa mahaa yashaah | Trishankuh iti hovaacha trishankuh tena sa smrutah * iti |

He stole a girl who was about to be married, and that girl's father got angry, gave him a shaapa, and he became a chandaala. Without any reason he used to kill people. He stole Vasishtha's cow, for these three defects, he is known as Trishanku. He had three doshaas. As told in

Harivamsha, because of *pitru shaapa*, because of killing *Vasishtha's* cow, he was eating *maamsa* without doing *prokshana*. He had these three defects. He came to be known as *Trishanku*.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 22:

Sa chandaalataam upagatah cha |

He became a *chandaala*.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 23:

Dvaadasha vaarshikyaam anaavrushtyaam vishvaamitra kalatra apatya poshanaartham chandaala pratigraha pariharanaaya cha jaahnavee teera nyagrodhe mruga maamsam anudinam babandha |

He had become a *chandaala*, for 12 years, there was a famine. During that time, in order to take care of *Vishvaamitra's* wife and children, and also to get rid of his *chandaalatva*, at the banks of *Jaahnavi* river, there was a *nyagrodha* tree; daily he used to bring *mruga maamsa*, and tie it to the tree so that *Vishvaamitra's* wife and children can eat that and survive the famine. He was doing this *vrata* for getting rid of *chandaalatva*.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 24:

Sa tu paritushtena vishvaamitre na sa shareera svargam aaropitah |

Vishvaamitra was very happy with the service that he did, and he performed the *yaaga*, made him go to *svarga* along with his *shareera*.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 25:

Trishankoh harishchandra tasmaat cha rohitaashvah tatah cha harito haritasya chanchuh chanchoh vijaya vasudevou ruruko vijayaat rurukasya vrukah |

Trishanku had a son *Harishchandra*, *Harishchandra* had a son *Rohitaashva*, he had a son *Harita*, *Harita* had a son *Chanchu*, *Chanchu* had *Vijaya* and *Vasudeva*, *Vijaya* had a son by name *Ruruka*, *Ruruka* had a son by name *Vruka*.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 26:

Tato vrukasya baahuh yo asou haihaya taala janghaadibhih paraajitah antarvanyaa mahishyaa saha vanam pravivesha |

Vruka had a son by name *Baahu*. *Baahu* was defeated by *Haihaya* and *Taala Janghaas*, who were *Kshatriyaas*, and at that time, having got defeated, and along with his wife, *patta mahishi*, who was pregnant at that time, he entered into a forest.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 27:

Tasyaah cha sapatnyaa garbha stambhanaaya garo dattah |

His other wife, who got jealous of this wife, gave her poison so that her

womb should not grow.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 28:

Tena asyaa garbhah sapta varshaani jathara eva tasthou |

For seven years, it stayed without growing, inside her stomach.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 29:

Sa cha baahuh vruddha bhaavaat ourva aashrama sameepe mamaara

|

Baahu died due to old age near the aashrama of Ourva Rishi.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 30:

Saa tasya bhaaryaa chitaam krutvaa tam aaropya anumarana kruta nishchayaa abhoot |

His wife prepared the funeral pyre for him, and she also wanted to do sahagamana along with her husband. She was preparing for that.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 31:

Atha etaam ateeta aagata vartamaana kaala traya vedee bhagavaan ourvah sva aashramaat nirgatya abraveet |

At that time, Ourva Rishi, came out of that aashrama. Ourva Rishi is a trikaala jnyaani, he knew the past, present and future. And he tells her thus.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 32:

Alam alam anena aasadgraahena akhila bhoo mandalapatih ati veerya paraakramo na eka yajnya krut araati paksha kshaya kartaa tava udare chakravartee tishthati |

Stop, stop what you are doing. This is the wrong thing you are doing. In your stomach, there is a chakravarti, a great emperor, who is going to rule over the entire bhoo mandala. He will be of great valour. He will perform many yajnyaas. He will destroy all his enemies. That kind of a great chakravarti is in your stomach. What you are doing is wrong. Stop doing this.

Sri Engal Aalwaan's Commentary:

Alam alam iti | Asat graahena vruthaa nirbandhena |

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 33:

Maa evam ati sahasaadhyavasaayinee bhava iti uktaa saa tasmaat anumarana nirbandhaat viraama |

Don't do this wrong thing. You are being wrongly adventurous. Then she decided not to do sahagamana.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 34:

Tena eva cha bhagavataa sva aashramam aaneetaa |
Bhagavaan Ourva Rishi brings her to his own aashrama.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 35:

Tatra katipaya dina abhyantare cha sahaiva tena garena ati tejasvee baalako jajnye |
After a few days, a very tejasvee boy was born along with the poison.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 36:

Tasya ourvo jaata karmaadi kriyaa nishpaadya sagara iti naama chakaara |
Because he was born with gara, poison, he was named Sagara. This is what we read in earlier chapters - Ourva Rishi teaching all the aachaara anusthaanaas to Sagara Chakravarti.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 37:

Kruta upanayanam cha enam ourvo veda shaastrani asheshaani agram cha agneyam bhaargavaakhyam adhyaapayaamaasa |
He does upanayana to Sagara, and teaches him all the Veda shastraas, all the astra vidyaa, Aagneya, Bhaargava vidyaa.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 38:

Utpanna buddhih cha sa maataaram abraveet |
Sagara grew up and asked his mother.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 39:

Amba kathaya katham atra vayam kva taato asmaakam iti evam aadi prucchantam maataa sarvam eva avochat |
How come we are living in this aashrama, and where is my father? He asked her. When he asked her all these, she tells everything to him, the story.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 40:

Tatah cha pitru raajya apaharana amarshito haihaya taalajangha aadi vadhaaya pratijnyam akarot |
Getting very angry because his father's kingdom was stolen, he takes a vow that he is going to kill the Kshatriyaas Haihaya and Taalajangha kings.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 41:

Praayashah cha haihaya taalajanghaan jaghaana |
Perhaps he also killed all of them.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 42:

***Shaka yavana kaambhoja paarada paplavaah hanyamaanaah tat kula
gurum vasishtham sharanam jagmuh |***

When he attacked and wanted to kill *Shakaas*, *Yavanaas*, *Kaambhojaas*, *Paaradaas*, *Paplavaas*, all these *Kshatriyaas*, when he was about to kill them, they took refuge in their guru *Vasistha*. They surrendered to *Vasistha* and said "Please do protect us".

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 43:

Atha enaan vasistho jeevan mrutakaan krutvaa sagaramaaha |

He makes them *jeevan mrutakaas* - even though living, they are as good as dead. And then he tells *Sagara* thus.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 44:

Vatsaalam ebhih jeevan mrutakaih anumrutaih |

They are already *jeevan mrutaas*, please don't kill them again.

Sri Engal Aalwaan's Commentary:

***Vatsaa iti | Jeevan mrutah * Svadharmaadyah paribhrashto vipraih
yah cha bahishkrutah | Sa jeevan eva loke asmin mruta iti
abhidheeyate | | iti smruteh | Anumrutaih - punarmrutaih |***

Jeevan mruta is - one who has fallen from his *svadharma*, who is not following his *svadharma*; who is rejected by the Brahmins, though he is living, he is said to be dead. They are already dead, even though they are living. Why are you going to kill them again, he says.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 45:

***Ete cha mayaa eva tvat pratijnyaa paripaalanaaya nija dharma
dvija sanga parityaagam kaaritaah |***

In order to protect your vow, which you have taken to kill them, I have only made them give up all their *nija dharmaas*, and also made in such a way that all the Brahmins reject them.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 46:

***Tathaa iti tat guru vachanam abhinandya teshaam veshaanyatvam
akaarayat |***

He said "Let it be so", and agreed to that. But, he disfigured all of them.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 47:

***Yavanaan mundita shiraso ardha munditaan shakaan pralamba
keshaan paaradaan paplavaan cha shmashhrudharaan
nissvaadhyaya vashat kaaraan etaan anyaan cha kshatriyaan
chakaara |***

For *Yavanaas*, he shaved their head. For *Shakaas*, he made them with half

shaven head. *Paradaas* had long hair. *Paplavaas* were made to wear the beard and moustache. All of them and others also, he made them without any study of *Vedaas*, *vashat kaara*, and such things.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 48:

Te cha aatma dharma parityaagaat braahmanaih parityaktaa mlecchataam yayuh |

They all became *mlecchaas* having given up their *aatma dharmas*, and also being rejected by all the *Brahmins*.

Sri Vishnu Puraana, Amsa 4, Chapter 3, Shloka 49:

Sagaro api svam adhisthaanam aagamya askhalita chakrah sapta dweepavateem iva urveem prashasaasa |

Sagara came back to his place, and without any obstructions, problems, he ruled over all the *Sapta dweepa*, the whole world containing *Sapta dweepas*, he had an unopposed rule. He had the rulership of this entire *bhoo mandala*, the *Sapta dweepas*, having got back to his place.

This is the story of *Sagara Chakravarti*.

Sri Engal Aalwaan's Commentary:

Sagara iti | Chakram aajnyaa, balam vaa |

This concludes the Chapter 3. *Sagara's vamsha* is told next.

|| *Iti Sri Vishnu Puraane Chaturthe Amshe Truteeyo Adhyaayah* ||

|| *Iti Sri Vishnu Puraana Vyaakhyaane Vishnu Chitteeye Truteeyo Adhyaayah* ||

|| *Atha Chaturtho Adhyaayah* ||

॥ अथ चतुर्थो अध्यायः ॥

Mitrasaha and Khatvaanga, Story of Raama Avataara

We just concluded the Chapter 3 of *Amsa 4* of the *Vishnu Puraana*. We will start with Chapter 4 now, in which the stories of *Sagara*, his *vamsha*, and how *Bhageeratha* brings *Gangaa* to earth, *Kalmaashapaadaa's* story, *Khatvaanga*, story of *Iskvaaku vamsha* will be told, and also *Sri Raamachandra's* story will come.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 1:

श्री पराशरः-

कश्यप दुहिता सुमतिः विदर्भराज तनया केशिनी च द्वे भार्ये सगरस्य आस्ताम् ॥ १ ॥

Sagara had two wives - Sumathi, daughter of Kaashyapa, and Keshini, daughter of Vidarbha raajaa.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 2:

ताभ्यां च अपत्यार्थम् और्वः परमेण समाधिना आराधितो वरम् अदात् ॥ २ ॥

They worshipped Ourva Rishi, and wanted to have children, as they did not have children. They worshipped with great devotion, and he was very happy. He gave them a boon.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 3:

एका वंशकरम् एकं पुत्रम् अपरा षष्टिं पुत्र सहस्राणां जनयिष्यति यस्या यत् अभिमतम् तत् इच्छया गृह्यताम् इति उक्ते केशिन्येकं वरयामास ॥ ३ ॥

He said - "I will give you a boon. One of you will get one son, who will be responsible for the growth of the vamsha, and will bring name to the vamsha. One of you will have 60000 sons. Whoever desires please ask me". Then Keshinee said that she wants only one son who is responsible for growth of the vamsha.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 4:

सुमतिः पुत्रसहस्राणि षष्टिं वव्रे ॥ ४ ॥

Sumati said that she will have 60000 sons.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 5:

तथा इति उक्ते अल्पैः अहोभिः केशिनी पुत्रमेकं असमंजस नामानं वंशकरम् असूत ॥ ५ ॥

In very few days, Keshinee had one son Asamanjasa, by name.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 6:

काश्यप तनयायाः तु सुमत्याः षष्टिः पुत्र सहस्राणि अभवन् ॥ ६ ॥

Kaashyapa's daughter Sumati, had 60000 sons.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 7:

तस्मात् असमंजसात् अंशुमान् नाम कुमारो जज्ञे ॥ ७ ॥

Asamanjasa had a son by name Amshumaan.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 8:

सः तु असमंजसो बालो बाल्यात् एव असद्वृत्तो अभूत् ॥ ८ ॥

Asamanjasa from his childhood was always doing all wrong things, against what is accepted in the *shastraas*. He was always involved in *duraacharane* only.

Sri Engal Aalwaan's Commentary:

स तु इति / असद् वृत्तः - दुराचारः /

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 9:

पिता च अस्य अचिन्तयत् अयम् अतीत बाल्यः सुबुद्धिमान् भविष्यति इति ॥ ९ ॥

His father, Sagara, thought that when he grows up, he will become a normal person, will give up all the bad things he is engaged in, and waited.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 10:

अथ तत्र अपि च वयसि अतीते असत् चरितम् एवे एनं पिता तत्याज ॥ १० ॥

Even when he grew up, Asamanjasa was only involved in bad things, and so, his father Sagara deserted him, left him. He sent him out of the country.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 11:

तानि अपि षष्टिः पुत्र सहस्राणि असमंजस चरितम् एव अनुचक्रुः ॥ ११ ॥

Even the 60000 sons, of Sumati, also followed Asamanjasa's ways only, all bad ways.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 12:

ततः च असमंजस चरित अनुकारिभिः सागरैः अपध्वस्त यज्ञादि सन्मार्गे जगति देवाः सकल विद्यामयं असंस्पृष्टम् अशेष दोषैः भगवतः पुरुषोत्तमस्य अंशभूतं कपिलं प्रणम्य तत् अर्थ ऊचुः ॥ १२ ॥

When all the 60000 sons also followed Asamanjasa's bad ways only, all the *devaas* got very worried that 60000 people are going in bad ways like this, that all the *yajnya anusthaana* will stop, there will be nobody following the right path, the path of dharma, in this whole world, no one will follow the good conduct taught in the *Vedaas*. The *devaas* approached Kapila Rishi, who had mastered all the branches of knowledge, and was never touched by any defect. He was an *amsha* of *Bhagavaan Purushottama* Himself. The *devaas* went and did *pranaama* to Kapila Rishi, and told him thus.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 13:

भगवन् एभिः सगर तनयैः असमंजस चरितं अनुगम्यते ॥ १३ ॥

All the Sagara's 60000 sons are following Asamanjasa's bad ways only.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 14:

कथं एभिः असद्वृत्तं अनुसरद्भिः जगत् भविष्यति इति ॥ १४ ॥

What will happen to this world, when these 60000 sons are going in bad ways?

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 15:

अत्यार्थं जगत् परित्राणाय च भगवतो अत्र शरीरं ग्रहणं इति आकर्ण्य भगवान् आह
अल्पैः एव दिनैः विनश्यन्ति इति ॥ १५ ॥

You have taken this birth, where Bhagavaan Purushottama has Himself manifested. In this world which is suffering a lot, in order to protect this world, you have taken this birth, this shareera. He said - "Don't worry, in a short time, they will all get destroyed".

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 16:

अत्र अन्तरे च सगरो हय मेधम् आरभत ॥ १६ ॥

During this time, King Sagara started to perform the Ashvamedha yaaga.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 17:

तत्र च पुत्रैः अधिष्टितं अस्य अश्वं कः अपि अपहृत्य भुवो बिलं प्रविवेश ॥ १७ ॥

In that Ashvamedha yaaga, the ashva, horse which was left, someone stole it, and they entered below the earth into a cave, along with that horse.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 18:

ततः तत् तनयाः च अश्वं खुरगति निर्बधेन वसुधा तलम् एकैकं योजनमवनेश्च निचच्छुः
॥ १८ ॥

These 60000 sons, to search for that horse and bring it back, so that he can complete the Ashvamedha yaaga, followed the marks of the hoofs of the horse, and dug one yojana below the earth.

Sri Engal Aalwaan's Commentary:

ततः च इति / अवनेः योजनम् अवनिम् आरभ्य अधस्तात् योजनम् /

The dug one yojana below the earth, and went in search of the horse.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 19:

पाताले च अश्वं परिभ्रमन्तं तं अवनीपति तनयाः ते ददृशुः ॥ १९ ॥

They saw the horse roaming around in the paataala.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 20:

न अति दूरे अवस्थितं च भगवन्तं अपघने शरत् काले अर्कम् इव तेजोभिः अवनतम्
ऊर्ध्वम् अधः च अशेष दिशः च उद्भासयमानं कपिलर्षिम् अपश्यन् ॥ २० ॥

They saw close to that horse, *Kapila Rishi*, just as in the *Sharat kaala*, the Sun shining brightly, when there are no clouds in the sky; He was covered with that kind of lustre and *tejas*, that all around Him, above and below, and all the directions were shining so brightly with His effulgence. They saw *Kapila Rishi* there.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 21:

ततः च उद्यत आयुधाः दुरात्मानः ह्यहर्ता अयम् अस्मत् अपकारी यज्ञविघ्नकारी हन्यतां हन्यताम् इति अवोचन् अभ्यधावन् च ॥ २१ ॥

Then they said that this is the person who has stolen our horse, raising all their swords and weapons, all these bad sons of *Sagara*, saying that he is the one who has brought *vighna* to our *yajnya*, he has to be killed, they ran towards him.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 22:

ततः तेन अपि भगवता किञ्चित् ईशत् परिवर्तितं लोचनेन अवलोकिताः स्व शरीरं समुत्थेन अग्निना दह्यमानाः विनेशुः ॥ २२ ॥

He just disregarded them, He just saw them, He just opened His eyes, from His body, fire came out and burnt all of them to ashes.

Sri Engal Aalwaan's Commentary:

तत इति / किञ्चित् इति अनादर अवलोकिताः /

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 23:

सगरः अपि अवगम्य अश्व अनुसारि तत् पुत्रबलम् अशेषं परमर्षिणा कपिलेन तेजसा दग्धं ततः अंशुमन्तं असमन्जस पुत्रं आहूय अश्व आनयनया युयोज ॥ २३ ॥

Sagara came to know that all the 60000 sons who went in search of the horse, that they were all completely burnt by the *tejas* of *Kapila*, he called *Asamanjasa's* son *Amshumaan*, and told him to go and bring the horse.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 24:

स तु सगर तनय खात मार्गेण कपिलम् उपगम्य भक्तिनम्रः तदा तुष्टाव ॥ २४ ॥

He followed the same path that they had already dug in the earth, and came to *Paataala*, he went to *Kapila Rishi* and with great devotion, he did *pranaama*, and pleased Him very much.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 25:

अथ एनं भगवान् आह ॥ २५ ॥

Kapila Maharshi got very pleased with his obedience, and devotion, and said.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 26:

गच्छ एनं पितामहाय अश्वं प्रापय वरं वृणीश्व च पुत्र पौत्राः च ते स्वर्गात् गङ्गां भुवनं
आनेष्यति इति ॥ २६ ॥

O son, take this horse and give it to your grandfather, *Sagara chakravartthy*, and also ask for a boon. I am very pleased with your behaviour. Your grandson will bring *Gangaa* from the heaven to the earth.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 27:

अथ अंशुमान् अपि स्वर्यातानां ब्रह्म दण्डं हतान् अस्मत् पितृणां अस्वर्गयोग्यानां स्वर्गं
प्राप्तिकरं वरं अस्माकं प्रयच्छ इति प्रत्याह ॥ २७ ॥

Amshumaan said that all his *pitrus* who are dead, who were killed by the *Braahmana shaapa*, *Kapila Rishi's shaapa*, who had not reached the heaven, please do give me a boon by which they will all attain heaven.

Sri Engal Aalwaan's Commentary:

अथ इति / ब्रह्म दण्डः - ब्राह्मण शापः / स्वर्यातानाम् मृतानाम् /

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 28:

तत् आकर्ण्य तं च भगवान् आह उक्तम् एव एतन् मया अद्य पौत्रः ते त्रिदिवात् गङ्गां
भुवम् आनयिष्यति इति ॥ २८ ॥

Having heard this, *Bhagavaan Kapila Maharshi* said that "Just now, I said that your grandson will bring from heaven, the *Gangaa* river".

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 29:

तत् अंभसा संस्पृष्टेषु अस्थि भस्मसु एते च स्वर्गं आरोक्ष्यन्ति ॥ २९ ॥

If the bones and ashes of your *pitrus*, if they are washed with the water of *Gangaa*, they will all go to *svarga*.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 30:

भगवत् विष्णु पाद अंगुष्ठं विनिर्गतस्य हि जलस्य एतत् माहात्म्यम् ॥ ३० ॥

This is the greatness of waters of *Gangaa*, which have emerged from the toe of the Holy Feet of *Bhagavaan Vishnu*. Even if the waters come in touch with the *asthi* or *bhasma* of a dead person, he will go to *svarga*.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 31:

यत् न केवलम् अभिसन्धि पूर्वकं स्नानादि उपभोगेषु उपकारकं किन्तु अनभिसंधितम्
अपि अस्यां प्रेत प्राणस्य भस्म अस्थि चर्म स्नायु केशादि उत्सृष्टं शरीरजं यत् अपि पतितं
सद्यः शरीरिणं स्वर्गं नयति इति उक्तः प्रणम्य भवगतेः अश्वम् आदाय पितामह यज्ञम्
आजगाम ॥ ३१ ॥

These waters of *Gangaa* help everyone in many ways, when they do with proper *sankalpa*, do *snaana*, and also all good things will happen. Not only

with *sankalpa* if someone takes bath intentionally, but also without any intention, without any *sankalpa* that I am taking bath, that it is very holy and is going to give lot of punya and wash away my sins, with no such intention if someone takes bath, if someone drops a dead persons ashes or bones, or skin or flesh or hair, any of these things, anything belonging to the body of the dead person, into the holy waters of *Gangaa*, that *aatman* will immediately go to heaven; then he does *pranaama* of Kapila Maharshi, he takes the horse, and he goes back to his grandfather's *yajnya* to return the *ashva* there.

Sri Engal Aalwaan's Commentary:

यत् इति | यत् न केवलम् इत्यादि | अभिसंधिपूर्वकं स्नानादि एव न केवलम् उपकारकं किं त्वपेत प्राणस्य उत्सृष्ट शरीरस्थम् अपि अस्थि चर्मादि जले न अभिसंहितं अपि पतितं शरीरिणं स्वर्गं नयति इति यत् एतत् माहात्म्यं एतत् गङ्गाजलस्य माहात्म्यम् इति पूर्वेण अन्वयः |

With the intention of taking bath in the holy waters of the *Gangaa*, with *sankalpa*. For a dead person's body, anything which is dropped into this water, that is the greatness of this *Gangaa*.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 32:

सगरः अपि अश्वम् आसाद्य तं यज्ञं समापयामास ॥ ३२ ॥

Sagara chakravarthy completes the *Ashvamedha yaaga*.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 33:

सागरं च आत्मज प्रीत्या पुत्रत्वे कल्पितवान् ॥ ३३ ॥

Sagara treats his grandson just like his son only, with the same love that he would give to his son.

Sri Engal Aalwaan's Commentary:

सागरं इति | सागरं सगर सुतैः वर्धितम् |

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 34:

तस्य अंशुमतो दिलीपः पुत्रो अभवत् ॥ ३४ ॥

Amshumaan had a son *Dileepa*.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 35:

दिलीपस्य भगीरथः यो असौ गङ्गां स्वर्गात् इह आनीय भागीरथी संज्ञां चकार ॥ ३५ ॥

Dileep had a son *Bhageeratha*. *Bhageeratha* brought *Gangaa* to earth, and then because of this, *Gangaa* river came to be called as *Bhaageerathee*.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 36:

भगीरथात् सुहोत्रः सुहोत्रात् श्रुतः तस्य अपि नाभागः ततः अंबरीषः तत् पुत्रः सिन्धुद्वीपः
सिन्धुद्वीपात् अयुतायुः ॥ ३६ ॥

Bhageeratha had a son Suhotra, Suhotra had a son by name Shruta, his son was Naabhaaga, his son was Ambareesha, his son was Sindhudveepa, his son was Ayutaayu.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 37:

तत् पुत्रः च ऋतुपर्णः यो असौ नलसहायः अक्षहृदय यज्ञो अभूत् ॥ ३७ ॥

His son was Rutuparna, who was an expert in dyoota kreede, gambling like pagade, and things like that. Nala learnt from him and became an expert in the dyoota kreede.

Sri Engal Aalwaan's Commentary:

तत् पुत्रः च इति / अक्षहृदयं द्यूतादिषु संख्याज्ञानम् /

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 38:

ऋतुपर्णपुत्रः सर्वकामः ॥ ३८ ॥

Rutuparna's son was Sarvakaama.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 39:

तत् तनयः सुदासः ॥ ३९ ॥

His son was Sudaasa.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 40:

सुदासात् सौदासो मित्रसहनामा ॥ ४० ॥

Sudaasa's son was Mitrasaha, Soudaasa.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 41:

स च अटव्यां मृगयार्थं पर्यटन् व्याघ्रद्वयं अपश्यत् ॥ ४१ ॥

Mitrasaha once went to the forest, and when he was roaming around, he saw two tigers.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 42:

ताभ्यां तत् वनम् अपगत मृगं कृतं मत्वा एकं तयोः बाणेन जघान ॥ ४२ ॥

He went for hunting to the forest, could not find any deer there, thought that these two tigers are responsible for eating away all the deer, and he killed one of them.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 43:

म्रियमाणः च असौ अति भीषण कृतिः अति कराल वदनो राक्षसो अभूत् ॥ ४३ ॥

While dying that tiger had a fearful and frightful form and became a *raakshasa*.

Sri Engal Aalwaan's Commentary:

प्रियमाण इति | करालं दन्तुरम् |

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 44:

द्वितीयो अपि प्रतिक्रियां ते करिष्यामि इति उक्त्वा अन्तर्धानं जगाम ॥ ४४ ॥

The second tiger disappeared there itself, telling that I am going to take revenge.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 45:

कालेन गच्छता सौदासो यज्ञमजयत् ॥ ४५ ॥

After some time, this *Soudaasa*, who is *Mitrasaha*, son of *Sudaasa*, performed as *yajnya*.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 46:

परिनिष्ठित यज्ञे च आचार्ये वसिष्ठे निष्क्रान्ते तत् रक्षो वसिष्ठरूपम् आस्थाय मम नरमांसं भोजनं देयम् इति तत् सम्स्क्रियतां क्षणात् आगमिष्यामि इति उक्त्वा निष्क्रान्तः ॥ ४६ ॥

When the *yajnya* was almost about to get completed, when *Aachaarya Vasishtha* had taken a break and gone out, during that time, the second tiger which had said earlier that it will take revenge, that *raakshasa* took the form of *Vasishtha*, came and told this king *Soudaasa*, that you have to give me human flesh. He said to keep that ready, and that I will come in a while. Then he went away.

Sri Engal Aalwaan's Commentary:

परिनिष्ठित इति | देयम् इति | इति: हेतौ तत् भोजनम् |

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 47:

भूयः च सूदवेषं कृत्वा राजाज्ञया मानुषं मांसं संस्कृत्य राज्ञे न्यवेदयत् ॥ ४७ ॥

He immediately took the form of his assistant, and taking the orders of *Raajaa*, went and brought *nara maamsa*, human flesh.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 48:

असौ अपि हिरण्य पात्रे मांसम् आदाय वसिष्ठ आगमनं प्रतीक्षो अभवत् ॥ ४८ ॥

This King, without knowing that all these have happened, was keeping that *maamsa* in a plate and was waiting for *Vasistha* to come.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 49:

आगताय वसिष्ठाय च निवेदितवान् ॥ ४९ ॥

When Vasistha came, he gave him this human flesh as the food.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 50:

स च अपि अचिन्तयत् अहो अस्य राज्ञो दौस्शील्यं येन एतन् मांसं अस्माकं प्रयच्छति
किम् एतत् द्रव्यं जातम् इति ध्यानं परो अभवत् ॥ ५० ॥

When he saw the flesh, he said, what is this king doing this bad thing, he does not have a proper conduct, he is treating me with flesh, and then he meditated briefly, to know what is this flesh that he is offering.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 51:

अपश्यत् च तत् मांसं मानुषम् ॥ ५१ ॥

When he meditated, he saw that it is human flesh.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 52:

अतः क्रोधकलुषीकृत चेता राजनि शापम् उत्ससर्ज ॥ ५२ ॥

Vasistha became extremely angry, and gave him a curse.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 53:

यस्मात् अभोज्यम् एतत् अस्मत् विधानां तपस्विनाम् अवगच्छन् अपि भवान् मह्यं
ददाति तस्मात् तव एव अत्र लोलुपता भविष्यति इति ॥ ५३ ॥

He gave a curse, saying that this is *abhojya*, not fit for eating for *tapasvis* like me, it is unfit to be offered, knowing very well, you have given me this food, which is unfit. Let you be finding enjoyment, and let you like only human flesh. You will only like and want to have human flesh. Means that you will become a *raakshasa*.

Sri Engal Aalwaan's Commentary:

यस्मात् इति / लोलुपता अत्यन्त इच्छा /

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 54:

अनन्तरं च तेन अपि भगवता एव अभिहितः अस्मि इति उक्ते किं किं मया एव
अभिहितम् इति मुनिः पुनरपि समाधौ तस्थौ ॥ ५४ ॥

Then the king said - "You only ordered me to offer you this, that is why I offered you this". The Muni said "Did I tell you this" and again went into meditation.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 55:

समाधिं विज्ञानं अवगतं अर्थः च अनुग्रहं तस्मै चकार नात्यन्तिकम् एतत् द्वादशाब्दं तव
भोजनं भविष्यति इति ॥ ५५ ॥

Having meditated, he came to know what had happened, that it is not the fault of the king, and he said that it will not be for a long time, it will be only for 12 years, the suffering of this curse.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 56:

असौ अपि प्रगृह्य उदकं अञ्जलिं मुनिं शापं प्रदानायोद्यतो भगवन् अयम् अस्मत् गुरुः न
अर्हस्येनं कुलं देवता भूतं आचार्यं शप्तुम् इति मदयन्त्या स्व पत्न्या प्रसादितः सस्यांबुद
रक्षणार्थं तत् शापं अंबुना उर्व्यां न च आकाशे चिक्षेप किं तु तेन एव स्व पादौ सिषेच ॥
५६ ॥

The king also becomes very angry, as he was not deserving to be cursed, as he did not know what had actually happened. The king also took water in his hand, and was about to give a curse to *Vasistha*. His wife *Madayanti*, came immediately and told him, "No no, this is not the right thing you are doing, he is our *kula devataa*, he is our *aachaarya*, you cannot curse him". He could not throw the water into the earth or into the air. He put the waters with which he was about to curse *Vasistha* on his feet itself, he dropped it.

Sri Engal Aalwaan's Commentary:

असौ इति । न उर्व्यां न च आकाशे चिक्षेप सस्यांबुद रक्षणार्थं ।

In order to protect the clouds and plants, he did not drop the water on earth or the sky, but dropped it on his feet itself.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 57:

तेन च क्रोधाग्निश्रितेन अंबुना दग्धच्छायौ तत् पादौ कल्माषतां उपगतौ; ततः सः
कल्माषपाद संज्ञां अवाप ॥ ५७ ॥

Because he was cursing, those waters were having that curse, and because of his anger, his feet got burnt and became fully black. From then on, he came to be known as *Kalmaashapaada*.

Sri Engal Aalwaan's Commentary:

तेन च इति । क्रोधाग्निश्रितेन क्रोधाग्नि तप्तेन । कल्माषः कृष्ण पाण्डुरः ।

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 58:

वसिष्ठ शापात् च षष्ठे षष्ठे काले राक्षस स्वभावं उपेत्य अटव्यां पर्यटन् अनेकशो
मानुषान् अभक्षयत् ॥ ५८ ॥

Because of the *Vasistha shaapa*, after the sixth food was taken, after three days, taking food two times a day, he became a *raakshasa*, he was roaming around in the forests, and he started eating many human beings.

Sri Engal Aalwaan's Commentary:

वसिष्ठ शापात् इति / षष्ठे काले षष्ठ भोजन काले, तृतीय दिनान्ते /

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 59:

एकदा तु किञ्चित् मुनिं ऋतु काले भार्या संगतं ददर्श ॥ ५९ ॥

Once he saw a muni who was about to unite with his wife during rutu kaala.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 60:

तयोः च तम् अतिभीषणं राक्षसरूपं अवलोक्य त्रासात् दंपत्योः प्रधावितयोः ब्राह्मणं जग्राह ॥ ६० ॥

They saw this raakshasa, and got scared looking at his frightful form, they started running away, and he caught hold of the Brahmin.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 61:

ततः सा ब्राह्मणी बहुशस्तम् अभियाचितवती ॥ ६१ ॥

Then that Braahmani pleaded a lot to leave him, leave him.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 62:

प्रसीद इक्ष्वाकुकुल तिलकभूतः त्वं महाराजो मित्रसहो न राक्षसः ॥ ६२ ॥

You are the Ikshvaaku kula tilaka, you are the king Mitrasaha, you are not a raakshasa, be pleased and don't harm him.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 63:

न अर्हसि स्त्री धर्म सुख अभिज्ञः मयि अकृतार्थायाम् इमम् अस्मत् भर्तारिं हन्तुम् इति एवं बहु प्रकारं तस्यां विपलन्यां व्याघ्रः पशुम् इव अरण्ये अभिमतं तं ब्राह्मणं अभक्षयत् ॥ ६३ ॥

She pleaded a lot and said that "You know the pleasures that women desire, and this is not right what you are doing, we were about to unite, I am not satisfied yet, and you are killing". But what he did was, just like a tiger kills a man and eats, he ate him off.

Sri Engal Aalwaan's Commentary:

न इति / स्त्री धर्मः सुरतम् /

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 64:

ततः च अति कोप समन्विता ब्राह्मणी तं राजानं शशाप ॥ ६४ ॥

That Braahmani got extremely angry and she cursed that king.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 65:

यस्मात् एवं मयि अतृप्तायां त्वया अयं मत् पतिः भक्षितः तस्मात् त्वम् अपि काम उपभोग प्रवृत्तो अन्तं प्राप्स्यसि इति ॥ ६५ ॥

Because you ate away my husband when we were about to unite, because of this, when you have a desire to unite with your wife, you will also die.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 66:

शप्त्वा च एवं सा अग्निं प्रविवेश ॥ ६६ ॥

Having cursed him, she entered into the fire and died.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 67:

ततः तस्य द्वादशाब्द विपर्यये विमुक्त शापस्य स्त्री विषय अभिलाषिणः मदयन्ती तं स्मारयामास ॥ ६७ ॥

After he had completed the twelve years curse that Vasishta had given him, at that time, he wanted to unite with his wife, at that time, his wife Madayanti reminded him of the curse. (The curse that the Braahmani had given him that he will die, and it is not right for him)

Sri Engal Aalwaan's Commentary:

तत इति । स्मारयानास तं ब्राह्मण्यशापम् ।

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 68:

ततः परं असौ स्त्री भोगं तत्याज ॥ ६८ ॥

After that, he completely gave up uniting with women.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 69:

वसिष्ठः च अपुत्रेण राज्ञा पुत्रार्थं अभ्यर्थितो मदयन्त्यां गर्भाधानं चकार ॥ ६९ ॥

He prayed Vasishta that he does not have children, please do bless us with a child. Vasishta Rishi did garbhaadhaana to Madayanti.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 70:

यदा च सप्त वर्षाणि असौ गर्भो न जज्ञे ततः तं गर्भं अश्मना सा देवी जघान ॥ ७० ॥

Even after seven years, that baby was never born; she hit her womb with a stone.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 71:

पुत्रः च अजायत ॥ ७१ ॥

Then, she gave birth to a son.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 72:

तस्य च अश्मक इति एव नाम अभवत् ॥ ७२ ॥

Because he was hit with a stone and came, he was known as Ashmaka itself.

[Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 73:](#)

अश्मकस्य मूलको नाम पुत्रो अभवत् ॥ ७३ ॥

Ashmaka had a son by name Moolaka.

[Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 74:](#)

यो असौ निःक्षत्रे क्षमातले अस्मिन् क्रियमाणे स्त्रीभिः विवस्त्राभिः परिवार्य रक्षितः ततः
तं नारी कवचम् उदाहरन्ति ॥ ७४ ॥

When Parashuraama was going around the world, killing all the Kshatriyaas, this Moolaka was surrounded by women who were without any clothes, so Parashuraama did not come near him, so he was protected from Parashuraama. He came to be known as Naaree kavacha from then on.

[Sri Engal Aalwaan's Commentary:](#)

य इति / निःक्षत्रिये क्रियमाणे जामदग्न्येन इति शेषः /

[Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 75:](#)

मूलकात् दशरथः तस्मात् इलिबिलः ततः च विश्वसहः ॥ ७५ ॥

From Moolaka, Dasharatha was born, from him, Ilibila, and from him, Vishvasaha.

[Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 76:](#)

तस्मात् च खट्वांगः यो असौ देव असुर सङ्ग्रामे देवैः अभ्यर्थितः असुरान् जघान ॥ ७६ ॥

Vishvasaha had a son by name Khatvaanga. Khatvaanga's story is wonderful, going to be told now. When devaas and asuraas had a war, Khatvaanga was asked by the devaas to help them, he went and killed all the asuraas.

[Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 77:](#)

स्वर्गे च कृतप्रियैः देवैः वर ग्रहणाय चोदितः प्राह ॥ ७७ ॥

Devaas were very pleased because of his help, and because he killed all the asuraas. They told him to ask for a boon.

[Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 78:](#)

यदि अवश्यं वरो ग्राह्यः तत् मम आयुः कथ्यताम् इति ॥ ७८ ॥

He said, if you have to give me a boon, tell me my life span, how long am I going to live.

[Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 79:](#)

अनंतरं च तैः उक्तं एक मुहूर्त प्रमाणं तव आयुः इति उक्तो अथ अस्खलित गतिना विमानेन लघिम्रा युक्तो मर्त्यं लोकं आगम्य इदम् आह ॥ ७९ ॥

They said that his life span is only one *muhoorta*; he came in a *vimaana* which was extremely fast, and in a moment he came to the earth. And then he says like this.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 80:

यथा न ब्राह्मणेभ्यः सकाशात् आत्मा अपि मे प्रियतरः, न च स्वधर्म उल्लङ्घनं मया कदाचित् अपि अनुष्ठितं, न च सकल देव मानुष पशु पक्षि वृक्ष आदिकेषु अपि अच्युत व्यतिरेक वर्तिनी दृष्टिः मम अभूत्, तथा तम् एव देवं मुनि जन अनुस्मृतं भगवन्तं अस्खलित गतिः प्रापयेयं इति अशेष देव गुरौ भगवति अनिर्देश्य वपुषि सत्ता मात्र आत्मनि आत्मानं परमात्मनि वासुदेवाख्ये युयोज तत्र एव च लयम् अवाप ॥ ८० ॥

He took a vow - even my own life is not dear to me, compared to *Braahmanaas*, meaning that I am so devoted to *Braahmanaas*. I have not exceeded my *svadharma*, not transgressed *svadharma* at any point of time. In all the beings, *deva*, *manushya*, *pashu*, *pakshi*, *vrusha*, I have seen only *Achyuta* and not anything else, in every *sthaavara* or *jangama*. So, he takes three vows. If all these three are true, let me attain that *Bhagavaan*, *Vaasudeva*, *Vishnu*, who is continuously meditated upon by all the sages, *munis* are doing *upaasanaa*, let me attain Him. I want to attain Him immediately (because his *aayus* was only one *muhoorta*). In this *muhoorta*, he did *sharanaagati* to *Bhagavaan* and attained *moksha*. He prayed to *Bhagavaan*, who is *sakala loka guru*. He offered himself to *Vaasudeva*, and attained Him immediately.

Sri Engal Aalwaan's Commentary:

यथा इति / प्रापयेयम् आत्मानम् इति शेषः / प्राप्स्यामि इति च पाठः / अनिर्देश्य वपुषि समस्त विलक्षण सर्व आश्चर्य जगत् बीज शुभ आश्रय वपुषि, सत्ता मात्र आत्मनि अपक्षयादि रहिततया * यः सदा अस्ति इति केवलम् इति उक्ते परमात्मनि आत्मानं युयोज * ब्रह्मणे त्वा महसे * यत् पुरुषेण हविषा * अहमेव अहं मां जुहोमि स्वाहा * इति च /

Anirdeshya vapushi means that we cannot say that He is like this only. He can be like anything. Everything is Him only. He is different and distinct from everything. This world which is having so many different varieties of beings here, He is the sole cause of this whole world, having these innumerable variety of things and beings. He has got *shubha aashraya*, *divya mangala vighraha*, divine auspicious form. He does not have the *shat bhaava vikaaraas* - *asti*, *jaayate*, *vardhate*, *viparinamate*, *apaksheeyate*, *nashyati*. How can we know, call Him? He is always existing, in any form. How did *Khatvaanga* unite with the *Paramaatman*, is explained here. This is told in the *Upanishads*, as per the injunction given in the *Shrutis*, that one has to offer oneself to *Bhagavaan*. That *Purusha* is itself the *havis*. He offered the *havis* to *Achyuta*. These are all the *shruti pramaanaas* given

about how he offered himself to **Paramaatman**. He did such a wonderful thing in one *muhoorta* that he had.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 81:

अत्र अपि श्रूयते श्लोको गीतः सप्तर्षिभिः पुरा | खट्वांगेन समो नान्यः कश्चित् उर्वारं
भविष्यति ॥ ८१ ॥

Saptarshis sang in praise of this *Khatvaanga*, which is well known even today. There is no one equal to *Khatvaanga* in this whole world.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 82:

येन स्वर्गतिं इह आगम्य मुहूर्तं प्राप्य जीवितम् | त्रयो अतिसंहिता लोकाः बुद्ध्या सत्येन
च एव हि ॥ ८२ ॥

One who came back from *svarga*, who had his life span of only one *muhoorta*, he took the three *shapathaas*, which is how he actually had lived. He was such a wonderful devotee, and within a *muhoorta* he attained *moksha*.

Sri Engal Aalwaan's Commentary:

येन इति | त्रय इत्यादि | त्रयो लोकाः सात्त्विक्यादि गतयः, अतिसंहिताः अतीताः |
अनुसंधिताः इति पाठे आत्मसात्कृताः, विष्णौ लयात् | यत् वा त्रयो लोकः त्रैलोक्यं,
अभिसंहिताः प्राप्ताः, सर्व विशिष्टः परमात्मा हि मुक्त प्राप्यः, * इमान् लोकान् कामात्री
काम रूपि अनुसंचरन्, * सर्वेषु लोकेषु कामचारो भवति * सर्वं ह पश्यः पश्यति सर्वम्
आप्नोति सर्वशः * इत्यादेः | बुद्ध्या ध्यानेन, सत्येन तत् उक्त त्रिविध शपथेन |

What was told in the *Bhagavad Gita* that *saavika* persons ascend upwards, *raajasa* persons stay there and *taamasa* persons go downwards. He went passing all of them, he went to *moksha*. *Paramaatman* is *sarva vishishta*, this is told in many ways in the *shrutis*. *Kaamaanni* means that eating anything that he desires, this is the *satya sankalpatva* of a *mukta*, taking any form, eating and enjoying everything and going anywhere. It is told about his *vaibhava*, that he will not do by himself; if *Paramaatman's* *sankalpa* is there, then he will also do. He will have the free will to move around in any *loka*. He will get *sarvajnyatva*. *Sarvah* is *brahma darshee*.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 83:

खट्वाङ्गात् दीर्घ बाहुः पुत्रो अभवत् ॥ ८३ ॥

Khatvaanga had a son by name *Deerghabaahu*.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 84:

ततो रघुः अभवत् ॥ ८४ ॥

Deerghabaahu had a son *Raghu*.

[Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 85:](#)

तस्मात् अपि अजः ॥ ८५ ॥

Raghu's son was Aja.

[Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 86:](#)

अजात् दशरथः ॥ ८६ ॥

From Aja, Dasharatha was born.

We are studying Chapter 4 of Amsha 4, where Paraashara is about to narrate the story of Sri Raama Avataara. Having told the wonderful story of Khatvaanga, who, within a *muhoorta* which was available, which he came to know that his life was only another *muhoorta*, he performed the ultimate that one has to do in life, and he got moksha within a *muhoorta*. Now, Paraashara continues.

[Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 87:](#)

तस्य अपि भगवान् अब्जनाभो जगतः स्थित्यर्थं आत्म अंशेन राम लक्ष्मणा भरत शत्रुघ्न रूपेण चतुर्धा पुत्रत्वमायासीत् ॥ ८७ ॥

In Dasharatha, the One who has the Lotus in His navel, in order to bring proper balance in the world, for the sustenance of the world, through His own *amsha*, He decided to manifest here, with His four forms *Raama*, *Lakshmana*, *Bharata* and *Shatrughna*. All are *Bhagavat Amsha*.

For the sustenance of the world, *Bhagavaan Sri Vishnu* Himself, manifested, incarnated here with His own *amshaas*, as four - *Raama*, *Lakshmana*, *Bharata* and *Shatrughna*. He was born as all the four sons of *Dasharatha*.

Raamaavataara will be told next, very briefly, which we see next.

[Sri Engal Aalwaan's Commentary:](#)

तस्य इति । आयासीत् प्राप्तो अभूत् ।

Very briefly the story of *Raama* is told.

[Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 88:](#)

रामः अपि बाल एव विश्वामित्र याग रक्षणाय गच्छन् ताटकां जघान ॥ ८८ ॥

Sri Raama when He was a young boy, He went on the request of *Vishvaamitra* to protect his *yaaga*, and on the way, He killed *Taatakaa*.

[Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 89:](#)

यज्ञे च मारीचं इषुवात आहतं समुद्रे चिक्षेप ॥ ८९ ॥

He hit Maareecha with an arrow which threw him hundreds of yojanaas away in the sea.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 90:

सुबाहु प्रमुखान् च क्षयम् अनयत् ॥ ९० ॥

He killed Subaahu and others, who were there along with Maareecha.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 91:

दर्शन मात्रेण एव अहल्यामपापां चकार ॥ ९१ ॥

Just by His darshana, Ahalyaa got rid of all her sins, and got back her original form.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 92:

जनकगृहे च माहेश्वरं चापम् अनायासेन बभञ्ज ॥ ९२ ॥

He went to Janakaraaja's sabhaa, Mithilaa nagara, and broke the Maaheshvara dhanus there.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 93:

सीताम् अयोनिजां जनक राज तनयां वीर्यशुल्कां लेभे ॥ ९३ ॥

Then He got Seethaa, who was daughter of Janaka Raaja as His wife.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 94:

सकल क्षत्रिय क्षयकारिणम् अशेष हैहय कुल धूमकेतु भूतं च परशुरामम् अपास्तवीर्यं बलावलेपं चकार ॥ ९४ ॥

And Parashuraama, who had gone around the world 21 times, killing Kshatriyaas, who was like a dhoomaketu for all the Haihaya kulaas, who was very arrogant with His veerya and bala, Raama made Him realize that this is of no use, and took away all of that from Him.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 95:

पितृवचनात् च अगणित राज्य अभिलाषो भ्रातृ भार्या समेतो वनं प्रविवेश ॥ ९५ ॥

In order to protect His father's vow, He did not even bother about the kingdom, He gave up all the desires of the kingdom, He entered into the forest along with His wife and brother - Seethaa and Lakshmana.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 96:

विराध खर दूषण आदीन् कबंधवालिनौ च निजघान ॥ ९६ ॥

There, He killed Viraadha, Khara, Dooshana, Kabandha, Vaali.

Sri Vishnu Puraana, Amsha 4, Chapter 4, Shloka 97:

बद्ध्वा चोभोनिधिम् अशेष राक्षस कुल क्षयं कृत्वा दशानन अपहृतां भार्या तत् वधात्
अपहृत कलंकां अपि अनलप्रवेश शुद्धाम् अशेष देव संघैः स्तूयमान शीलां जनक राज
तनयाम् अयोध्याम् आनित्ये ॥ ९७ ॥

He built a bridge on the ocean itself, He killed all the *raakshasa kula*; His wife *Seethaa* who was stolen by *Dashaanana*, *Raavana*; *Seethaa* was completely blemishless and totally pure; He made her enter into fire just for all the others to know, being a king; He had the character which was praised by all the hosts of gods, and He took back *Janakaraaja's* daughter to *Ayodhya*.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 98:

ततः तयोः अभिषेक मंगलं मैत्रेय वर्ष शतेन अपि वक्तुं न शक्यते, संक्षेपेणा श्रूयताम् ॥ ९८ ॥

O *Maitreya*, the grandeur of that wonderful *pattaabhisheka*, *Sri Raama Pattaabhisheka*, one cannot describe it completely even in hundred years. So, I am going to tell you very briefly.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 99:

लक्ष्मण भरत शत्रुघ्न विभीषण सुग्रीव अंगद जांबवत् हनुमत् प्रभृतिभिः समुत्फुल्लवदनैः
छत्र चामरादियुतैः सेव्यमानो दाशरथिः ब्रह्म इंद्र अग्नि यम निर्ऋति वरुण वायु कुबेर
ईशान प्रभृतिभिः सर्व अमरैः वसिष्ठ वामदेव वाल्मीकि मार्कण्डेय विश्वामित्र भरद्वाज
अगस्त्य प्रभृतिभिः मुनिवरैः ऋक् यजुस् साम अथर्वैः संस्तूयमानो नृत्य गीत वाद्य आदि
अखिल लोक मङ्गल वाक्यैः वीणा वेणु मृदङ्ग भेरीपटह शंख कालह गोमुख प्रभृतिभिः
सुनादैः समस्त भूभृतां मध्ये सकल लोक रक्षार्थं यथा उचितम् अभिषिक्तो दाशरथिः
कोसलेन्द्रो रघुकुल तिलको जानकी प्रियो भ्रातृ त्रय प्रियः सिंहासनगत एकादश अब्द
सहस्राणि राज्यम् अकरोत् ॥ ९९ ॥

Lakshmana, *Bharata*, *Shatrughna*, *Vibheeshana*, *Sugreeva*, *Angada*, *Jaambavaan*, *Hanumaan*, all of these bring there, who were all very pleased and joyful, their faces were filled with lot of happiness; they were all holding *chatra*, *chaamara*, and serving Him; and all the gods also assembled there, *Brahma*, *Indra*, *Agni*, *Yama*, *Nirruiti*, *Varuna*, *Vaayu*, *Kubera*, *Eeshaana*; and all the great sages, *Maharshis* came there - *Vasistha*, *Vaamadeva*, *Vaalmiki*, *Maarkandeya*, *Vishvaamitra*, *Bharadvaja*, *Agastya* and others; Being praised by all the four *Vedaas*, *Rig*, *Yajus*, *Saama* and *Atharva*; all the *nrutya*, *geeta*, *vaadya*, all auspicious things fit for the occasion, all the varieties of musical instruments - *veenaa*, *venu*, *mrudanga*, *bheri*, *pataha*, *shankha*, *kaahala*, *gomukha*, with all their wonderful sounds, and music; in the middle of all the kings, in order to protect all the worlds, *Daasharathi* was coronated as fit for Him, *Kosalendra*, *Raghukula tilaka*, *Jaanakee priya*, He was very dear to all His three brothers, He was anointed on the *simhaasana*, for 11000 years, He ruled over the kingdom.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 100:

भरतो अपि गंधर्व विषय साधनाय गच्छन् संग्रामे गंधर्व कोटि तिस्रो जघान ॥ १०० ॥

Bharata also, in order to win over the Gandharva kingdom, fought with them and killed three crore Gandharvaas in that battle.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 101:

शत्रुघ्नेन अपि अमित बलपराक्रमो मधु पुत्रो लवणो नाम राक्षसो निहतो मथुरा च निवेशिता ॥ १०१ ॥

Shatrughna also very powerful and valiant, he killed Madhu's son Lavanaasura, and also established Mathura.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 102:

इति एवम् आदि अति बल पराक्रम विक्रमणैः अति दुष्ट निबर्हणात् अशेषस्य अस्य जगतः निष्पादित स्थितयो राम लक्ष्मण भरत शत्रुघ्नाः पुनरपि दिवम् आरूढाः ॥ १०२ ॥

Very briefly, the avataara itself is concluded here. With all their valiant deeds, controlling and destroying all the bad elements, in the whole world, peace and dharma was established everywhere, Raama, Lakshmana, Bharata and Shatrughna went back to their place again.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 103:

ये अपि तेषु भगवत् अंशेषु अनुरागिणः कोसल नगर जानपदाः ते अपि तन्मनसः तत् सालोक्यम् अवापुः ॥ १०३ ॥

All the people living in Kosala Nagara, who are deeply devoted to Sri Raama, and Seetaa, were completely devoted to Him, and they also attained Saalokya along with Him.

Sri Engal Aalwaan's Commentary:

य इति / कोसल नगर इत्यादिना उच्यन्ते ॥

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 104:

अति दुष्ट संहारिणो रामस्य हि कुशलवौ द्वौ पुत्रौ लक्ष्मणस्य अंगद चन्द्रकेतु तक्षपुष्कलौ भरतस्य सुबाहु शूरसेनौ शत्रुघ्नस्य ॥ १०४ ॥

Raama had two sons Kusha and Lava, who killed all the bad elements. Lakshmana had two sons Angada and Chandraketu. Bharata had sons Taksha and Puskhala. Shatrughna had Subaahu and Shoorasena.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 105:

कुशस्य अतिथिः अतिथेः अपि निषधः पुत्रो अभूत् ॥ १०५ ॥

Kusha had a son Atithi. Atithi had a son Nishadha.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 106:

निषधस्य अपि अनलः तस्मात् अपि नभाः नभसः पुण्डरीकः तत् तनयः क्षमेधन्वा तस्य
च देवानीकः तस्य अपि अहीनकः अहीनकस्य अपि रुरुः तस्य च पारियात्रः पारियात्रात्
देवलो देवलात् वच्चलः तस्य अपि उत्कः उत्कात् च व्रजनाभः तस्मात् शंखणः तस्मात्
उषिताश्वः ततः च विश्वसहो जज्ञे ॥ १०६ ॥

Nishadha had a son Anala. Anala had a son Nabha. He had a son Pundareeka. He had a son Kshemadhanvaa. His son was Devaaneeka. His son was Aheenaka. Aheenaka's son was Ruru. Ruru's son was Paariyaatra. His son was Devala. His son was Vacchala. His son was Utka. His son was Vajranaabha. His son was Shankana. His son was Ushitaashva. His son was Vishvasaha.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 107:

तस्मात् हिरण्यनाभः यः महा योगीश्वरात् जैमिनेः शिष्यात् याज्ञवल्क्यात् योगम् अवाप
॥ १०७ ॥

Vishvasaha had a son by name Hiranyanaabha. He learnt yoga from Yaajnyavalkya, who is said to be Jaimini's shishya.

In Upanishads, we see the other way, the Jaimini learnt from Yaajnyavalkya.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 108:

हिरण्यनाभस्य पुत्रः पुष्यः तस्मात् ध्रुवसंधिः ततः सुदर्शनः तस्मात् अग्निवर्णः ततः
शीघ्रगः तस्मात् अपि मरुः पुत्रो अभवत् ॥ १०८ ॥

Hiranyanaabha's son was Pushya. Pushya's son was Dhruvasandhi. His son was Sudarshana. His son was Agnivarna. His son was Sheeghraga. His son was Maru.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 109:

यो असौ योगम् आस्थाय अद्य अपि कलाप ग्रामम् आश्रित्य तिष्ठति ॥ १०९ ॥

Maru is in yoga samaadhi even today, living in Kalaapa graama.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 110:

आगामि युगे सूर्य वंश क्षत्र प्रवर्तयिता भविष्यति ॥ ११० ॥

In the coming yuga, Maru will be the pravartaka of Soorya vamsha. From him, the Soorya vamsha will continue.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 111:

तस्य आत्मजः प्रशुश्रुकस्तस्य अपि सुसन्धिः ततः च अपि अमर्षः तस्य च सहस्वान् ततः
च विश्वभवः ॥ १११ ॥

Maru's son was Prashushruka. He had a son Susandhi. His son was Amarsha, then Sahasvaan, then Vishvabhava.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 112:

तस्य बृहद्वलः यः अर्जुन तनयेन अभिमन्युना भारत युद्धे क्षयमानीयत ॥ ११२ ॥

Vishvasaha had a son Bruhadbala. Bruhadbala was killed in Mahaabhaarata yuddha by Abhimanyu, son of Arjuna.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 113:

एते हि इक्ष्वाकु भूपालाः प्राधान्येन मया ईरिताः ।

एतेषां चरितं शृण्वन् सर्व पापैः प्रमुच्यते ॥ ११३ ॥

Paraasharar tells Maitreyar - The prominent ones among the Ikshvaaku kings, I have told you about them. They are all great kings, dharmishthaas. By listening to their story itself, one will get rid of all sins.

Sri Vishnu Puraana, Amsa 4, Chapter 4, Shloka 114:

पठति एषां तु चरितं यो वै श्रद्धा समन्वितः ।

सर्वान् कामान् अवाप्य इह हि अन्ते स्वर्गे महीयते ॥ ११४ ॥

With great shraddhaa, one who studies or reads their story, he gets all that is desired by him here, and then goes to svarga. This is the phala told for studying this Ikshvaaku charita, about the great kings of Ikshvaaku vamsha.

This concludes Chapter 4 of Amsa 4.

॥ इति श्री विष्णु पुराणे चतुर्थे अंशे चतुर्थो अध्यायः ॥

॥ इति श्री विष्णु चित्तीये विष्णु पुराण व्याख्याने चतुर्थे अंशे चतुर्थो अध्यायः ॥

॥ अथ पञ्चमो अध्यायः ॥

Story of King Nimi

Now the Chapter 5.

Sri Vishnu Puraana, Amsa 4, Chapter 5, Shloka 1:

श्री पराशरः -

इक्ष्वाकु तनयो यो असौ निमिर्नाम्ना स तु सहस्रं वत्सरं सत्रम् आरेभे ॥ १ ॥

Sri Paraasharar - Ikshvaaku's son Nimi, started a Satra which goes for 1000 years.

Sri Vishnu Puraana, Amsha 4, Chapter 5, Shloka 2:

वसिष्ठं च होतारं वरयामास ॥ २ ॥

He invited Vasishtha to be the hotru for that 1000 year Satra.

Sri Vishnu Puraana, Amsha 4, Chapter 5, Shloka 3:

तम् आह वसिष्ठः अहम् इन्द्रेण पञ्च वर्ष शत यागार्थं प्रथमं वृतः ॥ ३ ॥

Vasishtha said that Indra has already invited me to perform a yaaga which will go for 500 years.

Sri Vishnu Puraana, Amsha 4, Chapter 5, Shloka 4:

तत् अनन्तरं च प्रतिपाल्यताम् आगतस्त्वापि ऋत्विक् भविष्यामि इति उक्ते स पृथिवी पतिः न किञ्चित् उक्तवान् ॥ ४ ॥

I will come after 500 years, will finish Indra's yaaga, and then I will perform your yaaga, being a ritwik for your Satra. King Nimi did not say anything, he just kept quiet.

Sri Vishnu Puraana, Amsha 4, Chapter 5, Shloka 5:

वसिष्ठो अपि अनेन समन्विच्छितम् इति अमरपतेः यागम् अकरोत् ॥ ५ ॥

Vasishtha thought that he has agreed to what I said, that he will wait for 500 years, and went to Indra's place and performed his yaaga.

Sri Vishnu Puraana, Amsha 4, Chapter 5, Shloka 6:

सः अपि तत् काल एव अन्यैः गौतमादिभिः यागम् अकरोत् ॥ ६ ॥

Nimi, meanwhile, invited others like Gautama, and other rishis and started his Satra.

Sri Vishnu Puraana, Amsha 4, Chapter 5, Shloka 7:

समाप्ते च अमरपतेः यागे त्वरमाणो वसिष्ठो निमि यज्ञं करिष्यामि इति आजगाम ॥ ७ ॥

As Vasishtha had told Nimi, having completed Indra's yaaga for 500 years, he immediately rushed to Nimi's yajnya, that he will perform Nimi's yajnya.

Sri Vishnu Puraana, Amsha 4, Chapter 5, Shloka 8:

तत् कर्म कर्तृत्वं च गौतमस्य दृष्ट्वा स्वपते स तस्मै राज्ञे माम् अप्रत्ययाख्याय एव तत् अनेन गौतमाय कर्मान्तरं समर्पितं यस्मात् तस्मात् अयं विदेहो भविष्यति इति शापं ददौ ॥ ८ ॥

Vasishtha comes here and sees that the responsibility to perform that Satra, is with Gautama, who is performing it, and King Nimi was sleeping at that time; that without even informing me, the karma, opportunity to

perform this Satra is given to Gautama, without even informing me, and because of this, he will be without a body, he gave a curse.

Sri Engal Aalwaan's Commentary:

तत् कर्म इति / कर्मन्तरं कर्म अवकाशः /

Sri Vishnu Puraana, Amsha 4, Chapter 5, Shloka 9:

प्रबुद्धः च असौ अवनीपतिः अपि प्राह ॥ ९ ॥

When king Nimi woke up, he came to know about this, and says thus -

Sri Vishnu Puraana, Amsha 4, Chapter 5, Shloka 10:

यस्मात् माम् असंभाष्याजनत एव शयानस्य शाप उत्सर्गं असौ दुष्टगुरुः चकार तस्य तस्मात् तस्य अपि देहः पतिष्यति इति प्रतिशापं दत्त्वा देहम् अत्यजत् ॥ १० ॥

This bad guru, without even talking to me and without my knowledge, when I was sleeping, gave me a curse, and he also cursed Vasishta that his body also will fall, and then he gave up his body.

Sri Vishnu Puraana, Amsha 4, Chapter 5, Shloka 11:

तत् शापात् च मित्रावरुणयोः तेजसि वसिष्ठतेजः प्रविष्टम् ॥ ११ ॥

Vasishta's tejas, his linga shareera entered into Mitra and Varuna's veerya, because of the shaapa.

Sri Engal Aalwaan's Commentary:

तत् शापात् इति / तेजसि वीर्ये, वसिष्ठतेजः लिंगशरीरं / वसिष्ठचेत इति पाठः /

Sri Vishnu Puraana, Amsha 4, Chapter 5, Shloka 12:

ऊर्वशी दर्शनात् उद्भूत बीज प्रपातयोः तयोः सकाशात् वसिष्ठो देहम् अपरं लेभे ॥ १२ ॥

When Mitra and Varuna saw Oorvashi, they got excited, and their veerya skalana happened, and because of this, Vasishta got another body, he was born with another body.

Sri Vishnu Puraana, Amsha 4, Chapter 5, Shloka 13:

निमेरपि तत् शरीरम् अति मनोहर गन्धतैलादिभिः उपसंस्क्रियमाणं न एव क्लेदादिकं दोषमवाप, सद्यो मृतमिव तस्थौ ॥ १३ ॥

Nimi's body was also protected, with wonderful fragrant oil, and was maintained very well, and it never deteriorated in any way. It was as good as when he was there. The body remained as though he was just dead.

Sri Engal Aalwaan's Commentary:

निमेरिति । मृत राज देह स्थितिः यज्ञसमाप्त्यर्था अराजकत्व परिहारार्थाय च ।

Why was Nimi's body protected, is told here. Because it has to remain in a proper state till the *yajnya* gets completed, and also so that the kingdom will not be without a king.

Sri Vishnu Puraana, Amsa 4, Chapter 5, Shloka 14:

यज्ञसमाप्तौ च भाग ग्रहणाय देवान् आगतान् ऋत्विज ऊचुः, यजमानाय वरो दीयताम् इति ॥ १४ ॥

Nimi's *yaaga* got over after 1000 years, and after that, in order to receive their *havis bhaaga*, all the *devataas* arrived there, and the *ritwiks* there told the *devataas*, please do give the *yajamaana* a boon.

Sri Vishnu Puraana, Amsa 4, Chapter 5, Shloka 15:

देवैः च छन्दितो असौ निमिः आह ॥ १५ ॥

All the *devataas* told that you can ask for a boon.

Sri Engal Aalwaan's Commentary:

देवैः इति । छंदितः प्रचोदितः ।

Sri Vishnu Puraana, Amsa 4, Chapter 5, Shloka 16:

भगवन्तो अखिल संसार दुःख हन्तारः ॥ १६ ॥

You are the ones who destroy all the grief of the *samsaara*.

Sri Vishnu Puraana, Amsa 4, Chapter 5, Shloka 17:

न हि एतादृक् अन्यत् दुःखमस्ति यत् शरीर आत्मनोः वियोगे भवति ॥ १७ ॥

There is no greater grief than losing one's body, death. When the *aatman* leaves the body, that is the most sorrowful thing for a person. Everyone dreads *marana*.

Sri Vishnu Puraana, Amsa 4, Chapter 5, Shloka 18:

तत् अहम् इच्छामि सकल लोक लोचनेषु वस्तुं न पुनः शरीरग्रहणं कर्तुं इति एवम् उक्तैः देवैः असौ अशेषभूतानां नेत्रेषु अवतारितः ॥ १८ ॥

I don't want to take another body, but I want to live in the eyes of all the beings in this world. Then the *devaas* said let it be so, and he got into the eyes of all the beings.

Sri Vishnu Puraana, Amsa 4, Chapter 5, Shloka 19:

ततो भूतानि उन्मेष निमेषं चक्रुः ॥ १९ ॥

From that time onwards, the blinking of the eyes, closing and opening of the eyes, started happening, because *Nimi* is living in the eyes.

Sri Vishnu Puraana, Amsa 4, Chapter 5, Shloka 20:

अपुत्रस्य च तस्य भूभुजः शरीरं अराजकभीरवः ते मुनयो अरण्यां ममंथुः ॥ २० ॥

Because Nimi was without a son, using his body, the rishis did mathana with arani.

Sri Vishnu Puraana, Amsa 4, Chapter 5, Shloka 21:

तत्र च कुमारो जज्ञे ॥ २१ ॥

A boy was born there.

Sri Vishnu Puraana, Amsa 4, Chapter 5, Shloka 22:

जननात् जनक संज्ञां च अवाप ॥ २२ ॥

A boy was just manifested from there, because of rubbing the deha with arani.

Sri Engal Aalwaan's Commentary:

जननात् इति / जननात् आविर्भाव लक्षणात् जननात् जनक संज्ञाम् अवाप /

So he was called Janaka.

Sri Vishnu Puraana, Amsa 4, Chapter 5, Shloka 23:

अभूत् विदेहो अस्य पिता इति वैदेहः, मथनात् मिथिः इति ॥ २३ ॥

He was called Vaideha because he was son of Videha. They did mathana and he was born, and so he was called Mithi.

Sri Engal Aalwaan's Commentary:

अभूत् इति / एवं वैदेहमिथि संज्ञादयः /

Sri Vishnu Puraana, Amsa 4, Chapter 5, Shloka 24:

तस्य उदावसुः पुत्रो अभवत् ॥ २४ ॥

Janaka had a son by name Udaavasus.

Sri Vishnu Puraana, Amsa 4, Chapter 5, Shloka 25:

उदावसोः नन्दिवर्धनः ततः सुकेतुः तस्मात् देवरातः ततः च बृहदुक्थः तस्य च महावीर्यः तस्य अपि सुध्रुतिः ॥ २५ ॥

Udaavasus had a son Nandivardhana, his son was Suketu, then Devaraata, then Bruhaduktha; Bruhaduktha had a son Mahaaveerya, and he had a son Sudhruti.

Sri Vishnu Puraana, Amsa 4, Chapter 5, Shloka 26:

ततः च धृष्टकेतुः अजायत ॥ २६ ॥

He had a son Dhrushtaketu.

Sri Vishnu Puraana, Amsha 4, Chapter 5, Shloka 27:

धृष्टकेतोः हर्यश्वः तस्य च मरुः मरोः प्रतिकः तस्मात् कृतरथः तस्य देवमीढः तस्य च विबुधः विबुधस्य महाधृतिः तस्य कृतरातः ततो महारोमा तस्य स्वर्णरोमा तत् पुत्रो हस्वरोमा हस्वरोम्णः सीरध्वजः अभवत् ॥ २७ ॥

Dhrushtaketu had a son by name Haryashva. His son was Maru. Maru's son was Pratika. Pratika's son was Krutaratha. His son was Devameedha. His son was Vibudha. Then Mahaarathi, Krutaraatha and then Mahaaroma. His son was Svarnaroma, his son was Hasvaroma. Hasvaroma's son was Seeradhvaja.

Sri Vishnu Puraana, Amsha 4, Chapter 5, Shloka 28:

तस्य पुत्रार्थं यजनभुवं कृषतः सीरे सीता दुहिता समुत्पन्ना ॥ २८ ॥

He was ploughing on the yajnya bhoomi, in order to have a son, and during that time, Seethaa manifested there.

Sri Engal Aalwaan's Commentary:

तस्य इति / सीरे हले /

Sri Vishnu Puraana, Amsha 4, Chapter 5, Shloka 29:

सीरध्वजस्य भ्राता सांकाश्य अधिपतिः कृशध्वज नाम आसीत् ॥ २९ ॥

Seeradhvaja's brother was Kushadhvaja, who was ruling over Saankaashya nagara.

Sri Vishnu Puraana, Amsha 4, Chapter 5, Shloka 30:

सीरध्वजस्य अपत्यं भानुमान् भानुमतः शतद्युम्नः तस्य तु शुचिः तस्मात् च ऊर्जनाम पुत्रो जज्ञे ॥ ३० ॥

Seeradhvaja's son was Bhaanumaan. His son was Shatadyumna. He had a son Shuchi. He had a son by name Oorjanaama.

Sri Vishnu Puraana, Amsha 4, Chapter 5, Shloka 31:

तस्य अपि शतध्वजः ततः कृतिः कृतेः अञ्जनः तत् पुत्रः पुरुजित् ततः अरिष्टनेमिः तस्मात् श्रुतायुः श्रुतायुषः सुपार्श्वः तस्मात् सृञ्जयः ततः क्षेमावी क्षेमाविनः अनेनाः तस्मात् भौमरथः तस्य सत्यरथः तस्मात् उपगुः उपगोः उपगुप्तः तत् पुत्रः स्वागतः तस्य च स्वानन्दः तस्य च स्वापनः तस्मात् च सुवर्चाः तस्य च सुपार्श्वः तस्य अपि सुभाषः तस्य सुश्रुतः तस्मात् सुश्रुतात् जयः तस्य पुत्रो विजयः विजयस्य ऋतः ऋतात् सुनयः सुनयात् वीतहव्यः तस्मात् धृतिः धृतेः बहुलाश्वः तस्य पुत्रः कृतिः ॥ ३१ ॥

His son was Shatadhvaja, his son was Kruti. Kruti had a son Anjana. His son was Purujit, his son was Arishtanemi. He had a son Shrutaayu, then Supaarshva, then Srunjaya; Srunjaya had a son Kshemaavi, he had a son Anenas, he had a son Bhoulmaratha, then Satyaratha, then Upagu, Upagu had a son Upagupta, then Svaagata, then Svaananda, then Svaapana,

then Suvarchaa, then Supaarshva, then Subhaasha, then Sushruta, then Jaya, then Vijaya, then Ruta, then Sunaya, then Veetahavyas, then Dhriti, then Bahulaashva, then Kruti.

Sri Vishnu Puraana, Amsa 4, Chapter 5, Shloka 32:

कृतौ संतिष्ठति अयं जनक वंशः ॥ ३२ ॥

Janakavamsha stops at Kruti.

Sri Engal Aalwaan's Commentary:

कृतौ इति / संतिष्ठति समाप्यते /

Sri Vishnu Puraana, Amsa 4, Chapter 5, Shloka 33:

इति एते मैथिलाः ॥ ३३ ॥

These are all the kings of Janaka vamsha. They are called Maithilaas.

Sri Vishnu Puraana, Amsa 4, Chapter 5, Shloka 34:

प्रायेण एते आत्म विद्या आश्रयिणो भूपालाः भवन्ति ॥ ३४ ॥

Perhaps all these kings will be knowledgeable about aatma vidyaa. They will be kings who are brahmavits.

This completes Chapter 5 of Amsa 4.

॥ इति श्री विष्णु पुराणे चतुर्थे अंशे पञ्चमो अध्यायः ॥

॥ इति श्री विष्णुचित्तीये विष्णुपुराण व्याख्याने चतुर्थे अंशे पञ्चमो अध्यायः ॥

॥ अथ षष्ठोऽध्यायः ॥

Soma Vamsha, Pururavas and Urvashi

Now, the Chapter 6.

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 1:

मैत्रेयः -

सूर्यस्य वंश्या भगवन् कथिता भवता मम /

सोमस्य अपि अखिलान् वंश्यान् श्रोतुम् इच्छामि पार्थिवान् ॥ १ ॥

Maitreyar - O Paraasharar, you told me about Soorya vamsha. The kings who were in the Soma vamsha, I would like to know about all of them also.

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 2:

कीर्त्यते स्थिर कीर्तीनां एषां अद्य अपि सन्ततिः ।
प्रसाद सुमुखः तान् मे ब्रह्मन् आख्यातुम् अर्हसि ॥ २ ॥

They are all very great kings. Their fame is sung about all over, even today. Be pleased to narrate to me the story of all the kings of the Soma vamsha.

Sri Engal Aalwaan's Commentary:

कीर्त्यते इति । अद्यापीति अनेन पुराण उक्त वंश कालीन परीक्षत् वंश प्रशंसा ।

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 3:

श्री पराशरः -

श्रूयतां मुनि शार्दूल वंशः प्रथित तेजसः ।
सोमस्य अनुक्रमात् ख्याता यत्र उर्वीपतयः अभवन् ॥ ३ ॥

Sri Paraasharar - The very famous vamsha of Soma, Chandra, I will tell you. Listen to me, O great sage. In order I will tell you about Soma vamsha, who all became kings.

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 4:

अयं हि वंशो अतिबल पराक्रम द्युति शीला चेष्टावद्भिः अति गुणान्वितैः नहुष ययाति
कार्तवीर्यार्जुन आदिभिः भूपालैः अलंकृतः, तम् अहं कथयामि श्रूयताम् ॥ ४ ॥

The kings of this vamsha were very valiant, very powerful, they had good character, conduct, endowed with great good qualities; it was decorated by such great kings, Nahusha, Yayaati, Kaartaveeryaarjuna and others, I am going to tell you their story, listen to me.

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 5:

अखिल जगत् स्रष्टुः भगवतः नारायणस्य नाभि सरोज समुद्भव अब्जयोनेः ब्रह्मणः पुत्रो
अत्रिः ॥ ५ ॥

The creator of all these worlds, Bhagavaan Naaraayana, from His navel, the Lotus which came out, on that Chaturmukha Brahma was born. Chaturmukha Brahma's son is Atri.

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 6:

अत्रेः सोमः ॥ ६ ॥

Atri's son is Soma.

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 7:

तं च भगवान् अब्जयोनिः अशेष औषधी द्विज नक्षत्राणाम् आधिपत्ये अभ्यषेचयत् ॥ ७ ॥

Chaturmukha Brahma made Soma the king of the herbs and plants, and Brahmins, and also all the nakshatraas.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 8:

स च राजसूयमकरोत् ॥ ८ ॥

Soma performed Raajasooya yaaga.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 9:

तत् प्रभावात् अति उत्कृष्ट आधिपत्य अधिष्ठातृत्वात् च एनं मद आविविश ॥ ९ ॥

Because of the power of performing the Raajasooya yaaga, he became very powerful, and because of ruling over the kings, the dvija, oshadhis, nakshatraas, etc., he became arrogant.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 10:

मद अवलेपात् च सकल देव गुरोः बृहस्पतेः तारां नाम पत्नीं जहार ॥ १० ॥

Because of his arrogant, he stole the wife of Bruhaspati, who is the Guru of all the gods. Soma went and stole his wife Taaraa.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 11:

बहुशश्च बृहस्पति चोदितेन भगवता ब्रह्मणा चोद्यमानः सकलैः च देवर्षिभिः याच्यमानो अपि न मुमोच ॥ ११ ॥

He did not leave her in spite of being pleaded many times by Bruhaspati. Chaturmukha Brahma also tells him that this is not right, and to give her back. Also, all the devavarshis requested him, but he refused to give her back.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 12:

तस्य चंद्रस्य च बृहस्पतेः द्वेषात् उशना पाष्णिग्राहो अभूत् ॥ १२ ॥

Shukraachaarya who was the Guru of all the asuraas, he already had an enmity with Bruhaspati, because of this, he became an ally of Chandra. Ushana is Shukraachaarya.

Sri Engal Aalwaan's Commentary:

तस्य इति । पाष्णिग्राहः अनुचरः सहाय इति यावत् ।

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 13:

अंगिरसः च सकाशात् उपलब्धविद्यो भगवान् रुद्रो बृहस्पतेः साहाय्यम् अकरोत् ॥ १३ ॥

Bruhaspati was helped by Rudra, because Angirasa's putra is Bruhaspati. Rudra's aachaarya was Angirasa.

Sri Engal Aalwaan's Commentary:

अंगिरस इति । रुद्रः बृहस्पतेः साहाय्यम् अकरोत् बृहस्पतेः आंगीरसत्वात् ।

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 14:

यतः च उशना ततो जंभकुंभाद्याः समस्ता एव दैत्य दानव निकाया महान्तं उद्यमं चक्रुः
॥ १४ ॥

Where Shukraachaarya was there, Jambha, Kumbha and all host of all the daityaas and daanavaas, went to his side and were preparing themselves for a great war.

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 15:

बृहस्पतेः अपि सकल देव सैन्ययुतः सहायः शक्रो अभवत् ॥ १५ ॥

On the side of Bruhaspati, Indra himself came to help him, with all the armies of all the devaas.

Sri Engal Aalwaan's Commentary:

बृहस्पतेः इति / शक्रो अभवत् सहायः /

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 16:

एवं च तयोः अतीव उग्र संग्रमः तारा निमित्तः तारकामयः नाम अभूत् ॥ १६ ॥

Because of Taaraa, Bruhaspati's wife, this war was fought, between devaas and asuraas, and because of that, this war was called as Taarakaamaya.

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 17:

ततः च समस्त शस्त्राणि असुरेषु रुद्र पुरोगमाः देवाः देवेषु च अशेष दानवाः मुमुचुः ॥
१७ ॥

They fought a fierce war, devaas fought with all the great weapons that they had, being led by Rudra; and daanavaas also fought with all the great weapons that they had.

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 18:

एवं देवासुराहवसंक्षोभक्षुब्ध हृदयं अशेषम् एव जगत् ब्रह्माणं शरणं जगाम ॥ १८ ॥

The whole world was agitated and disturbed by this, and they all got scared with this great war going on between devaas and asuraas. They all went to Chaturmukha Brahma and asked for his help.

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 19:

ततः च भगवान् अब्जयोनिः अपि उशनसं शंकरं असुरान् देवान् च निवार्य बृहस्पतये
ताराम् अदापयत् ॥ १९ ॥

Chaturmukha Brahma brought peace, and told Shukraachaarya, Rudra, the asuraas and devaas, and stopped them from engaging in this war. He took Taaraa and gave her back to Bruhaspati.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 20:

तां च अन्तःप्रसवाम् अवलोक्य बृहस्पतिः अपि आह ॥ २० ॥

Bruhaspati saw that Taaraa was already pregnant, and he asked her thus.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 21:

नैष मम क्षेत्रे भवत्या अन्यस्य सुतो धार्यः समुत्सृज एनम् अलमलम् इति धाष्टर्येनेति ॥ २१ ॥

You are pregnant, and this is not my son. You are carrying someone else's son. Reject this womb of yours and don't be very stubborn.

Sri Engal Aalwaan's Commentary:

नेति । क्षेत्रे बीजावापार्हे उदरे ।

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 22:

सा च तेन एवम् उक्ता अतिपतिव्रता भर्तु वचन अनन्तरं तम् इषिकास्तम्बे गर्भम् उत्ससर्ज ॥ २२ ॥

She being pativrataa, listening to her husband's words, she gave up the garbha and put it on a lump of kusha grass.

Sri Engal Aalwaan's Commentary:

सा इति । अति पतिव्रता इति पदेन गर्भो बलात् आहित इति गम्यते । इषीका काशः ।

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 23:

स च उत्सृष्टमात्र एव अति तेजसा देवानां तेजाम्नि आचिक्षिपे ॥ २३ ॥

The moment she left that garbha, it had great tejas, effulgence that it made small all the tejas of all the devaas. It was excelling even devaa's tejas.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 24:

बृहस्पतिम् इन्दुं च तस्य कुमारस्य अतिचारुतया स अभिलाषौ दृष्ट्वा देवाः समुत्पन्न संदेहाः तारां पप्रच्छुः ॥ २४ ॥

Both Bruhaspati and Soma, looking at this boy, who was radiating with great effulgence, were both interested in that boy. Seeing this, all the gods came to Taaraa, they had a doubt and asked Taaraa thus.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 25:

सत्यं कथय अस्माकम् इति सुभगे सोमस्य अथवा बृहस्पतेः अयं पुत्रः इति ॥ २५ ॥

Tell us the truth, O Taaraa. Is this son Soma's son or Bruhaspati's son.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 26:

एवं तैः उक्ता सा तारा हिया किञ्चित् न अवोच ॥ २६ ॥

Taaraa became very shy and did not say anything.

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 27:

बहुशः अपि अभिहिता यदा असौ देवेभ्यो न आचक्षे ततः स कुमारः तां शप्तुम् उद्यतः
प्राह ॥ २७ ॥

Having been asked many times by the devaas, she did not open her mouth, that boy wanted to give her a shaapa.

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 28:

दुष्ट अंब कस्मान् न मम तातं न आख्यासि ॥ २८ ॥

You are bad mother, why don't you tell who is my father?

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 29:

अद्य एव ते व्यलीकलज्जावत्याः तथा शास्तिं अहं करोमि ॥ २९ ॥

With your hesitation to talk, I will now put a stop to this. I will do such that no woman will hesitate in future to talk, and they will talk immediately.

Sri Engal Aalwaan's Commentary:

अद्य इति | अलीकलज्जा मिथ्यालज्जा |

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 30:

यथा च न एवं अद्यापि अति मंथरवचना भविष्यसि इति ॥ ३० ॥

You will never hesitate to speak, or speak slowly. I will do such a thing, I will give you a shaapa.

Sri Engal Aalwaan's Commentary:

यथा इति | मंथरा वक्र हृदया, स्तब्धा वा |

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 31:

अथ आह भगवान् पितामहः तं कुमारं सन्निवार्य स्वयं अपृच्छतां ताराम् ॥ ३१ ॥

Chaturmukha Brahma came and stopped that boy from giving a shaapa to his mother, and he himself asked Taaraa.

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 32:

कथय वत्से कस्याम् अयम् आत्मजः सोमस्य वा बृहस्पतेः वा ? इति उक्ता लज्जमाना
आह सोमस्य इति ॥ ३२ ॥

O, tell me, whose son is this, is this Soma's son or Bruhaspati's son?
Feeling very shy, she says that he is Soma's son.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 33:

ततः प्रस्फुरच्छवसिता अमल कपोल कान्तिः भगवान् उडुपतिः कुमारं आलिङ्ग्य साधु
साधु वत्स प्राज्ञो असि इति बुध इति तस्य नाम चक्रे ॥ ३३ ॥

Then, Soma became extremely happy, and his face was radiant, shining forth, he embraced his son and said "Very good, very good boy, you are very wise", and because he was very wise, he called him by the name Budha.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 34:

तथा आख्यातम् एवम् एव एतत् स च यथ इलायाम् आत्मजं पुरुरव समुत्पादयामास ॥
३४ ॥

Budha married Ilaa, and had a son by name Pururavas, which already came earlier. So, PAraasharar says that he has already told that story earlier.

पुरुरवास्त्विति / अतिरूपस्विनम् इति अतिरूपम् एव स्वं धनं तत् अस्य अस्ति इति /

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 35:

पुरुरवाः तु अति दान शीलः अति यज्वा अति तेजस्वी यं सत्यवादिनं अतिस्वरूपिनं
मनस्विनं मित्रावरुण शापात् मानुषे लोके मया वस्तव्यम् इति कृतमतिः ऊर्वशी ददर्श
॥ ३५ ॥

Pururavas, son of Budha, was a great donor, he performed many yaagaas, he was very tejasvi, and he always spoke the truth. He was most handsome to look at. Oorvashi came to the earth to be born here, as she had a shaapa of Mitraavaruna, that she has to be born in the maanusha loka. She came to the maanusha loka, and saw this most handsome and great king Pururavas.

Pururavas was very famous as a daani, he used to donate a lot. He used to perform a lot of yajnyaas. He had lot of tejas. He always used to tell the truth. He was most handsome to look at. He had a very good mind. That Pururavas was seen by Urvashi. Urvashi had a shaapa from Mitraavaruna that she has to come and live in this world. She wanted to complete that shaapa. She came to manushya loka here and saw Pururavas.

Sri Engal Aalwaan's Commentary:

पुरुरवाः तु इति / अति रूपस्विनम् इति अति रूपस्वम् एव स्वं धनं तत् अस्य अस्ति
इति /

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 36:

**दृष्टमात्रे च तस्मिन् अपहाय मानम् अशेषम् अपास्य स्वर्ग सुख अभिलाषं तन्मनस्का
भूत्वा तम् एव उपतस्थे ॥ ३६ ॥**

She gave up all her shyness, gave up all desire to go back to svarga also, and got deeply interested in Pururavas. And she approaches him. And he also gets interested in her.

The moment she saw him, she was completely attracted by his personality, and she gave up all her *maana*, *svaabhimaana*, and neglecting all the pleasures of svarga, living in heaven, she got totally attracted to him, and wanted to be with him.

This story continues, and is a reasonably long story. We see this next.

We are about to start the story of Urvashi and Pururavas, in Chapter 6 of Amsa 4. Sri Paraasharar is narrating the story of Soma vamsha, after having told the Soorya vamsha.

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 37:

**सः अपि च ताम् अतिशयित सकल लोक स्त्री कांति सौकुमार्य लावण्य गति विलास
हास आदि गुणाम् अवलोक्य तत् आयत्त चित्त वृत्तिः बभूव ॥ ३७ ॥**

He was also equally attracted to her. He saw her, she was the most beautiful in all the worlds. She exceeded the beauty in all the worlds. She had such wonderful grace, elegance, smile. Looking at all these excellent qualities in her, his mind was completely attracted towards her. He was totally fascinated by her.

Sri Engal Aalwaan's Commentary

**स इति / अतिशयिताः सकल लोक स्त्रीणां कांत्यादिगुणाः यया ताम् / तथा च रूपके *
मन्मथ आप्यायित छाया शोभा कांतिः उदाहता / सौकुमार्य मृदुत्वं च लावण्यं दीप्तिः
उच्यते / तात्कालिको विशेषस्तु विलासो अङ्गक्रियादिषु ॥ इति /**

All the qualities of women are told here. Some of them are temporary - *vilaasa*, *angakriyaa*.

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 38:

उभयमपि तन्मनस्कम् अनन्यदृष्टि परित्यक्त समस्त अन्य प्रयोजनम् अभूत् ॥ ३८ ॥

Both of them were highly attracted towards each other. They had no interest other than this.

Sri Engal Aalwaan's Commentary

उभयम् इति / तन्मनस्कम् उभयमनस्कम् परस्पर मनस्कम् इति अर्थः /

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 39:

राजा तु प्रागल्भ्यात् ताम् आह ॥ ३९ ॥
The king told her, without any fear.

Sri Engal Aalwaan's Commentary
राजा इति / प्रागल्भ्यं निस्साध्वसत्वम् /

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 40:

सुभ्रु त्वाम् अहम् अभिकामोऽस्मि प्रसीद अनुरागम् उद्वह इति उक्ता लज्जावखण्डितम्
उर्वशी तं प्राह ॥ ४० ॥

He says - O good woman, beautiful woman, I am interested in you. Be pleased and show love towards me. Marry me.

Sri Engal Aalwaan's Commentary

सुभ्रु इति / अनुरागम् उद्वह मयीति शेषः / लज्जावखण्डितं लज्जया मन्थरं सगद्गदम्
इति अर्थः /

Her voice got choked, and feeling shy, she says -

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 41:

भवतु एवं यदि मे समय परिपालनं भवान् करोति इति आख्याते पुनरपि ताम् आह ॥
४१ ॥

Feeling shy and choked in her voice, as she was also totally attracted to him, she said that she has certain conditions, and if he agrees to those, she agrees to what he is telling.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 42:

आख्याहि मे समयम् इति ॥ ४२ ॥

The king tells her - Tell me what are your conditions.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 43:

अथ पृष्टा पुनरपि अब्रवीत् ॥ ४३ ॥

Again he asks her and she says.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 44:

शयन समीपे मम उरणकद्वयं पुत्रभूतं न अपनेयम् ॥ ४४ ॥

She had two young rams which she was treating like her own sons. She said that near her bed, those two rams will always be there, they should never be taken away from her bed.

Sri Engal Aalwaan's Commentary

शयन इति / उरणकः मेषः /

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 45:

भवान् च मया न नग्नो द्रष्टव्यः ॥ ४५ ॥

I should not see you without any clothes on.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 46:

घृतमात्रं च ममाहर इति ॥ ४६ ॥

My food will be only ghee.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 47:

एवमेव इति भूपतिः अपि आह ॥ ४७ ॥

The king agreed to all these conditions.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 48:

तया सह सः च अवनिपतिः अलकायां चैत्ररथ आदि वनेषु अमल पद्म षण्डेषु मानसादि सरस्सु रमणीयेषु रममाण एकषष्टि वर्षाणि अनुदिन प्रवर्धमान प्रमोदो अनयत् ॥ ४८ ॥

Along with her, he lived in Alakaapuri, where there were wonderful gardens and very pure and nice lotus ponds, and Maanasa saras and most beautiful places. He enjoyed the company with her. He lived for 61 years, but in the paathaantara, it is said as 61,000 years. Day by day, his enjoyment only increased.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 49:

उर्वशी च तत् उपभोगात् प्रतिदिन प्रवर्धमान अनुरागा अमर लोक वासे अपि न स्पृहां चकार ॥ ४९ ॥

Urvashi also, with all the enjoyments and pleasures with him, everyday her love also increased, she was more and more attracted to him, and she did not even desire the stay in heavens.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 50:

विना च उर्वश्या सुरलोकः अप्सरसां सिद्ध गंधर्वाणां च न अति रमणीयो अभवत् ॥ ५० ॥

In the heaven, the apsaras, siddhaas, gandharvaas, they felt her absence, and it was not enjoyable for them without Urvashi in the heavens.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 51:

ततः च उर्वशी पुरुरवसोः समयविद्विश्वावसु गंधर्व समवेतो निशि शयनाभ्याशात् एकम् उरणकं जहार ॥ ५१ ॥

There was a gandharva by name Vishvaavasus, who knew their agreement, between Urvashi and Pururavas. Vishvaavasus along with other

gandharvaas came in the night and from her bedside, took one ram and stole it and went away.

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 52:

तस्य च आकाशे नीयमानस्य उर्वशी शब्दम् अशृणोत् ॥ ५२ ॥

When he was taking it away in the sky, that sound woke her up and she saw one of her rams was taken away.

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 53:

एवमुवाच च मम अनाथायाः पुत्रः केन अपह्रियते कं शरणम् उपयामि इति ॥ ५३ ॥

O I am without any help here, my son is being stolen, whom do I take help from?

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 54:

तत् आकर्ण्य राजा मां नग्नं देवी वीक्ष्यति इति न ययौ ॥ ५४ ॥

The king *Pururavas*, who was sleeping, heard this, but he did not get up; as if he gets up, she will see him without any clothes, and she may leave.

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 55:

अथ अन्यं अपि उरणकम् आदाय गंधर्वा ययुः ॥ ५५ ॥

The *gandharvaas* stole the other ram also and took it away.

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 56:

तस्य अपि अपह्रियमाणस्य आकर्ण्य शब्दम् आकाशे पुनरपि अनाथा अस्मि अहम् अभर्तृका कापुरुष आश्रय इति आर्तराविणी बभूव ॥ ५६ ॥

When she saw the other ram also being stolen and taken away, she heard that sound also, and said that she is without any help here, without any husband, there is nobody, and I have a useless person here, who is powerless, I am depending upon him, like this she started crying.

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 57:

राजा अपि अमर्ष वशात् अंधकारम् एतत् इति खड्गमादाय दुष्ट दुष्ट हतो असि इति व्याहरन् अभ्यधावत् ॥ ५७ ॥

King also got very angry, he thought that it is very dark here, she cannot see me, he took his sword and started chasing the *gandharvaas*, saying "O bad persons, wait for me"; he went after them.

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 58:

तावत् च गंधर्वैः अपि अतीव उज्ज्वला विद्युत् जनिता ॥ ५८ ॥

At that time, the *gandharvaas* created a bright lightning at that place.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 59:

तत् प्रभाया च उर्वशी राजानम् अपगत अंबरं दृष्ट्वा अपवृत्त समया तत् क्षणात् एव
अपक्रान्ता ॥ ५९ ॥

At that time, Urvashi saw him without wearing any clothes, she immediately knew that the agreement is broken, and at that very moment, she left the place.

Sri Engal Aalwaan's Commentary

तत् इति / अपवृत्तसमया निवृत्त समया /

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 60:

परित्यज्य तौ अपि उरणकौ गंधर्वाः सुरलोकं उपगताः ॥ ६० ॥

The gandharvaas left the two rams and went back to the heavens.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 61:

राजा अपि च तौ मेषौ आदाय अति हृष्टमनाः स्व शयनम् आयातो न उर्वशीं ददर्श ॥
६१ ॥

The king took the rams, and was very happy that he could bring them back, he came back, but could not see Urvashi there.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 62:

तां च अपश्यन् व्यपगत अंबरम् एव उन्मत्त रूपो बभ्राम ॥ ६२ ॥

He saw that she had gone away, he became like a mad person, and started to roam around everywhere without clothes.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 63:

कुरुक्षेत्रे च अभोज सरस्यन्याभिः चतसृभिः अप्सरोभिः समवेतां उर्वशीं ददर्श ॥ ६३ ॥

When he was roaming around like this, like a mad person without clothes, near Kurukshetra, there was a lotus pond, and in that, he saw Urvashi along with other four apsaras in that pond.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 64:

ततः च उन्मत्त रूपो जाये हे तिष्ठ मनसि घोरे तिष्ठ वचसि कपटिके तिष्ठ इति एवम्
अनेक प्रकारं सूक्तं अवोचत् ॥ ६४ ॥

He was so madly in love with Urvashi that he could not tolerate her separation, said "O my wife, you have such a crooked mind, you are a cheater".

ततः च इति / हे जाये मनसि घोरे तिष्ठ वचसि वाङ्मिश्रणम् कुरु / अनेन * अये जाये
मनसा तिष्ठ घोरे वचाम्मि मिश्रीकृणवावहै * इत्यादि अष्टादशं च तयोः संवाद सूक्तं
स्मारितम् /

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 65:

आह च उर्वशी ॥ ६५ ॥

Urvashi saw him and said -

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 66:

महाराज अलम् अनेन अविवेक चेष्टितेन ॥ ६६ ॥

O king, all this what you are talking is out of ignorance. Enough of all these things.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 67:

अंतर्वत्स्यहम् अब्दान्ते भवता अत्र आगन्तव्यम् कुमारः ते भविष्यति एकां च निशाम् अहं त्वया सह वत्स्यामि इति उक्तः प्रहृष्टः स्वपुरं जगाम ॥ ६७ ॥

I am pregnant now. At the end of the year, come here, I will give you a son. I will stay with you for one night. He agreed to that, he felt happy and went back to his place.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 68:

तासां च अप्सरसां उर्वशी कथयामास ॥ ६८ ॥

Urvashi told the other four apsaras thus.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 69:

अयं स पुरुषो उत्कृष्टो येन अहम् एतावन्तं कालम् अनुराग आकृष्ट मानसा सहोषिता इति ॥ ६९ ॥

He is excellent among men. I was totally attracted to him, and spent my time with him, wonderfully.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 70:

एवम् उक्ताः ताः च अप्सरसः ऊचुः ॥ ७० ॥

All the apsaras say this.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 71:

साधु साधु अस्य रूपम् अपि अनेन सह अस्माकम् अपि सर्वकालमास्या भवेत् इति ॥ ७१ ॥

Yes, yes, he is most handsome, good looking, and we would also like to spend all our time with him.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 72:

अब्दे च पूर्णे स राजा तत्र आजगाम ॥ ७२ ॥

At the end of the year, the king came to the same place again.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 73:

कुमारं च आयुषं अस्मै च उर्वशी ददौ ॥ ७३ ॥

Urvashi gave his son aayus. His name itself was Aayu.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 74:

दत्त्वा च एकां निशां तेन राज्ञा सह उषित्वा पञ्च पुत्र उत्पत्तये गर्भम् अवाप ॥ ७४ ॥

She stayed for one night with him, and in order to give him five sons, she again became pregnant.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 75:

उवाच च एनं राजानं अस्मत् प्रीत्या महाराजाय सर्व एव गन्धर्वाः वरदाः सम्वृत्ताः व्रियतां च वर इति ॥ ७५ ॥

He told that king that because of mutual love, O Mahaaraaja, all the gandharvaas want to give you a boon. Seek whatever boon you want.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 76:

आह च राजा ॥ ७६ ॥

Raajaa said now.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 77:

विजित सकलारातिः अविहत इन्द्रिय सामर्थ्यो बन्धुमान् अमित बल कोशो अस्मि; न अन्यत् अस्माकं उर्वशी सालोक्यात् प्राप्तव्यम् अस्ति; तत् अहम् अनय सह उर्वश्या कालं नेतुं अभिलाषामि इति उक्ते गंधर्वा राज्ञे अग्निस्थालीं ददुः ॥ ७७ ॥

I have won over all my enemies; my senses are all functioning perfectly with all power; I have not lost the power of any of the senses yet; I have all relatives; my forces are all very powerful, and I also have a good treasury; I have no other need other than that I want to be in the same world as you; I want to live in the same world as you; I want to live with Urvashi all the time; when he said this, the gandharvaas gave the king an Agnisthaalee, a pot with Agni.

Sri Vishnu Puraana, Amsha 4, Chapter 6, Shloka 78:

ऊचुः च एनम् अग्निम् आम्रायानुसारी भूत्वा त्रिधा कृत्वा उर्वशी सलोकता मनोरथम् उद्दिश्य सम्यक् यजेथाः; ततः अवश्यम् अभिलषितम् अवाप्स्यसि इति उक्तः ताम् अग्निस्थालीम् आदाय जगाम ॥ ७८ ॥

They told him that according to the injunctions of the Vedaas, make this Agni into three, perform yaagaas with the sankalpa that you want to get saalokya with Urvashi; desiring that you want to be in the same world as Urvashi. You will definitely get Urvashi saalokya with this. Then he took that Agnisthaalee and went away.

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 79:

अन्तरटव्याम् अचिन्तयत् अहो मे अतीव मूढता , किम् अहम् अकरवम् ? ॥ ७९ ॥

While he was coming back, somewhere in the forest, he thought - what is this stupid thing I did?

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 80:

वह्निस्थाली मया एषा आनीता न उर्वशी इति ॥ ८० ॥

I brought this Agnisthaalee, but I did not bring Urvashi.

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 81:

अथ एनम् अटव्याम् एव अग्निस्थालीं तत्याज स्वपुरं च जगाम ॥ ८१ ॥

He left that Agnisthaalee in the forest itself, and went back to his city.

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 82:

व्यतीते अर्धरात्रे विनिद्रः च अचिन्तयत् ॥ ८२ ॥

In the middle of the night, he again thought thus.

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 83:

मम उर्वशी सालोक्य प्राप्त्यर्थम् अग्निस्थाली गन्धर्वैः दत्ता सा च मया अटव्यां परित्यक्ता ॥ ८३ ॥

The gandharvaas gave me the Agnisthaalee in order to attain the Urvashi saalokya. And I left it in the forest itself, he thought.

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 84:

तत् अहं तत्र तत् आहरणाय यस्य अस्मि इति उत्थाय तत् प्राप्ति उपगतो न अग्निस्थालीम् अपश्यत् ॥ ८४ ॥

He immediately thought that he is going to bring it back here, and he went back all the way there, but he did not see the Agnisthaalee.

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 85:

शमीगर्भं च अश्वत्थम् अग्निस्थाली स्थाने दृष्ट्वा अचिन्तयत् ॥ ८५ ॥

He saw an Ashvattha plant in the Shamee garbha there. At the same place as the Agnisthaalee.

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 86:

मया अत्र अग्निस्थाली निक्षिप्ता सा च अश्वत्थ शमी गर्भो अभूत् ॥ ८६ ॥

I had left the Agnisthaalee here, now it has become the Ashvattha, with the Shamee plant.

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 87:

तत् एनम् अहम् अग्निरूपम् आदाय स्व पुरम् अभिगम्य अरणीं कृत्वा तत् उत्पन्न अग्नेः
उपास्तिं कारयिष्यामि इति ॥ ८७ ॥

He thought that he will take this itself to his place, and take Arani out of this Ashvattha vruksha, and then create fire from that, with this I will do the upaasane.

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 88:

एवमेव स्व पुरम् अभिगम्य अरणिं चकार ॥ ८८ ॥

He brought that back to his place, and took Arani out of that.

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 89:

तत् प्रमाणं च अंगुलैः कुर्वन् गायत्रीमपठत् ॥ ८९ ॥

He took the Arani and then recited the Gaayatri mantra.

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 90:

पठतः च अक्षर संख्यानि एव अंगुलानि अरणि अभवत् ॥ ९० ॥

Gaayatri metre has got 24 aksharaas. The Arani became 24 inches long as he was reciting the Gaayatri mantra.

पठत इति / गायत्रीं पठतः अक्षर संख्यानि तत् अक्षर संख्यानि अंगुलानि अरणिः
अभवत् / * चतुर्विंशति अंगुल अरणिः कार्या * इति विधिः /

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 91:

तत्र अग्निं निर्मथ्य अग्नि त्रयम् आम्राय अनुसारी भूत्वा जुहाव ॥ ९१ ॥

He took the Arani and generated fire by rubbing the two Aranis. Using that fire, according to the injunctions of the Vedaas, he performed yaaga.

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 92:

उर्वशी सालोक्यं फलम् अभिसन्धितवान् ॥ ९२ ॥

He did the yaaga with the sankalpa that he wants to attain Urvashi saalokya.

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 93:

तेन एव च अग्नि विधिना बहुविधान् यज्ञान् इष्ट्वा गांधर्व लोकान् अवाप्य उर्वश्या सह
अवियोगम् अवाप ॥ ९३ ॥

Having performed many types of yaagaas, using that Agni, doing Agni vidhi, and then he attained gandharva loka, and united with Urvashi forever in the svarga loka.

Sri Vishnu Puraana, Amsa 4, Chapter 6, Shloka 94:

एको अग्निः आदौ अभूत् एकेन तु अत्र मन्वन्तरे त्रेधा प्रवर्तिताः ॥ १४ ॥

The Agni which was one earlier, in this Manvantara, it became into three, and from then on, three Agnis were used. These are Gaarhapatya, Aavahaneeya, Daakshinaagni. These are used in the yaagaas.

This completes the story of Urvashi and Pururavas. This completes Chapter 6 of Amsa 4.

॥ इति श्री विष्णु पुराणे चतुर्थे अंशे षष्ठो अध्यायः ॥

॥ इति श्री विष्णु पुरान व्याख्याने श्री विष्णु चित्तीये चतुर्थे अंशे षष्ठो अध्यायः ॥

॥ अथ सप्तमो अध्यायः ॥ Amavasu's Vamsha

Now, Chapter 7.

Sri Vishnu Puraana, Amsa 4, Chapter 7, Shloka 1:

श्री पराशरः -

तस्य अपि आयुः धीमान् अमावसुः विश्वावसुः श्रुनायुः शतायुः अयुतायुः इति संज्ञा षट् पुत्राः अभवन् ॥ १ ॥

Sri Paraasharar -

Pururavas had 6 children - Aayu, who was a very wise and intelligent person, Amavasu, Vishvaivasu, Shrunaayu, Shataayu, Ayutaayu.

Sri Vishnu Puraana, Amsa 4, Chapter 7, Shloka 2:

तथा अमावसोः भीम नामा पुत्रो अभवत् ॥ २ ॥

Amavasu had a son by name Bheema.

Sri Engal Aalwaan's Commentary

तथा इति । अल्पत्वात् प्रथमं अमावसोः वंशोक्तिः, एवं नहुषस्य अपि अनन्तर अध्याये ।

Sri Vishnu Puraana, Amsa 4, Chapter 7, Shloka 3:

भीमस्य कांचनः कांचनात् सुहोत्रः तस्य अपि जहनुः ॥ ३ ॥

Bheema's son was Kaanchana. His son was Suhotra, his son was Jahnu.

Sri Vishnu Puraana, Amsa 4, Chapter 7, Shloka 4:

यो असौ यज्ञवाटम् अखिलं गङ्गा अंभसा प्लावितम् अवलोक्य क्रोध संरक्त लोचनो भगवन्तं यज्ञपुरुषं आत्मनि परमेण समाधिना समारोप्य अखिलम् एव गङ्गाम् अपिबत् ॥ ४ ॥

Jahnu rishi is very famous, and *Gangaa* is called *Jaahnavee*. When the *yajnya vaata* was completely washed away by the floods of *Gangaa*, because of the force of the coming *Gangaa* river, he got very angry, and took the entire *Gangaa* as an *aposhana*, and drank it off.

Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 5:

अथ एनं देवर्षयः प्रसादयामासुः ॥ ५ ॥

Then the *devaas*, and *rishis* prayed to him - please don't do like that and give her back.

Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 6:

देहुतृत्वे च अस्य गङ्गामनयन् ॥ ६ ॥

She became *Jahnu's* daughter, and they carried her back.

Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 7:

जह्नोः च सुमन्तुः नाम पुत्रो अभवत् ॥ ७ ॥

Jahnu had a son by name *Sumantu*.

Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 8:

*तस्य अपि अजकः ततो बलाकाश्वः तस्मात् कुशः तस्य अपि कुशांब कुशनाभ
धूर्तरजसो वसुः च इति चत्वारः पुत्राः बभूवुः ॥ ८ ॥*

Sumantu had a son *Ajaka*. He had a son *Balaakaashva*. He had a son *Kusha*. *Kusha* had four sons - *Kushaamba*, *Kushanaabha*, *Dhoorttarajas* and *Vasu*.

Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 9:

तेषां कुशांबः शक्रतुल्यो मे पुत्रो भवेत् इति तपः चकार ॥ ९ ॥

Among them, *Kushaamba* performed a *tapas* with the intention that he wanted to have a son equal to *Indra*.

Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 10:

*तं च उग्र तपसम् अवलोक्य मा भवतु अन्यो अस्मत् तुल्य वीर्यः इति आत्मनैवास्येन्द्रः
पुत्रत्वम् अगच्छत् ॥ १० ॥*

Indra saw that he was performing such a fierce *tapas*, that he will definitely attain a son equal to me; he thought that let there not be another person equal to me, and he himself was born as his son.

Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 11:

स गाधिः नाम पुत्रः कौशिको अभवत् ॥ ११ ॥

He was born in *Koushika gotra*, *vamsha*, by name *Gaadhi*.

Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 12:

गाधिः च सत्यवतीं कन्याम् अजनयत् ॥ १२ ॥

Gaadhi had a daughter by name Satyavati.

Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 13:

तां च भार्गवः ऋचीको वव्रे ॥ १३ ॥

Rucheeka, from Bhṛugu vamsha, came to Gaadhi and asked for the hand of Satyavati. He said that he wants to marry his daughter Satyavati.

Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 14:

गाधिः अपि अति रोषणाय अति वृद्धाय ब्राह्मणाय दातुम् अनिच्छन् एकतः
श्यामकर्णानाम् इन्दु वर्चसाम् अनिलरम्हसाम् अश्वानां सहस्रं कन्याशुल्कम् अयाचत ॥
१४ ॥

Gaadhi asked for a kanyaa shulka to give his daughter in marriage. He did not want to give Satyavati to Rucheeka, seeing him, who was with beard and moustache grown, looking very fierce, and was also looking very old. Gaadhi was not interested in giving Satyavati to such a rishi. He could not say no, but put a condition to give a kanyaa shulka, "I want you to give me 1000 horses, all of them should have one ear black, and these horses should all be white, and they should have the speed of wind".

Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 15:

तेन अपि ऋषिणा वरुण सकाशात् उपलभ्य अश्व तीर्थ उत्पन्नं तादृशम् अश्व सहस्रं दत्तम्
॥ १५ ॥

The rishi went and pleased Varuna, and with the grace of Varuna, in a place called Ashvateertha, he could get 1000 horses as told by Gaadhi.

Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 16:

ततः तां ऋचीकः कन्याम् उपयेमे ॥ १६ ॥

Gaadhi could not do anything else. He gave Satyavati in marriage to Rucheeka.

Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 17:

ऋचीकः च तस्याः चरुम् अपत्यार्थं चकार ॥ १७ ॥

Rucheeka prepared a charu to Satyavati in order to get a son.

Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 18:

तत् प्रसादितः च तन्मात्रे क्षत्र वर पुत्र उत्पत्तये चरुम् अपरं साधयामास ॥ १८ ॥

Satyavati says to Rucheeka - "Please make a charu for my mother also. My mother wants to have an excellent Kshatriya as son". He prepared another charu for her mother also.

Sri Vishnu Puraana, Amsa 4, Chapter 7, Shloka 19:

एष चरुः भवत्या अयम् अपरः चरुः त्वत् मात्रा सम्यक् उपयोज्यः इति उक्त्वा वनं
जगाम ॥ १९ ॥

He prepared two charus, and said that "This charu is for you, and that charu is for your mother. You have to use it properly without any mix-up". He said thus, and went to the forest.

Sri Vishnu Puraana, Amsa 4, Chapter 7, Shloka 20:

उपयोग काले च तां माता सत्यवतीमाह ॥ २० ॥

When Satyavati told about this charu, and when they were about to take that charu, Satyavati's mother tells her.

Sri Vishnu Puraana, Amsa 4, Chapter 7, Shloka 21:

पुत्री सर्व एवम् आत्म पुत्रम् अतिगुणम् अभिलषति न आत्मजाया भ्रातृगुणेषु अतीव
अधूतो भवति इति ॥ २१ ॥

O daughter, everyone wants to have excellent son for oneself. Rucheeka would have given an excellent charu for you, but not for your brother. Whereas for your son, he would have given a wonderful charu.

Sri Engal Aalwaan's Commentary

पुत्री इति | आत्मजाया आत्मनो भार्या |

Sri Vishnu Puraana, Amsa 4, Chapter 7, Shloka 22:

अतो अर्हसि मम आत्मीयं चरुं दातुं मदीयं चरुम् आत्मनो उपयोक्तुम् ॥ २२ ॥

So, this charu which he has prepared for me, you take it; and give me your charu, she says.

Sri Vishnu Puraana, Amsa 4, Chapter 7, Shloka 23:

मत् पुत्रेण हि सकल भूमंडल परिपालनं कार्यम्, कियत् वा ब्राह्मणस्य बल वीर्य संपदा
इति उक्ता सा स्व चरुं मात्रे दत्तवती ॥ २३ ॥

She says - My son only has to rule over the entire earth. She would have given you an excellent charu, and for your brother, would not have bothered much. We will exchange the charus. Because I will have a son who will rule over all the worlds, and what is the use of having a Braahmana who is without any power or valour? Satyavati also thought it was okay and she exchanged.

Sri Vishnu Puraana, Amsa 4, Chapter 7, Shloka 24:

अथ वनात् आगत्य सत्यवतीम् ऋषिः अपश्यत् ॥ २४ ॥

Rucheeka comes back from the forest, and he sees Satyavati. Immediately he understands that there is something wrong. Looking at her itself he could find out.

Sri Vishnu Puraana, Amsa 4, Chapter 7, Shloka 25:

आह च एनाम् अतिपापे! किम् इदम् अकार्यं भवत्या कृतम् ? अति रौद्रं ते वपुः लक्ष्यते
॥ २५ ॥

O bad woman! What is this wrong bad thing that you did? Your body is looking fierceful. What did you do?

Sri Vishnu Puraana, Amsa 4, Chapter 7, Shloka 26:

नूनं त्वया त्वत् मातृसात् कृतः चरुः उपयुक्तः, न युक्तम् एतत् ॥ २६ ॥

You have definitely taken the charu which I have prepared for your mother. This is not right, what you did.

Sri Engal Aalwaan's Commentary

नूनम् इति / मातृसात्कृतः मातुः संबंधी /

Sri Vishnu Puraana, Amsa 4, Chapter 7, Shloka 27:

मया हि तत्र चरौ सकल ऐश्वर्यं वीर्यं शौर्यं बलं संपत् आरोपिता, त्वदीयं चरौ अपि
अखिलं शांतिं ज्ञानं तितिक्षा आदि ब्राह्मणा गुणं संपत् ॥ २७ ॥

I had actually infused all kinds of aishvarya, veerya, shourya, bala, in that charu which your mother was supposed to take, because she was a Kshatriya, he had prepared a Kshatriya charu for her. In your charu, I had infused all the excellent qualities a Brahmin should have, forbearance, knowledge and peace.

Sri Vishnu Puraana, Amsa 4, Chapter 7, Shloka 28:

तत् च विपरीतं कुर्वन्त्याः तव अति रौद्रं अस्त्रं धारणं पालनं निष्ठः क्षत्रिय आचारः पुत्रो
भविष्यति, तस्याः च उपशमं रुचिः ब्राह्मण आचार इति आकर्ष्य एव सा तस्य पादौ
जग्राह ॥ २८ ॥

You exchanged this, and because of this, you will have a son who will be carrying a very fierceful weapon, he will be interesting in carrying a very fierceful weapon, and will be living like a Kshatriya. She will have a son who is always loving peace, and a very calm and peaceful person, who will live like a Brahmin. Hearing this, Satyavati immediately falls at his feet.

Sri Engal Aalwaan's Commentary

तत् च इति / अस्त्रं चरणं अस्त्रं विद्यान्तं गमनम् /

Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 29:

प्रणिपत्य च एनम् आह ॥ २९ ॥

And then pleads him thus.

Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 30:

भगवन् मया एतत् अज्ञानात् अनुष्ठितं प्रसादं मे कुरु ; मैवंविधः पुत्रो भवतु ;
काममेवंविधः पौत्रो भवतु इति उक्ते मुनिः अपि आह ॥ ३० ॥

Without knowledge, out of ignorance, I have done this. Please do help me. I don't want to have this kind of a son. Let such a person be my grandson, but my son should not be like this - carrying all fierceful weapons and living like a Kshatriya. Then Rucheeka is pleased and says.

Sri Engal Aalwaan's Commentary

भगवन् इति | कामम् इति इच्छानुसर्तौ |

Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 31:

एवम् अस्तु इति ॥ ३१ ॥

Let it be so.

Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 32:

अनन्तरं च सा जमदग्निम् अजीजनत् ॥ ३२ ॥

She gave birth to Jamadagni.

Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 33:

तन्माता च विश्वामित्रं जनयामास ॥ ३३ ॥

His mother gave birth to Vishvaamitra.

Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 34:

सत्यवती अपि कौशिकी नाम नदी अभवत् ॥ ३४ ॥

Satyavati became a river by name Koushikee.

Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 35:

जमदग्निः इक्ष्वाकु वंश उद्भवस्य रेणोः तनयां रेणुकाम् उपयेमे ॥ ३५ ॥

Jamadagni married Renukaa who is the daughter of Renu from Ikshvaaku vamsha.

Sri Vishnu Puraana, Amsha 4, Chapter 7, Shloka 36:

तस्यां च अशेष क्षत्रहन्तारं परशुराम संज्ञं भगवतः सकल लोक गुरोः नारायणस्य अंशं
जगदग्निः अजीजनत् ॥ ३६ ॥

Jamadagni married Renuka, and he had a son Parashuraama, who is an amsha of Naaraayana, who is the supreme Lord of all the worlds.

Sri Vishnu Puraana, Amsa 4, Chapter 7, Shloka 37:

विश्वामित्र पुत्रः तु भार्गव एव शुनश्शेषः ततः च देवरात नाम अभवत् ॥ ३७ ॥

Vishvaamitra had a son, who was Bhaargava, whose name was Shunashshepa, who was given by gods, and who became to be known as Devaraata.

Sri Engal Aalwaan's Commentary

विश्वामित्र इति । भार्गव एव इति । जमदग्नि सहोदरत्वात् भार्गवः शुनश्शेषः । यथा आह - * और्वस्य ऋचिकस्य ऋषेः सत्यवत्यां महायशाः । जमदग्निः सुतो विद्वान् जज्ञे वेदविदां वरः ॥ मध्यमः च शुनश्शेषः * इत्यादि । अयं च विश्वामित्रस्य स्वस्त्रीयः पुत्रवत् देवैः दत्तत्वात् देवरातः ।

Vishvaamitra's son was given by devaas. So, he became to be called as Devaraata.

Sri Vishnu Puraana, Amsa 4, Chapter 7, Shloka 38:

ततः च अन्ये मधुश्छन्दो धनंजय कृतदेव अष्टक कच्छप हरिताख्या विश्वामित्र पुत्रा बभूवुः ॥ ३८ ॥

Vishvaamitra had other sons also, Madhushchanda, Dhananjana, Krutadeva, Ashtaka, Kacchapa and Harita.

Sri Vishnu Puraana, Amsa 4, Chapter 7, Shloka 39:

तेषां च बहूनि कौषिकगोत्राणि ऋष्यन्तरेषु विवाह्यानि अभवन् ॥ ३९ ॥

They all married with other rishis from Koushika gotra.

Sri Engal Aalwaan's Commentary

तेषां इति । ऋष्यन्तरेषु इति । ऋष्यन्तरेषु विवाह्याः समानप्रवरेषु अविवाह्याः । इदं सर्व गोत्राणां प्रायेण समानम् * एक एव ऋषिः यावत् प्रवरेषु अनुवर्तते । तावत् समान गोत्रत्वं अन्यत्र त्वंगिरोगणात् ॥ इति सूत्रकार उक्तेः ।

Because they should not marry in the same gotra, they got married into other gotraas. This is true for all the gotraas.

This completes the Chapter 7.

॥ इति श्री विष्णु पुराणे चतुर्थे अंशे सप्तमो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चित्तीये चतुर्थे अंशे सप्तमो अध्याहः ॥

॥ अथ अष्टमो अध्यायः ॥

Aayu's Vamsha

Now, Chapter 8.

Sri Vishnu Puraana, Amsha 4, Chapter 8, Shloka 1:

श्री पराशरः -

पुरूरवसो ज्येष्ठः पुत्रो यः तु आयुः नामा सा राहोः दुहितरं उपयेमे ॥ १ ॥

Pururava's eldest son's name was Ayu. He married Raahu's daughter.

Sri Vishnu Puraana, Amsha 4, Chapter 8, Shloka 2:

तस्यां च पञ्च पुत्रान् उत्पादयामास ॥ २ ॥

He had five sons through her.

Sri Vishnu Puraana, Amsha 4, Chapter 8, Shloka 3:

नहुष क्षत्रवृद्ध रंभ रजि संज्ञाः तथा एव अनेनाः पुत्रो अभूत् ॥ ३ ॥

They were Nahusha, Kshatravriddha, Rambha, Raji, Anena. These are the sons of Ayu.

Sri Vishnu Puraana, Amsha 4, Chapter 8, Shloka 4:

क्षत्रवृद्धात् सुहोत्रः पुत्रो अभवत् ॥ ४ ॥

Kshatravriddha had a son by name Suhotra.

Sri Vishnu Puraana, Amsha 4, Chapter 8, Shloka 5:

काश्य काश गृत्समदाः त्रयः तस्य पुत्राः बभूवुः ॥ ५ ॥

Suhotra had three sons - Kaashya, Kaasha and Grutsamada.

Sri Vishnu Puraana, Amsha 4, Chapter 8, Shloka 6:

गृत्समदस्य शौनकः चातुर्वर्ण्यं प्रवर्तयिता अभूत् ॥ ६ ॥

Grutsamada had a son Shounaka, who was responsible for promulgation of the Chaaturvarnya.

Sri Engal Aalwaan's Commentary

गृत्समसस्य इति | प्रवर्तयिता जनकः |

Sri Vishnu Puraana, Amsha 4, Chapter 8, Shloka 7:

काश्यस्य काशेयः काशीराजः तस्मात् राष्ट्रः राष्ट्रस्य दीर्घतपाः पुत्रो अभवत् ॥ ७ ॥

Kaashya had a son Kaasheya, who was king of Kaashi. He had a son Raashtra. Raashtra had a son Deerghatapas.

Sri Vishnu Puraana, Amsha 4, Chapter 8, Shloka 8:

धन्वतरिः तु दीर्घतपसः पुत्रो अभवत् ॥ ८ ॥

Deerghatapas had a son who was none other than Dhanvantari.

Dhanvantari's story comes here briefly.

Sri Vishnu Puraana, Amsha 4, Chapter 8, Shloka 9:

**स हि संसिद्ध (द्धि) कार्य करणः सकल संभूतिषु अशेष ज्ञानविदा भगवता नारायणेन
च अतीत संभूतौ तस्मै वरो दत्तः ॥ ९ ॥**

He had under control the *prakruti*, and because of that, his body and *indriyaas* never became old. They were always young. He had mastered that. In all his births, he was born from *Ksheerasaagara*, and at that time, was given a *vara* by none other than *Naaraayana*.

Sri Engal Aalwaan's Commentary

**स हि इति । संसिद्धि कार्य करणः वशीकृत प्रकृतिः अजर देहेन्द्रियो वा । अतीत संभूतौ
क्षीरोदात् उत्पत्तौ ।**

Sri Vishnu Puraana, Amsha 4, Chapter 8, Shloka 10:

**काशीराज गोत्रे अवतीर्य त्वष्टमष्टधा सम्यक् आयुर्वेदं करिष्यसि , यज्ञभागभुक्
भविष्यसि इति ॥ १० ॥**

Naaraayana gave him a *vara* that during the *Ksheera Saagara mathana*, when he is born, he will be born in *Kaashi raaja vamsha*, and will create 8 *angaas* for *Aayurveda*, and will also get *havirbhaaga* from all the *yajnyaas*.

Sri Engal Aalwaan's Commentary

**काशीराज इति । अष्टधा अष्टाङ्गम् । यथा आह बाहुलः * काय बाल ग्रहोर्ध्वान्ङ्ग शल्य
दम्ष्ट्राजराविषान् । अष्टावङ्गानि तस्य आहुः चिक्त्सा एषु संस्थिता ॥ इति ।**

Dhanvantari was responsible for the 8 *angaas* in *Aayurveda*. *Kaaya*, *Baala*, *Graha*, *Oordhvaanga*, *Shalya*, *Damshtra*, *Jaraa*, *Visha* are the 8 *angaas*. *Kaaya* is general, internal medicine. *Baala* is paediatric. *Graha* is psychology. *Oordhvaanga* is the E, N, T - Ear, Nose, Throat. *Shalya* is surgery. *Damshtra* is toxicology. *Jaraa* is that branch of *Aayurveda* treating old age related problems. *Visha* is aphrodisiacs. These are the 8 *angaas* of *Aayurveda* created by Dhanvantari. He also got a *vara* that he will receive *havis* from *yajnya*.

Sri Vishnu Puraana, Amsha 4, Chapter 8, Shloka 11:

**तस्य च धन्वन्तरेः पुत्रः केतुमान् केतुमतो भीमरथः तस्य अपि दिवोदासः तस्य अपि
प्रतर्दनः ॥ ११ ॥**

Dhanvantari's son was Ketumaan. Ketumaan had a son Bheemaratha. He had a son Divodaasa. Divodaasa's son was Pratardana, who also comes in the Upanishads.

Sri Vishnu Puraana, Amsa 4, Chapter 8, Shloka 12:

स च भद्रश्रेण्य वंश विनाशनात् अशेषत्रवो अनेन जिता इति शत्रुजित् अभवत् ॥ १२ ॥
He destroyed the Bhadrashreni vamsha. All his enemies were also destroyed. So, Pratardana came to be known as Shatrujit.

Sri Vishnu Puraana, Amsa 4, Chapter 8, Shloka 13:

तेन च प्रीतिमता आत्मपुत्रो वत्सवस्त इति अभिहितो वत्सो अभवत् ॥ १३ ॥
Pratardana's father Divodaasa used to call him with great love, as Vatsa. So, he became to be called as Vatsa itself.

Sri Vishnu Puraana, Amsa 4, Chapter 8, Shloka 14:

सत्य परतया ऋतध्वज संज्ञाम् अवाप ॥ १४ ॥
Because he was totally devoted to following Satya, he was called Rutadhvaja.

Sri Vishnu Puraana, Amsa 4, Chapter 8, Shloka 15:

ततः च कुवलय नामानम् अश्वं लेभे ततः कुवलयाश्व इति अस्यां पृथिव्यां प्रथितः ॥ १५ ॥
He obtained a horse by name Kuvalaya. Because of this, he came to be known as Kuvalayaashva. These are all very famous names in the whole world.

Sri Vishnu Puraana, Amsa 4, Chapter 8, Shloka 16:

तस्य च वत्सस्य पुत्रो अलर्क नाम अभवत् यस्य अयम् अद्य अपि श्लोको गीयते ॥ १६ ॥
Vatsa had a son by name Alarka, on whom there is a shloka, and he is praised even today everywhere.

Sri Vishnu Puraana, Amsa 4, Chapter 8, Shloka 17:

षष्टिवर्ष सहस्राणि षष्टिवर्ष शतानि च । अलर्कात् अपरो नान्यो बुभुजे मेदिनी युवा ॥ १७ ॥

Alarka living young all the time, ruled over all the worlds for 66000 years, and nobody enjoyed the world like that. This is the famous shloka about Alarka.

Sri Vishnu Puraana, Amsa 4, Chapter 8, Shloka 18:

तस्य अपि अलर्कस्य सन्नति नामा अभवत् आत्मजः ॥ १८ ॥
He had a son by name Sannati.

Sri Vishnu Puraana, Amsha 4, Chapter 8, Shloka 19:

सन्नतेः सुनीथः तस्य अपि सुकेतुः तस्मात् च धर्मकेतुः जज्ञे ॥ १९ ॥

Sannati had a son Suneetha. He had a son by name Suketu. His son was Dharmaketu.

Sri Vishnu Puraana, Amsha 4, Chapter 8, Shloka 20:

ततः च सत्यकेतुः तस्मात् विभुः तत् तनयः सुविभुः ततः च सुकुमारः तस्य अपि दृष्टकेतुः
ततः च वीतिहोत्रः तस्मात् भार्गः भार्गस्य भार्गभूमिः ततः चातुर्वर्ण्य प्रवृत्तिः इति एते
काश्यभूभृतः कथिताः ॥ २० ॥

Dharmaketu had a son Satyaketu. His son was Vibhu. His son was Suvibhu. Then Sukumaara, then Drushtaketu, then Veetihotra, then Bhaarga. Bhaarga's son was Bhaargabhoomi. Bhaargabhoomi was responsible for establishing Chaaturvarnya. This is the story of all the kings of Kaashya vamsha.

Sri Vishnu Puraana, Amsha 4, Chapter 8, Shloka 21:

रजेः तु संततिः श्रूयताम् ॥ २१ ॥

Now, I will tell you about Raji's vamsha, who is another son of Pururavas.

This completes Chapter 8.

॥ इति श्री विष्णु पुराणे चतुर्थे अंशे अष्टमो अध्यायः ॥

॥ इति श्री विष्णु चित्तीये विष्णु पुराण व्याख्याने चतुर्थे अंशे अष्टमो अध्यायः ॥

We just completed Chapter 8, of Amsha 4. Where the vamsha anucharita of Pururavas is being told. His eldest son is Aayu, whose vamsha is being told. Aayu had five sons, Nahusha, Kshatravruddha, Rambha, Raji, Anena. In this, Kshatravruddha had a son by name Kaashya, and Kaashya's vamsha was told. In which, a very famous king Alarka, who ruled over the earth for 66000 years, whose greatness is being sung even today, was told. Another son of Pururavas is Raji. Raji's vamsha is going to be told.

॥ अथ नवमोऽध्यायः ॥

Raji's Vamsha

Now, Chapter 9.

Sri Vishnu Puraana, Amsha 4, Chapter 9, Shloka 1:

श्री पराशरः -

रजेः तु पञ्च पुत्र शतानि अतुल बल पराक्रमसाराणि आसन् ॥ १ ॥

Sri Paraasharar -

Raji had 500 sons, who were all extremely powerful, and had paraakrama, bala, and known for their stability.

Sri Engal Aalwaan's Commentary:

रजेः इति / सारः स्थैर्यम् /

Sri Vishnu Puraana, Amsha 4, Chapter 9, Shloka 2:

देव असुर संग्राम आरंभे च परस्पर वधा ईप्सवः देवाः च असुराः च ब्रह्माणम् उपेत्य पप्रच्छुः ॥ २ ॥

There was a war starting between devaas and asuraas, at the beginning, each wanted to destroy the other; both devaas and asuraas go to Chaturmukha Brahma and ask him.

Sri Vishnu Puraana, Amsha 4, Chapter 9, Shloka 3:

भगवन् अस्माकम् अत्र विरोधे कतमः पक्षो जेता भविष्यति इति ॥ ३ ॥

When we are going to fight, O Lord, which side is going to win?

Sri Vishnu Puraana, Amsha 4, Chapter 9, Shloka 4:

अथ आह भगवान् ॥ ४ ॥

Chaturmukha Brahma tells.

Sri Vishnu Puraana, Amsha 4, Chapter 9, Shloka 5:

येषाम् अर्थे रजिः आत्मात्तायुधो योत्स्यति तत् पक्षो जेता इति ॥ ५ ॥

In whose side Raji, being well armed, he fights, that side is going to win, he says.

Sri Vishnu Puraana, Amsha 4, Chapter 9, Shloka 6:

अथ दैत्यैः उपेत्य रजिः आत्म साहाय्यदानायाभ्यर्थितः प्राह ॥ ६ ॥

Then all the daityaas go first to Raji, and ask him - "Can you please help us in this war?".

Sri Vishnu Puraana, Amsha 4, Chapter 9, Shloka 7:

योत्स्ये अहं भवताम् अर्थे यदि अहम् अमर जयात् भवताम् इन्द्रो भविष्यामि इति; आकर्ण एतत् तैः अभिहितम् ॥ ७ ॥

He says "I am willing to fight on your side, but I have one condition, if you win over the gods, I want to become the Indra". Listening to this, the daityaas say thus.

Sri Vishnu Puraana, Amsha 4, Chapter 9, Shloka 8:

न वयम् अन्यथा वदिष्यामो अन्यथा करिष्यामो अस्माकम् इन्द्रः प्रह्लादः तदर्थम् एव
अयम् उद्यम इति उक्त्वा गतेषु असुरेषु देवैः अपि असौ अवनिपतेः एवम् एव उक्तः तेन
अपि च तथा एव उक्ते देवैः इन्द्रस्त्वम् भविष्यसि इति समन्विच्छितम् ॥ ८ ॥

They say that "We don't say something and do something else". They say that "Our Indra is only *Prahlaada*, and for that reason only, I am fighting the gods, so that *Prahlaada* can become the Indra". They did not accept *Raji*'s offer that he wanted to become Indra. They went back being disappointed. After that, the gods approached *Raji*, and asked him the same thing - "Can you please help us and fight on our side, we want to win over the *daityaas*". The gods agreed to his condition. "We agree to your condition that if we win over the *daityaas*, you will be the Indra".

Sri Vishnu Puraana, Amsa 4, Chapter 9, Shloka 9:

रजिना अपि देव सैन्य सहायेन अनेकैः महा अस्त्रैः तत् अशेषम् असुर बलम् निद्रूषितम्
॥ ९ ॥

Raji helped the army of *devaas*, and using variety of weapons, the demons were destroyed.

Sri Vishnu Puraana, Amsa 4, Chapter 9, Shloka 10:

अथ जित अरि पक्षः च देवेन्द्रो रजि चरणयुगलम् आत्मनः शिरसा निपीड्य आह ॥ १० ॥

After winning, *Indra* went and fell at the feet of *Raji*, and then he says thus.

Sri Vishnu Puraana, Amsa 4, Chapter 9, Shloka 11:

भय त्राणात् अन्नदानात् भवान् अस्मत् पिता अशेष लोकानाम् उत्तमोत्तमो भवान् यस्य
अहं पुत्रः त्रिलोकेन्द्रः ॥ ११ ॥

He says - "You protected me from this fear of the *daityaas* and have given us food, you are my father, you are the most supreme in all the worlds, I am now your son; I was the *Indra*, and I am now your son". Then the king understood what he meant.

Sri Vishnu Puraana, Amsa 4, Chapter 9, Shloka 12:

स च अपि राजा प्रहस्य आह ॥ १२ ॥

The king smiled and said thus.

Sri Vishnu Puraana, Amsa 4, Chapter 9, Shloka 13:

एवम् अस्तु एवम् अस्तु अनतिक्रमणीया हि वैरि पक्षात् अपि अनेक विध चाटु वाक्य
गर्भा प्रणतिः इति उक्त्वा स्व पुरं जगाम ॥ १३ ॥

He said - "Let it be so, let it be so, I understood your tricky words, I understood your trick. The way you fell at my feet with all these words,

it shows how you have something in your mind, you are calling me your father, and you are entitled to this also, you become the Indra, I am going back", and gave back the *Indratva*. and went back to his place.

Sri Engal Aalwaan's Commentary:

एवम् इति / प्रणतिरनतिक्रमणीया - प्रणताद्राज्ये न ग्राह्यम् इति राध धर्मः /

One who has fallen at your feet, you should not take the kingdom. You have to win over kingdoms, but not accept from one who has fallen at your feet. This is the *raaja dharma*. So he did not accept. This is why *Indra* fell at his feet, as he did not want to give that.

Sri Vishnu Puraana, Amsa 4, Chapter 9, Shloka 14:

शतक्रतुः अपि इन्द्रत्वं चकार ॥ १४ ॥

Shatakratu became the *Indra*, as usual. He retained his position.

Sri Vishnu Puraana, Amsa 4, Chapter 9, Shloka 15:

स्वयति तु रजौ नारदर्षि चोदिता रजि पुत्राः शतक्रतुम् आत्म पितृ पुत्रं समाचारात् राज्यं याचितवन्तः ॥ १५ ॥

Once *Raji* passed away, *Naarada* comes to *Raji*'s sons and tells that they are entitled as their father has won over the *Indra padavi*, and returned back to him, go and ask him; and they go to *Shatakratu*, *Indra*, and say that "We are the actual sons of *Raji*, we are entitled to this position as he has won over that and has given to you, this is our birthright". They ask *Indra* to give the position back.

Sri Engal Aalwaan's Commentary:

स्वयति इति / आचारात् पितृदयाद न्यायात् /

Sri Vishnu Puraana, Amsa 4, Chapter 9, Shloka 16:

अप्रदानेन च विजित्य इन्द्रम् अतिबलिनः स्वयम् इन्द्रत्वम् चक्रुः ॥ १६ ॥

They were very powerful. *Indra* did not agree to give. They defeated him and got the *Indra padavi*. They won over him.

Sri Vishnu Puraana, Amsa 4, Chapter 9, Shloka 17:

ततः च बहुतिथे काले हि अतीते बृहस्पतिम् एकान्ते दृष्ट्वा अपहत त्रैलोक्य यज्ञ भागः शतक्रतुः उवाच ॥ १७ ॥

Indra, because nobody was offering *havis* to him, whatever *havis* was offered, was going to whoever was sitting in the *Indra padavi*, *Raji*'s sons; *Shatakratu* was deprived of his *havis bhaaga*; when he was roaming around, after a long time, he saw *Bruhaspati* alone. Then he tells him.

Sri Vishnu Puraana, Amsha 4, Chapter 9, Shloka 18:

बदरीफलमात्रम् अपि अर्हसि समाप्यायनाय पुरोडाश खण्डं दातुम् इति उक्तो
बृहस्पतिः उवाच ॥ १८ ॥

O Bruhaspati, do something so that at least I get a purodaasha, havis, at least of the quantity of *Badari phala* (elachi hannu, ಎಲಚಿ ಹಣ್ಣು in Kannada). Why can't you help me in this.

Sri Vishnu Puraana, Amsha 4, Chapter 9, Shloka 19:

यदि एवं त्वया अहं पूर्वम् एव चोदितस्स्यां तन्मया त्वदर्थं किम् अकर्तव्यम् इति अल्पैः
एवाहोभिः त्वां निजं पदं प्रापयिष्यामि इति अभिधाय तेषाम् अनुदिनम् अभिचारकं
बुद्धि मोहाय शक्रस्य तेजोभिवृद्धये जुहाव ॥ १९ ॥

Bruhaspati says - "If you had told me earlier itself, what is it that I should not do for your sake, I would have done anything. I will definitely do very soon, within a few days, you will get your position back". Then, everyday he started to do *aabhichaarika karma*. These *karmaas* are told in *Atharva Veda*, *Shyena yaaga*. These *karmaas* he did in order to get *buddhi moha*, in order to do delusion to the *Indra* who was presently there, *Raji's* son, and also to increase the *tejas* of *Shatakratu*, the *Indra* who was there earlier.

Sri Engal Aalwaan's Commentary:

पुरोधसा अपि यजमान चोदितेन एव काम्यं कर्म कर्तव्यं न तु अन्यथा, तत् इच्छया
अज्ञातव्यादित्यभिप्रेत्य आह यदि एवम् इति ।

If *kaamyas* *karmaas* are to be done, whoever is the *Bruhaspati*, for the king, he should not do by himself, unless he is asked by the king. *Bruhaspati* has to be requested specifically by the *yajamaana*, that he wants to do this *kaamyas* *karma*, otherwise he will not do by himself. *Bruhaspati* did not know this desire, as *Indra* did not explicitly ask him.

Sri Vishnu Puraana, Amsha 4, Chapter 9, Shloka 20:

ते च अपि तेन बुद्धि मोहेन अभिभूयमान ब्रह्मद्विषो धर्म त्यागिनो वेद वाद पराङ्मुखा
बभूवुः ॥ २० ॥

Because of the effect of the *aabhichaarika karma*, they (*Raji's* sons) had *buddhi moha*, they were confused, did not know what is *dharma*, what is *adharma*, they started hating *Brahmins*, and gave up *dharma*, and were opposed to whatever is told in the *Vedaas*. They gave up *dharma*, and were opposed to whatever *Veda* says.

Sri Vishnu Puraana, Amsha 4, Chapter 9, Shloka 21:

ततः तान् अपेतधर्माचिरान् इन्द्रो जघान ॥ २१ ॥

Because they lost all the *dharma aacharane*, their *tejas* reduced, and *Indra's tejas* having increased, he killed all of them.

Sri Vishnu Puraana, Amsa 4, Chapter 9, Shloka 22:

पुरोहित आप्यायित तेजाः च शक्रो दिवम् आक्रमत् ॥ २२ ॥

With the increased *tejas* that *Indra* got, because of the *aabhichaarika* karma which the *purohita Bruhaspati* did, he occupied his position back.

Sri Vishnu Puraana, Amsa 4, Chapter 9, Shloka 23:

एतत् इन्द्रस्य स्वपद च्यवनात् आरोहणं श्रुत्वा पुरुषः स्वपद भ्रंशं दौरात्म्यं च नाप्नोति ॥ २३ ॥

One who listens to the story of how *Indra* lost his position, and again regained it back, such a person will never lose his position. He will also not become wicked. He will always be good. This is the *phala* for one who listens to this story.

Sri Vishnu Puraana, Amsa 4, Chapter 9, Shloka 24:

रंभः तु अनपत्यो अभवत् ॥ २४ ॥

The other son of *Pururavas*, *Rambha* did not have any children.

Sri Vishnu Puraana, Amsa 4, Chapter 9, Shloka 25:

क्षत्रवृद्ध सुतः प्रतिक्षेत्रो अभवत् ॥ २५ ॥

Kshatravruddha's son was *Pratikshatra*.

Sri Engal Aalwaan's Commentary:

पूर्व क्षत्रवृद्धात् सुहोत्रो गृत्समदात् द्विजातिवंशकृत् उक्तः इह तु प्रतिक्षत्रः क्षत्र एक वंशकृत् उच्यते क्षत्रवृद्धसुतः प्रतिक्षेत्रो अभवत् इत्यादिना ।

Earlier also the *vamsha* of *Kshatravruddha* was told - *Kaashya* and others, they are supposed to be the sons of *Kshatravruddha's* son *Suhotra*. They were all *Brahmins*. Here, only the *Kshatriya vamsha* is being told.

Sri Vishnu Puraana, Amsa 4, Chapter 9, Shloka 26:

तत् पुत्रः संजयः तस्य अपि जयः तस्य अपि विजयः तस्मात् च जज्ञे कृतः ॥ २६ ॥

Pratikshatra had a son by name *Sanjaya*, his son was *Jaya*, his son was *Vijaya*, then *Kruta*.

Sri Vishnu Puraana, Amsa 4, Chapter 9, Shloka 27:

तस्य च हर्यधनः हर्यधनस्सुतः सहदेवः तस्मात् अदीनः तस्य जयत्सेनः ततः च संकृतिः तत् पुत्रः क्षत्रधर्मा इति एते क्षत्रवृद्धस्य वंश्याः ॥ २७ ॥

Kshatravruddha's (second son of Pururavas) vamsha is Haryadhana, then Sahadeva, then Adeena, then Jayatsena, then Samkruti, then Kshatradharmaa.

Sri Vishnu Puraana, Amsa 4, Chapter 9, Shloka 28:

ततो नहुषवंशं प्रवक्ष्यामि ॥ २८ ॥

Now, I am going to tell you Nahusha's vamsha.

This concludes Chapter 9.

॥ इति श्री विष्णु पुराणे चतुर्थे अंशे नवमो अध्यायः ॥

॥ इति श्री विष्णुपुराण व्याख्याने विष्णु चित्तीये चतुर्थे अंशे नवमो अध्यायः ॥

॥ अथ दशमोऽध्यायः ॥ **Nahusha's Vamsha**

Now, Chapter 10.

Sri Vishnu Puraana, Amsa 4, Chapter 10, Shloka 1:

श्री पराशरः -

*यति ययाति संयाति अयाति वियाति कृतसंज्ञा नहुषस्य षट् पुत्रा महा बल पराक्रमा
बभूवुः ॥ १ ॥*

Nahusha's vamsha is going to be told now. Yati, Yayaati, Samyaati, Ayaati, Viyaati, Kruti are Nahusha's sons. They were very powerful valiant sons.

Sri Vishnu Puraana, Amsa 4, Chapter 10, Shloka 2:

यतिः तु राज्यं न इच्छत् ॥ २ ॥

Yati did not want the kingdom.

Sri Vishnu Puraana, Amsa 4, Chapter 10, Shloka 3:

ययातिः तु भूभृत् अभवत् ॥ ३ ॥

Yayaati became the king.

Sri Vishnu Puraana, Amsa 4, Chapter 10, Shloka 4:

उशनः च दुहितरं देवयानीं वार्षपर्वणीं च शर्मिष्ठां उपयेमे ॥ ४ ॥

Yayaati marries the daughter of Ushanas, Shukraachaarya - Devayaani, and also Vrushaparva's daughter Sharmishthaa.

Sri Vishnu Puraana, Amsa 4, Chapter 10, Shloka 5:

अत्र अनुवंश श्लोको भवति ॥ ५ ॥

The anuvamsha shloka is told like this.

Sri Vishnu Puraana, Amsa 4, Chapter 10, Shloka 6:

यदुं तु दुर्वसुं च एव देवयानी व्यजायत ।

द्रुह्युं च अनुं च पूरुं च शर्मिष्ठा वर्षपर्वणी ॥ ६ ॥

Devayaani had two sons - Yadu and Turvasu. Sharmishthaa, who was daughter of Vrushaparva, had three sons Druhyu, Anu and Puru.

Sri Engal Aalwaan's Commentary:

यदुम् इति ॥ व्यजायत - असूत ।

Sri Vishnu Puraana, Amsa 4, Chapter 10, Shloka 7:

काव्य शापात् च अकालेन एव ययातिः जरां अवाप ॥ ७ ॥

Shukraachaarya gives him a shaapa and Yayaati gets old age very early.

Then he goes and requests Shukraachaarya that he should not do like this, and asks his pardon.

Sri Vishnu Puraana, Amsa 4, Chapter 10, Shloka 8:

प्रसन्न शुक्र वचनात् च स्व जरां संक्रामयितुं ज्येष्ठं पुत्रं यदुं उवाच ॥ ८ ॥

Shukraachaarya being pleased, and said that he cannot make Yayaati get rid of this, but can exchange the old age with someone else. With someone's youth, he can exchange his old age. So, Yayaati goes to his eldest son Yadu, and asks him - "Can you take my old age and give me your youth".

Sri Vishnu Puraana, Amsa 4, Chapter 10, Shloka 9:

वत्स । त्वत् मातामह शापात् इयं अकालेन एव जरा मम उपस्थिता, ताम् अहं तस्य एव अनुग्रहात् भवतः संचारयामि ॥ ९ ॥

O son, because of your maternal grandfather's shaapa, I have got akaala jaraa, when I am young itself, I have got this old age problem, with his grace, I can give my old age to you ।

Sri Vishnu Puraana, Amsa 4, Chapter 10, Shloka 10:

एकं वर्ष सहस्रं अतृप्तो अस्मि विषयेषु त्वत् वयसा विषयान् अहं भोक्तुम् इच्छामि ॥ १० ॥

I am not satisfied with my sensual pleasures, and for one thousand years, I want to enjoy with your youth.

Sri Vishnu Puraana, Amsha 4, Chapter 10, Shloka 11:

न अत्र भवता प्रत्याख्यानं कर्तव्यं इति उक्तः स यदुः न इच्छतां जराम् अदातुम् ॥ ११ ॥

He said - "You should not talk to me in return, without telling anything you should give me your youth, I will give my old age to you". But Yadu did not agree to this, and said that he is not interested in taking his old age.

Sri Vishnu Puraana, Amsha 4, Chapter 10, Shloka 12:

तं च पिता शशाप त्वत् प्रसूतिः न राज्य अर्हा भविष्यति इति ॥ १२ ॥

Yayaati curses Yadu that his children will not get kingdom, they will not get to rule the kingdom.

Sri Vishnu Puraana, Amsha 4, Chapter 10, Shloka 13:

अनन्तरं च दुर्वसुं द्रुह्यमनुं च पृथिवी पतिः जरा ग्रहणार्थं स्व यौवन प्रदानाय च अभ्यर्थयामास ॥ १३ ॥

Then, he goes to Durvasu, Druhyu, Anu. One by one he goes and asks them to take his old age and give him their youth.

Sri Vishnu Puraana, Amsha 4, Chapter 10, Shloka 14:

तैः अपि एकैकेन प्रत्याख्यातः तान् शशाप ॥ १४ ॥

They all refused to give their youth to him in exchange for his old age. He curses all of them.

Sri Vishnu Puraana, Amsha 4, Chapter 10, Shloka 15:

अथ शर्मिष्ठा तनयम् अशेषकनीयांसं पूरुं तथा एव आह ॥ १५ ॥

Then, he goes to Sharmishthaa's son Pooru, the youngest of all of them and tells him the same thing.

Sri Vishnu Puraana, Amsha 4, Chapter 10, Shloka 16:

सः च अति प्रवण मतिः सबहुमानं पितरं प्रणम्य महा प्रसादो अयम् अस्माकम् इति उदारम् अभिधाय जरां जग्राह ॥ १६ ॥

He is a very wise person, and with great respect bows down to his father, and said "I am really being graced by you, I am willing to give my youth", and gives him the youth, and takes his old age.

Sri Vishnu Puraana, Amsha 4, Chapter 10, Shloka 17:

स्वकीयं च यौवनं स्व पित्रे ददौ ॥ १७ ॥

He gave his youth to his father.

Sri Vishnu Puraana, Amsha 4, Chapter 10, Shloka 18:

सः अपि पौरवं यौवनम् आसाद्य धर्मं अविरोधेन यथाकामं यथा काल उपपन्नं यथा
उत्साहं विषयान् चचार ॥ १८ ॥

He took Pooru's youth, and not transgressing *dharmaas*, as desired, he enjoyed all the pleasures of the senses.

Sri Vishnu Puraana, Amsha 4, Chapter 10, Shloka 19:

सम्यक् च प्रजापलनम् अकरोत् ॥ १९ ॥

He also ruled over the kingdom very well.

Sri Vishnu Puraana, Amsha 4, Chapter 10, Shloka 20:

विश्वाच्या देवयान्या च सह उपभोगं भुक्त्वा कामानाम् अन्तं प्राप्स्यामि इति अनुदिनं
तन्मनस्को बभूव ॥ २० ॥

He enjoyed the company of *Devayaani* and also an *apsaras* by name *Vishvaachee*, and everyday, was enjoying all the pleasures of the senses, he thought that he will reach the end, and was totally devoted to them.

Sri Engal Aalwaan's Commentary:

विश्वाच्या इति | विश्वाची अप्सराः |

Sri Vishnu Puraana, Amsha 4, Chapter 10, Shloka 21:

अनुदिनं च उपभोगतः कामान् अतिरम्यान् मेने ॥ २१ ॥

As he started enjoying day by day, he started enjoying more and more, and thought it was most wonderful.

Sri Vishnu Puraana, Amsha 4, Chapter 10, Shloka 22:

ततः च एनम् अगायत ॥ २२ ॥

One day he realized, and told like this.

Sri Vishnu Puraana, Amsha 4, Chapter 10, Shloka 23:

न जातु कामः कामानाम् उपभोगेन शाम्यति |
हविषा कृष्णवर्त्मैव भूय एव अभिवर्धते ॥ २३ ॥

This is a very often quoted shloka. By enjoying the pleasures of the senses, the desire will never end. As the fire keeps on increasing as we offer *havis*, it keeps on growing more and more, the flames become brighter and bigger, like that, the desires for sensual pleasures keep on increasing only, the more and more one enjoys.

Sri Vishnu Puraana, Amsha 4, Chapter 10, Shloka 24:

यत् पृथिव्यां व्रीहियवं हिरण्यं पशवः स्त्रियः |
एकस्य अपि न पर्याप्तं तस्मात् तृष्णां परित्यजेत् ॥ २४ ॥

All the rice, grains, gold, all the cows, all the women, the entire thing is not sufficient for one person; so desire is something which one has to give up. Desire can never be satisfied.

Sri Vishnu Puraana, Amsa 4, Chapter 10, Shloka 25:

यदा न कुरुते भावं सर्वभूतेषु पापकं /
समदृष्टेः तदा पुंसः सर्वाः सुखमया दिशः ॥ २५ ॥

When, in all the beings, one does not have a bad feeling, he will have *samadrushti*, he will be equally disposed towards everyone, and at that time, he will have all round happiness.

Sri Engal Aalwaan's Commentary:

यदा इति / पापकं रागद्वेषादि /

Sri Vishnu Puraana, Amsa 4, Chapter 10, Shloka 26:

या दुस्त्यजा दुर्मतिभिः या न जीर्यति जीर्यतः /
तां तृष्णां संत्यजेत् प्राज्ञः सुखेन एव अभिपूर्यते ॥ २६ ॥

That which cannot be given up by bad people, wicked people, and even when you become old, that which does not become old, (as a person becomes old also, the desire does not get old, it remains young), that desire one has to give up completely. Who should give up? One who is wise. Then he becomes a complete person very easily. If he gives up desire, without any difficulty he will become a complete person.

Sri Vishnu Puraana, Amsa 4, Chapter 10, Shloka 27:

जीर्यन्ति जीर्यतः केशाः दन्ता जीर्यन्ति जीर्यतः /
धन आशा जीविताशा च जीर्यतो अपि न जीर्यतः ॥ २७ ॥

As one gets old, hairs become old and they fall; teeth also become weak and old. But what does not get old is the desire for money, and desire to live. These never get old even if one gets very old.

Sri Vishnu Puraana, Amsa 4, Chapter 10, Shloka 28:

पूर्ण वर्षसहस्रं मे विषयासक्त चेतसः /
तथा अपि अनुदिनं तृष्णा मम तेषु उपजायते ॥ २८ ॥

I spent one thousand years being totally interested in enjoying the pleasures of the senses, in spite of that, every single day, my desire is only increasing.

Sri Vishnu Puraana, Amsa 4, Chapter 10, Shloka 29:

तस्मात् एताम् अहम् त्यक्त्वा ब्रह्मणि आधाय मानसम् /
निर्वन्द्वो निर्ममो भूत्वा चरिष्यामि मृगैः सह ॥ २९ ॥

I am now going to give up this desire completely, and am going to meditate upon *Brahman*. I will be unaffected by the dualities of life, I will not have anything which is mine, I will be with the idea that nothing is belonging to me, with the idea of non possession, I will spend my time in the forest with the animals.

Sri Vishnu Puraana, Amsha 4, Chapter 10, Shloka 30:

श्री पराशरः -

पूरोः सकाशात् आदाय जरां दत्त्वा च यौवनम् /
राज्ये अभिषिच्य पूरुं च प्रययौ तपसे वनम् ॥ ३० ॥

Sri Paraasharar - He takes back his old age from *Pooru*, and gives him back his youth. He makes *Pooru* as the king, and he goes to forest for doing tapas.

Sri Vishnu Puraana, Amsha 4, Chapter 10, Shloka 31:

दिशि दक्षिणपूर्वस्यां दुर्वसुं च समादिशत् /
प्रतीच्यां च तथा द्रुह्युं दक्षिणायां ततो यदुं ॥ ३१ ॥

For the south-east part of his kingdom, he makes *Durvasu* as the person in charge. On the western side, *Druhyu*. On the southern side, *Yadu*.

Sri Vishnu Puraana, Amsha 4, Chapter 10, Shloka 32:

उदीच्यां च तथा एव अनुं कृत्वा मण्डलिनो नृपान् /
सर्वपृथिवीपतिं पूरुं सोऽभिषिच्य वनं ययौ ॥ ३२ ॥

Northern side, *Anu*. He makes them as regional kings. He made in charge for all the regions, the entire earth, he made *Pooru* as the king and then goes to the forest.

This completes Chapter 10, story of *Yayaati*.

॥ इति श्री विष्णु पुराणे चतुर्थे अंशे दशमो अध्याहः ॥

॥ इति श्री विष्णुचिन्तीये श्री विष्णु पुराण व्याख्याने चतुर्थे अंशे दशमो अध्यायः ॥

॥ अथ एकादशो अध्यायः ॥

Yadu's Vamsha

Now, Chapter 11.

Sri Vishnu Puraana, Amsha 4, Chapter 11, Shloka 1:

श्री पराशरः -

अतः परं ययातेः प्रथम पुत्रस्य यदोः वंशम् अहं कथयामि ॥ १ ॥

Sri Paraasharar - Yayaati's first son Yadu, his vamsha, I will tell you, Yadu vamsha.

Sri Vishnu Puraana, Amsha 4, Chapter 11, Shloka 2:

यत्र अशेष लोक निवासो मनुष्य सिद्ध गंधर्व यक्ष राक्षस गुह्यक किंपुरुष अप्सर उरग विहग दैत्य दानव आदित्य रुद्र वसु अश्वि मरुत् देवर्षिभिः मुमुक्षुभिः धर्म अर्थ काम मोक्षार्थिभिः च तत् तत् फल लाभाय सदा अभिष्टुतो अपरिच्छेद्य माहात्म्य अंशेन भगवान् अनादि निधनः विष्णुः अवततार ॥ २ ॥

This tells about Krishna avataara, this is just a mention here, later on it will come in detail. In this Yadu Vamsha, He who has all the worlds as His place of living, all these beings - manushya, siddha, gandharva, yaksha, raakshasa, guhyaka, kimpurusha, apsara, uraga, vihaga, daitya, daanava, aaditya, rudra, vasu, ashvi, devarshi, and also those desirous of other purusharthas, dharma, artha, kaama, moksha, in order that they can attain their desired fruits, depending on their desires, One who is always being eulogized, Who has unbounded, boundless excellence, Vishnu who does not have beginning to end, who is the Supreme Lord Bhagavaan, who is endowed with Shaadgunya, Vishnu manifested in this vamsha.

Sri Engal Aalwaan's Commentary:

यदुवंशस्य सर्व औत्कृष्ट्यम् आह - यत्र इति । यत्र यदोः वंशे, मुमुक्षुभिः केवल मोक्षार्थिभिः अंशेन लीला गृहीत परिच्छिन्न मूर्ति व्यवहितत्वात् अंश इति व्यपदेशेन स्वरूपेण । अत एव परं ब्रह्म नर आकृति इति अभिहितम् ।

Yaduvamsha is the most excellent among all the vamshaas, those who are desirous of only moksha, and also those who are desirous of dharma, artha, kaama, and then moksha - why is it told as amshena, where amsha means only a part, as Krishna is a poornaavataara, it is just His sport, He manifested, it is His leelaa, and because it was limited by just a human form, we could all see Him just like a human, His svaroopaa can be called as sakala manuja nayana vishayataam gatah, He had a bound form like a human being, but that was His svaroopaa, that is why it is called as amsha here. He was in His own nature.

Sri Vishnu Puraana, Amsha 4, Chapter 11, Shloka 3:

अत्र श्लोकः ॥ ३ ॥

This is praised in a shloka.

Sri Vishnu Puraana, Amsha 4, Chapter 11, Shloka 4:

**यदोः वंश नरः श्रुत्वा सर्व पापैः प्रमुच्यते ।
यत्र अवतीर्ण कृष्णाख्यं परं ब्रह्म नराकृति ॥ ४ ॥**

One who listens to this *charitra* of *Yadu vamsha*, he gets rid of all his sins. The Supreme *Brahman* manifested as *Krishna*, taking on the form of a human.

Sri Vishnu Puraana, Amsa 4, Chapter 11, Shloka 5:

सहस्रजित् क्रोष्टु नल नहुष संज्ञा चत्वारो यदुपुत्राः बभूवुः ॥ ५ ॥

Yadu had four sons - *Sahasrajit*, *Kroshtu*, *Nala*, *Nahusha*.

Sri Vishnu Puraana, Amsa 4, Chapter 11, Shloka 6:

सहस्रजित् पुत्रः शतजित् ॥ ६ ॥

Sahasrajit had a son by name *Shatajit*.

Sri Vishnu Puraana, Amsa 4, Chapter 11, Shloka 7:

तस्य हैहय हेहय वेणुहयाः त्रयः पुत्रा बभूवुः ॥ ७ ॥

Shatajit had three sons - *Haihaya*, *Hehaya* and *Venuhaya*.

Sri Vishnu Puraana, Amsa 4, Chapter 11, Shloka 8:

हैहय पुत्रो धर्मः तस्य अपि धर्मनेत्रः ततः कुन्तिः कुन्तेः सहजित् ॥ ८ ॥

Haihaya's son was *Dharma*, his son was *Dharmanetra*, then *Kunti* then *Sahajit*.

Sri Vishnu Puraana, Amsa 4, Chapter 11, Shloka 9:

तत् तनयो महिष्मान् यो असौ माहिष्मतीं पुरीं निर्वपियामास ॥ ९ ॥

His son was *Mahishmaan*, who built the city *Maahishmati*.

Sri Vishnu Puraana, Amsa 4, Chapter 11, Shloka 10:

*तस्मात् भद्रश्रेण्यः ततो दुर्दमः तस्मात् धनकः धनकस्य कृतवीर्य कृताग्नि कृतधर्म
कृतौजसः चत्वारः पुत्राः बभूवुः ॥ १० ॥*

His son was *Bhadrashreni*, his son was *Durdama*, then *Dhanaka*, who had four sons *Krutaveerya*, *Krutaagni*, *Krutadharma*, *Krutoujasa*.

Sri Vishnu Puraana, Amsa 4, Chapter 11, Shloka 11:

कृतवीर्यात् अर्जुनः सप्त द्वीप अधिपतिः बाहु सहस्रो जज्ञे ॥ ११ ॥

Krutaveerya had a son by name *Arjuna*, who was the ruler of all the seven *dveepas*, and he had 1000 arms. He is none other than *Kaartaveeryaarjuna*.

Sri Vishnu Puraana, Amsa 4, Chapter 11, Shloka 12:

*यो असौ भगवदंशम् अत्रिकुल प्रसूतं दत्तात्रेयाख्यम् आराध्य बाहुसहस्रम्
अधर्मसेवानिवारणं स्वधर्म सेवित्वं रणे पृथिवी जयं धर्मतः च अनुपालनं अरातिभ्यो*

अपराजयम् अखिल जगत् प्रख्यात पुरुषात् च मृत्युम् इति एतान् वरान् अभिलषितवान्
लेभे च ॥ १२ ॥

He worshipped Dattaatreya, who is Bhagavat amsha only, and who manifested in the vamsha of Atri, and he got many boons as desired. He got one thousand arms, he would never do adharma, he would always follow his svadharma - his varna aashrama dharma, he would win over the entire earth in war, and he would rule over the kingdom with dharma, he would never be defeated by his enemies, he would win over everyone, he said that he would desire his end from one who is well known in the entire world, who is very famous in the entire world - he desired for all these varaas and also got them.

Sri Vishnu Puraana, Amsa 4, Chapter 11, Shloka 13:

तेन अयम् अशेष द्वीपवती पृथिवी संयक् परिपालिता ॥ १३ ॥

The seven dveepaas, the entire pruthiviee, was ruled over by him.

Sri Vishnu Puraana, Amsa 4, Chapter 11, Shloka 14:

दश यज्ञ सहस्राणि असौ अयजत् ॥ १४ ॥

He performed 10000 yaagaas.

Sri Vishnu Puraana, Amsa 4, Chapter 11, Shloka 15:

तस्य च श्लोको अद्य अपि गीयते ॥ १५ ॥

There is a well known shloka after him.

Sri Vishnu Puraana, Amsa 4, Chapter 11, Shloka 16:

न नूनं कार्तवीर्यस्य गतिं यास्यन्ति पार्थिवाः ।

यज्ञैः दानैः तपोभिः वा प्रश्रयेण श्रुतेन च ॥ १६ ॥

Nobody can equal Kaartaveerya; what Kaartaveerya did, none of the other kings can attain, either through yajnya or daana or tapas. This is sung in his name.

Sri Vishnu Puraana, Amsa 4, Chapter 11, Shloka 17:

अनष्टद्रव्यता च तस्य राज्ये अभवत् ॥ १७ ॥

Anashta dravyata happened in his kingdom.

Sri Engal Aalwaan's Commentary:

अनष्ट इति । अनष्ट द्रव्यता अभवत् इति उपलक्षणं, अद्य अपि तत् नाम यत्स्या नष्टलब्धेः
/ * अनष्टद्रव्यता च एव तव नाम अभिकीर्तनात्, भविष्यति * इति श्री विष्णु धर्मे । * न
तस्य द्रव्य नाशः स्यात् नष्टं प्रतिलभेत सः * इति श्री हरिवंशे च ॥ * कार्तवीर्यार्जुनो नाम
राजा बाहू सहस्रवान् । तस्य स्मरणतो विद्वान् नष्ट द्रव्यं लभेत वै ॥ इति मन्त्रशास्त्रे च
॥

Anashta dravyataa is only an *upalakshana*. Even today, if we lose something, money or some object, if one remembers *Kaartaveeryaarjuna*, tells his name, they will get it back, it is said. This is well known in the world. This is told in many *puraanaas*. In *Vishnu Dharma*, it is said also. One will not lose any object, if he loses, he will get it back. This is told in *Harivamsha*. If one remembers his name, and him, one will get whatever is lost. This is well known in the *Mantra shaastraas*.

Sri Vishnu Puraana, Amsha 4, Chapter 11, Shloka 18:

एवं च पञ्च अशीति वर्ष सहस्राणि अव्याहत आरोग्य श्री बल पराक्रमो राज्यम् अकरोत्
॥ १८ ॥

For 85000 years, he ruled over the kingdom, unopposed. He had complete good health, wealth, power, valiance, he ruled over the kingdom like that.

Sri Vishnu Puraana, Amsha 4, Chapter 11, Shloka 19:

माहिष्मत्याम् दिग्विजय अभ्यागतो नर्मदा जल अवगाहन क्रीडा अतिपान मदाकृलेन
अयत्नेन एव तेन अशेष देव दैत्य गंधर्व ईश जय उद्भूत मद अवलेपो अपि रावणः पशुः
इव बद्ध्वा स्व नगर एकान्ते स्थापितः ॥ १९ ॥

Once *Kaartaveeryaarjuna* went to *Narmadaa* river, and was playing in the river, he had drunk a lot. *Raavana* was arrogant, as he had won over the *devaas*, *daityaas*, *gandharvaas*, and all the kings. That *Raavana*, came and tried to attack him, *Kaartaveeryaarjuna* caught him just like an animal, and puts him in solitary confinement in his kingdom.

Kaartaveeryaarjuna was so powerful.

Sri Vishnu Puraana, Amsha 4, Chapter 11, Shloka 20:

यः च पञ्च अशीत् वर्ष सहस्र उपलक्षण काल अवसाने भगवन् नारायण अंशेन
परशुरामेण उपसंहृतः ॥ २० ॥

He ruled for 85000 years, and at the end of that time, he was killed by *Parashuraama*, who is *Bhagavat amsha*.

Sri Vishnu Puraana, Amsha 4, Chapter 11, Shloka 21:

तस्य च पुत्र शत प्रधानाः पञ्च पुत्राः बभूवुः शूर शूरसेन वृषसेन मधु जयध्वज संज्ञाः ॥
२१ ॥

He had 100 sons, out of them 5 were prominent, *Shoora*, *Shoorasena*, *Vrushasena*, *Madhu*, *Jayadhvaaja*.

Sri Vishnu Puraana, Amsha 4, Chapter 11, Shloka 22:

जयध्वजात् तालजंघः पुत्रो अभवत् ॥ २२ ॥

Jayadhvaja had a son by name Taalajangha.

Sri Vishnu Puraana, Amsa 4, Chapter 11, Shloka 23:

तालजंघस्य तालजंघाख्यं पुत्र शतम् आसीत् ॥ २३ ॥

Taalajangha had 100 sons, also called Taalajangha only.

Sri Vishnu Puraana, Amsa 4, Chapter 11, Shloka 24:

एषां ज्येष्ठो वीतिहोत्रः तथ अन्यो भरतः ॥ २४ ॥

Among them, the eldest was Veetihotra, and another one was Bharata.

Sri Vishnu Puraana, Amsa 4, Chapter 11, Shloka 25:

भरतात् वृषः ॥ २५ ॥

Bharata had a son by name Vrusha.

Sri Vishnu Puraana, Amsa 4, Chapter 11, Shloka 26:

वृषस्य पुत्रो मधुः अभवत् ॥ २६ ॥

Vrusha had a son by name Madhu.

Sri Vishnu Puraana, Amsa 4, Chapter 11, Shloka 27:

तस्य अपि वृष्णिप्रमुखं पुत्रशतम् आसीत् ॥ २७ ॥

He had 100 sons, which is Vrushni vamsha.

Sri Vishnu Puraana, Amsa 4, Chapter 11, Shloka 28:

यतो वृष्णि संज्ञाम् एतत् गोत्रम् अवाप ॥ २८ ॥

One who was prominently known was Vrushni, that gotra became known as Vrushni.

Sri Vishnu Puraana, Amsa 4, Chapter 11, Shloka 29:

मधु संज्ञा हेतुः च मधुः अभवत् ॥ २९ ॥

Because of Madhu, this was also called as Madhu.

Sri Vishnu Puraana, Amsa 4, Chapter 11, Shloka 30:

यादवाः च यदुनाम उपलक्षणात् इति ॥ ३० ॥

Taking on the name of Yadu, they were also called as Yaadavaas.

This completed Chapter 11.

॥ इति श्री विष्णु पुराणे चतुर्थे अंशे एकादशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चित्तीय चतुर्थे अंशे एकादशो अध्यायः ॥

We had just completed Chapter 11, of Amsa 4. In Amsa 4, Sri Paraasharar is narrating the story of Soorya vamsha, and after that, Chandra vamsha, to Maitreyar. This started with Saubhari Charitre, King Maandhaatru, then Kalmaashapaada vruttaanta, then Nimi Chakravarthy, then the kings of Chandra vamsha, Pururavas, Nahusha, Kshatravadha, then Raji, then Yayaati, and then briefly Kaartaveeryaarjuna. We had seen upto Chapter 11. Next comes Chapter 12, where story of Jyaamagha will be told, and then comes a detailed description of Shyamantakopaakhyaana - story of Shyamantaka Mani.

॥ अथ द्वादशो अध्यायः ॥

Jyaamagha's vamsha

Now, Chapter 12.

Sri Vishnu Puraana, Amsa 4, Chapter 12, Shloka 1:

श्री पराशरः -

क्रोष्टोः तु यदुपुत्रस्य आत्मजो ध्वजिनीवान् ॥ १ ॥

Sri Paraasharah - Yadu's son was Kroshtu, and he had a son by name Dhvajineevaan.

Sri Vishnu Puraana, Amsa 4, Chapter 12, Shloka 2:

ततः च स्वातिः ततो रुशन्कुः रुशन्कोः चित्ररथः ॥ २ ॥

Then was Swaathi, who had a son by name Rushanku, whose son was Chitraratha.

Sri Vishnu Puraana, Amsa 4, Chapter 12, Shloka 3:

तत् तनयः शशिबिन्दुः चतुर्दश महा रत्नेशः चक्रवर्तिः अभवत् ॥ ३ ॥

His son was Shashabindu, who had 14 mahaa ratnaas, having fourteen gems. He became Chakravarthy.

Sri Engal Aalwaan's Commentary:

तत् तनयः इति । चतुर्दश महा रत्नेश इति अत्र चतुर्दश रत्नानि धर्म संहित उक्तानि - *
चक्रं रथो मनिः खड्गं चर्म रत्नं च पंचमम् । केतुर्निधिः च सप्त एव प्राणहीनानि चक्षते ॥
भार्या पुरोहितः च एव सेनानी रथकृत् च यः । पत्ति अश्व कलभाः च इति प्राणिनः सप्त
कीर्तिताः । चतुर्दश इति रत्नानि सर्वेषां चक्रवर्तिनाम् ॥ इति । एतानि स्वजाति श्रेष्ठ्यात्
रत्न संज्ञानि ।

The fourteen gems are explained here, as per Dharma Samhitaa. Among these fourteen, 7 are inanimate and 7 are animate. The inanimate ones are chakra (discus), chariot, jewel, sword, shield (for keeping the sword), flag/banner, treasure. Wife, Purohita, general (in army), charioteer, foot soldiers, horses, elephants - are the seven animate ones. Chakravartis

have all these 14 things. These are called *chaturdasha ratnaas*. Because they are the best in their class, they are said to be *ratnaas*, possessed by a *chakravarty*. *Shashabindu* was one such *chakravarty*.

Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 4:

तस्य च शतसहस्रं पत्नीनाम् अभवत् ॥ ४ ॥

He had a hundred thousand wives.

Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 5:

दश लक्ष संख्याः च पुत्राः ॥ ५ ॥

He had ten lakh sons.

Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 6:

तेषां च पृथुश्रवाः पृथुकर्मा पृथुकीर्तिः पृथुयशाः पृथुजयः पृथुदानः इति षट्पुत्राः प्रधानाः ॥ ६ ॥

Out of them, six were prominent, *Pruthushrava*, *Pruthukarmaa*, *Pruthukeerti*, *Pruthuyashas*, *Pruthujaya*, *Pruthudaana*.

Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 7:

पृथुश्रवसः च पुत्रः पृथुतमः ॥ ७ ॥

Pruthushrava had a son by name *Pruthutama*.

Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 8:

तस्मात् उशनाः यो वाजिमेधानां शतम् आजहार ॥ ८ ॥

His son was *Ushanas*, who performed a hundred *Ashvamedha yaagaas*.

Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 9:

तस्य च शितपुः नाम पुत्रो अभवत् ॥ ९ ॥

He had a son by name *Shitapu*.

Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 10:

तस्य अपि रुक्मकवचः ततः परावृत् ॥ १० ॥

He had a son by name *Rukmakavacha*, whose son was *Paraavrut*.

Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 11:

तस्य परावृतः रुक्मेषु पृथुरुक्म ज्यामघ वलित हरितसंज्ञाः पञ्च आत्मजाः बभूवुः ॥ ११ ॥

He had five sons - *Rukmeshu*, *Pruthurukma*, *Jyaamagha*, *Valita*, *Harita*.

Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 12:

तस्य अयम् अद्य अपि ज्यामघस्य श्लोको गीयते ॥ १२ ॥

Among them, there is a *shloka* sung in remembrance of *Jyaamagha*.

Sri Vishnu Puraana, Amsa 4, Chapter 12, Shloka 13:

भार्याविश्याः तो ये केचित् भविष्यन्त्यथ वा मृताः ।
तेषां तु ज्यामघः श्रेष्ठः शैब्यापतिः अभूत् नृपः ॥ १३ ॥

Those who are under the control of their wives, who were there in the past, and who are going to come in the future, among them, *Jyaamagha* is said to be the leader, he is the best among them. He had a wife by name *Shaibyaa*.

Sri Vishnu Puraana, Amsa 4, Chapter 12, Shloka 14:

अपुत्रा तस्य सा पत्नी शैब्या नाम तथा अपि असौ ।
अपत्य कामो अपि भयात् न अन्यां भार्याम् अविन्दत ॥ १४ ॥

He was so scared of his wife *Shaibyaa*, that, though she did not bear him any children, when he was desirous of having a child, even then, out of fear of her, he never married again.

Sri Vishnu Puraana, Amsa 4, Chapter 12, Shloka 15:

स तु एकदा प्रभूत रथ तुरग गज सम्मर्द अति दारुणे महाहवे युद्ध्य मानः सकलम् एव
अरिचक्रम् अजयत् ॥ १५ ॥

Once upon a time, he engaged in a battle, where there were plenty of chariots, horses, elephants, the complete army and forces, and it was a very fierce battle, and he won over all the enemies in that battle.

Sri Vishnu Puraana, Amsa 4, Chapter 12, Shloka 16:

तत् च अरिचक्रम् अपास्त पुत्र कलत्र बंधु बलकोशं स्वम् अधिष्ठानं परित्यज्य दिशः प्रति
विद्रुतम् ॥ १६ ॥

All the enemies and kings ran away in all directions, having lost their wives and children, their relatives, wealth, treasure, etc.

Sri Engal Aalwaan's Commentary:

तत् च इति । अधिष्ठानम् निवासम् ।

Sri Vishnu Puraana, Amsa 4, Chapter 12, Shloka 17:

तस्मिन् च विद्रुते अति त्रास लोलायत लोचन युगलं त्राहि त्राहि मां तात अंब भ्रातः इति
आकुल विलाप विधुरं स राज कन्या रत्नम् अद्राक्षीत् ॥ १७ ॥

Jyaamagha saw an excellent princess there, whose eyes were rolling with fear. She was crying loudly - "Save me, O father, O mother, O brother, save me".

Sri Engal Aalwaan's Commentary:

तस्मिन् इति / विधुरम् आर्तम् /

Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 18:

तत् दर्शनात् च तस्याम् अनुराग अनुगत अन्तरात्मा स नृपो अचिन्तयत् ॥ १८ ॥

When he saw her, he developed good feelings towards her. and he thought like this.

Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 19:

साधु इदं मम अपत्य रहितस्य बन्ध्या भर्तुः सांप्रतं विधिना अपत्य कारणं कन्यारत्नम्
उपपादितम् ॥ १९ ॥

This is a good thing which is happening here, I am without any children. My wife is sterile, has not given me any children. Out of chance, so that I can have children, I have got this princess.

Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 20:

तत् एतत् समुद्रहामि इति ॥ २० ॥

He thought that he will marry her.

Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 21:

अथ च एनां स्यन्दनम् आरोप्य स्वम् अधिष्ठानं नयामि ॥ २१ ॥

I will take her in my chariot to my city.

Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 22:

तया एव देव्या शैब्यया अहम् अनुज्ञातः समुद्रहामि इति ॥ २२ ॥

Having taken the permission of Shaibyaa, my wife, and then I will marry this princess, he thought in his mind.

Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 23:

अथ एनां रथम् आरोप्य स्व नगरम् अगच्छत् ॥ २३ ॥

He took her in his chariot alongside, and came back to return to his city.

Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 24:

विजयिनम् च राजानम् अशेष पौर भृत्य परिजन अमात्य समेता शैब्या द्रष्टुम् अधिष्ठान
द्वारम् आगता ॥ २४ ॥

Shaibyaa wanted to welcome him. So she came to the entrance of the city itself, to meet the victorious king who had returned, she came with all the people, ministers, servants, etc. She came to welcome the king.

Sri Vishnu Puraana, Amsha 4, Chapter 12, Shloka 25:

सा च अवलोक्य राज्ञः सव्य पार्श्व वर्तिनीं कन्याम् ईशत् उद्भूत अमर्षः स्फुरत्
अधरपल्लवा राजानम् अवोचत् ॥ २५ ॥

She immediately saw this princess next to the king, in his chariot, and got so jealous and angry, that her lips were quivering, and she told the king thus.

Sri Vishnu Puraana, Amsa 4, Chapter 12, Shloka 26:

अति चपल चित्त! अत्र स्यन्दने का इयम् आरोपिता इति ॥ २६ ॥

O fickle minded king! Who is this you have brought along with you in your chariot?

Sri Vishnu Puraana, Amsa 4, Chapter 12, Shloka 27:

असौ अपि अनालोचित उत्तर वचनः अति भयात् ताम् आह स्नुषा मम इयम् इति ॥ २७ ॥

The king was so scared of his wife, that he had not thought of an answer for such a question. Without thinking, he immediately said that "This is my daughter in law".

Sri Vishnu Puraana, Amsa 4, Chapter 12, Shloka 28:

अथ एनम् शैब्या उवाच ॥ २८ ॥

Then, Shaibyaa, his wife, tells him thus.

Sri Vishnu Puraana, Amsa 4, Chapter 12, Shloka 29:

न अहं प्रसूता पुत्रेण न अन्या पत्नी अभवत् तव ।
स्नुषा संबन्धता हि एषा कतमेन सुतेन ते ॥ २९ ॥

O King. I do not have children, and you don't have any other wife. How can you have a daughter in law? Who is that son?

Sri Vishnu Puraana, Amsa 4, Chapter 12, Shloka 30:

श्री पराशरः -

इति आत्म ईर्ष्या कोप कलुषित वचनम् उषित विवेको भयात् दुरुक्त परिहारार्थम् इदम्
अवनीपतिः आह ॥ ३० ॥

Sri Paraasharar - Because of her words filled with jealousy and anger, he lost the right and wrong thinking, he did not know what he was telling, and out of that, what he just muttered, in order to justify that, he thought of some answer. So, the king told thus -

Sri Vishnu Puraana, Amsa 4, Chapter 12, Shloka 31:

यः ते जनयति आत्मजः तस्य इयम् अनागतस्य एव भार्या निरूपिता इति आकर्ण्य
उद्भूत मृदुहासा सा तथा अपि आह ॥ ३१ ॥

You are going to have a son. Even though he is not yet born, I thought that you will have a son, and I have brought this princess as his wife. Hearing that, she was extremely pleased, and said "Very good".

Sri Vishnu Puraana, Amsa 4, Chapter 12, Shloka 32:

प्रविवेश च राज्ञा सह अधिष्ठानम् ॥ ३२ ॥

Along with the king, she entered the palace.

Sri Vishnu Puraana, Amsa 4, Chapter 12, Shloka 33:

अनन्तरं च अति शुद्ध लग्न होरंशक अवयव उक्त कृत पुत्र जन्म आलाप गुणात् वयसः
परिणामम् उपगता अपि शैब्या स्वल्पैः एव अहोभिः गर्भम् अवाप ॥ ३३ ॥

According to Jyoutisha, the time at which this conversation happened, was a very auspicious time, and was very good for having a son. Because of that auspicious time, though she had passed the age of having children, very soon, she became pregnant.

Sri Engal Aalwaan's Commentary:

अनन्तरम् इति । अतिशुद्ध इति । शुभ ग्रह षड्वर्ग शुभ युक्त ईक्षितः च, लग्नं राशि उदयकाल तदर्घ्य होरा, राशेः त्र्यंशो द्रेष्काण नवमो भागो नवांशक अवयव शब्दात् राशेः द्वादशांश त्रिंशांशः च ग्राह्याः । अत्र आहुः - * द्रेष्काण होरा नवभाग संज्ञा त्रिंशांशका द्वादश संज्ञिताः च । क्षेत्रं च यदि अस्य स तस्य वर्गो होरा इति लग्नं भवनस्य च अर्धम् * इति । लग्नादि अवयव अति काले उक्तेन कृतो यः पुत्र जन्म विषयस्य आलापस्य गुणः आलाप गुणः वाक्य गुणः तस्मात् । पुत्र जन्म लाभ गुणात् इति च पाठः ।

It was a combination of very good graha, Shat varga, etc., at that time, when lagna is raashi udaya kaala, starting time of the raashi, half of that is called horaa, what is navaamshaka is told here, about the one-twelfth time, or one-thirtieth part. The lagna and other things which were there at the particular time, when that conversation happened at that auspicious time, those who do not have children, they will get children.

Sri Vishnu Puraana, Amsa 4, Chapter 12, Shloka 34:

कालेन च कुमारम् अजीजनत् ॥ ३४ ॥

At the right time, she gave birth to a son.

Sri Vishnu Puraana, Amsa 4, Chapter 12, Shloka 35:

तस्य च विदर्भ इति पिता नाम चक्रे ॥ ३५ ॥

The father named him as Vidarbha.

Sri Vishnu Puraana, Amsa 4, Chapter 12, Shloka 36:

स च तां सुषाम् उपयेमे ॥ ३६ ॥

He married that princess.

Sri Vishnu Puraana, Amsa 4, Chapter 12, Shloka 37:

तस्याम् च असौ क्रथ कैशिक संज्ञौ पुत्रौ अजनयत् ॥ ३७ ॥

Kratha and Kaishika - two sons were born to him.

Sri Vishnu Puraana, Amsa 4, Chapter 12, Shloka 38:

पुनः च तृतीयं रोमपाद संज्ञं पुत्रम् अजीजनत् यो नारदात् अवाप्त ज्ञानवान् भविष्यति इति ॥ ३८ ॥

He had another third son by name Romapaada, who is going to acquire all the knowledge from Naarada.

Sri Vishnu Puraana, Amsa 4, Chapter 12, Shloka 39:

रोमपादात् बभ्रुः बभ्रुः धृतिः धृतेः कैशिकः कैशिकस्य अपि चेदिः पुत्रो अभवत् यस्य सन्ततौ चैद्याः भूपालाः ॥ ३९ ॥

Romapaada had a son Babhru, whose son was Dhruti, Dhruti had a son Kaishika, and Kaishika had a son by name Chedi. His descendants were called Chaidyaas.

Sri Vishnu Puraana, Amsa 4, Chapter 12, Shloka 40:

क्रथस्य सुषा पुत्रस्य कुन्तिः अभवत् ॥ ४० ॥

Kratha had a son by name Kunti.

Sri Vishnu Puraana, Amsa 4, Chapter 12, Shloka 41:

कुन्तेः धृष्टिः धृष्टेः निधृतिः निधृतेः दशार्हः ततः च व्योमः तस्य अपि जीमूतः ततः च विकृतिः ततः च भीमरथः तस्मात् नवरथः तस्य अपि दशरथः ततः च शकुनिः तत् तनयः करम्भिः करम्भेः देवरातो अभवत् ॥ ४१ ॥

This is the vamsha - Drushti, Nidhruti, Dashaarha, Vyoma, Jeemoota, Vikruti, Bheemaratha, Navaratha, Dasharatha, Shakuni, Karambhi, Devaraata.

Sri Vishnu Puraana, Amsa 4, Chapter 12, Shloka 42:

तस्मात् देवक्षत्रः तस्य अप् मधुः मधोः कुमारवंशः कुमारवंशात् अनुः अनोः पुरुमित्रः पृथिवीपतिः अभवत् ॥ ४२ ॥

Devaraata's son was Devakshatra, then Madhu, then Kumaaravamsha, then Anu. Anu had a son Purumitra, they were all kings.

Sri Vishnu Puraana, Amsa 4, Chapter 12, Shloka 43:

ततः च अंशुः तस्मात् च सत्वतः ॥ ४३ ॥

Then Amshu and then Satvata.

Sri Vishnu Puraana, Amsa 4, Chapter 12, Shloka 44:

सत्वतात् एते सात्वताः ॥ ४४ ॥

From Satvata, his descendants were called Saatvataas.

Sri Vishnu Puraana, Amsa 4, Chapter 12, Shloka 45:

इति एतां ज्यामघस्य सन्ततिं सम्यक् श्रद्धा समन्वितः श्रुत्वा पुमान् मैत्रेय स्वपापैः
प्रमुच्यते ॥ ४५ ॥

This is the sacred story of Jyaamagha. One who listens to this will get rid of all his sins, O Maitreya.

Sri Engal Aalwaan's Commentary:

सत्वतात् इति / एते सात्वता वक्ष्यमाणाः ॥

This completes Chapter 12.

॥ इति श्री विष्णु पुराणे चतुर्थे अंशे द्वादशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चित्तीये चतुर्थांशे द्वादशो अध्यायः ॥

॥ अथ त्रयोदशो अध्यायः ॥

Syamantaka Upaakhyaana

Now, Chapter 13.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 1:

श्री पराशरः -

भजन भजमान दिव्य अन्धक देवावृध महाभोज वृष्णि संज्ञाः सत्वतस्य पुत्रा बभूवुः ॥ १ ॥

Sri Paraasharar - Satvata's sons are going to be told now. Bhajana, Bhajamaana, Divya, Andhaka, Devaavrudha, Mahaabhoja, Vrushni are the children of Satvata.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 2:

भजमानस्य निमि कृकण वृष्णयः तथा अन्ये तद्वैमात्राः शतजित् सहस्रजित् अयुतजित्
संज्ञा त्रयः ॥ २ ॥

Bhajamaana had sons Nimi, Krukana, Vrushnaya. Through other wives, he had Shatajit, Sahasrajit, Ayutajit.

Sri Engal Aalwaan's Commentary:

भजनस्य इति / तद्वैमात्रः निमि आदि सप्तत्याः /

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 3:

देवावृधस्य अपि बभ्रुः पुत्रो अभवत् ॥ ३ ॥

Devaavrudha had a son by name Babhru.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 4:

तयोः च अयं श्लोको गीयते ॥ ४ ॥

There is a shloka sung in praise of Devaavrudha and Babhru.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 5:

यथैव शृणुमो दूरात् संपश्यामः तथा अन्तिकात् ।

बभ्रुः श्रेष्ठो मनुष्याणां देवैः देवावृधः समः ॥ ५ ॥

Among humans, Babhru is very superior, excellent among humans. Devaavrudha is equal to devaas. When we hear about them from afar, when we go in front of them and see, we can actually see that what we have heard is true. Their fame has spread far and wide, and we can see that also.

Sri Engal Aalwaan's Commentary:

यथैव इति आदि । बभ्रुः श्रेष्ठो मनुष्याणां देवैः देवावृधः समः इति । दूरे स्थितौ यथा शृणुमः तथा एव पुरस्थितौ प्रत्यक्षयामः ।

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 6:

पुरुषाः षट् च षष्टिः च सहस्राणि तथा अष्ट ये ।

ते अमृतत्वम् अनुप्राप्ता बभ्रुः देवावृधात् अपि ॥ ६ ॥

Sixty six, and eight thousand. They got moksha because of the upadesha they received from Babhru and Devaavrudha.

Sri Engal Aalwaan's Commentary:

पुरुषा इत्यादि । बभ्रुः देवावृधात् अपि इति हेतौ पञ्चमी । ताभ्याम् उपदिष्टमार्गेण ये अमृतत्वम् अनुप्राप्स्यते उक्त संख्याः पुरुषाः । बभ्रु देवावृधौ अपि इति पाठे अपि हेतौ प्रथमा बभ्रुः देवावृधात् अपि इति एव हरिवंश आदिषु पाठात् ।

Based on their upadesha, they obtained moksha.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 7:

महाभोजः तु अतिधर्मात्मा तस्य अन्वये भोजाः मृत्तिकावत पुरनिवासिनो मार्तिकावतरा बभ्रुवुः ॥ ७ ॥

Mahaabhoja was following dharma excellently, his descendants were called Bhojas. They were living in a city called Mruttikaavata. They were called as Maartikaavataras.

Sri Engal Aalwaan's Commentary:

महाभोज इति । मार्तिकावताः मृत्तिकावति आख्य पुरस्थाः । मार्तिकावरा इति च पाठः ॥

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 8:

वृष्णेः सुमित्रो युधाजित् च पुत्रौ अभूताम् ॥ ८ ॥

Vrushni had sons Sumitra and Yudhaajit.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 9:

ततः च अनमित्रः तथा अनमित्रात् निघ्नः ॥ ९ ॥

He had a son Anamitra, and then Nighna.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 10:

निघ्नस्य प्रसेन सत्राजितौ ॥ १० ॥

Nighna had two sons Prasena and Satraajit.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 11:

तस्य च सत्राजितो भगवान् आदित्यः सखा अभवत् ॥ ११ ॥

Now, the Syamantakopaakhyaana starts. Aaditya, Sun was a friend of Satraajit.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 12:

एकदा तु अम्भोनिधि तीर संश्रयः सूर्यं सत्राजित् तुष्टाव तन्मनस्कतया च भास्वान्
अभिष्टूयमानो अग्रतः तस्थौ ॥ १२ ॥

Near the banks of the ocean, he went and prayed to Soorya, Soorya became very happy because of his praying, and then appeared in front of him.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 13:

ततः तु अस्पष्ट मूर्तिधरं च एनम् आल्क्य सत्राजित् सूर्यम् आह ॥ १३ ॥

He was not seen very clearly. Seeing the Sun like that, not clearly, Satraajit told him thus.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 14:

यथैव व्योम्नि वह्निपिण्ड उपमं त्वाम् अहम् अपश्यं तथा एव अद्य अग्रतो गतमपि अत्र
भगवता किञ्चित् न प्रसादीकृतं विशेषम् उपलक्षयामि इति एवम् उक्ते भगवता सूर्येण
निज कण्ठात् उन्मुच्य स्यमन्तकं नाम महामणि वरम् अवतार्य एकान्ते न्यस्तम् ॥ १४ ॥

In whatever way I am seeing you in the sky, I am seeing in front of me also in the same way. I am not seeing anything special come in front of me. You are pleased with my praying, but I don't see anything special. I am seeing you in the same way I see in the sky. When Satraajit said like this, then the Sun removed the Syamantaka gem, from his neck, which he was wearing, and then kept it aside. It was a great gem called Syamantaka.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 15:

ततः तम् आताम्रोज्ज्वलं ह्रस्व वपुषम् ईषत् आपिङ्गलनयनम् आदित्यम् अद्राक्षीत् ॥ १५ ॥

He had a *taamra varna*, he had a small body, he had slightly yellow eyes, that kind of *Aaditya*, he saw.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 16:

कृत प्रणिपातः स्तवादिकं च सत्राजितम् आह भगवान् आदित्यः सहस्रदिधितिः वरम् अस्मत्तः अभिमतं वृणीश्व इति ॥ १६ ॥

Satraajit prostrated to *Aaditya*, and eulogized him, and because of this, being pleased, *Aaditya* told *Satraajit* thus - You seek a boon from me.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 17:

स च तत् एव मणिरत्नम् अयाचत ॥ १७ ॥

Satraajit immediately told him to give the *Syamantaka mani* which was removed and kept aside, give me that.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 18:

स च अपि तस्मै दद्धत्वा दीधितिपतिः वियति स्वधिष्यम् आरुरोह ॥ १८ ॥

Aaditya gave him that *Syamantaka* and went back to his place in the sky.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 19:

सत्राजितः अपि अमल मणिरत्न सनाथकण्ठतया सूर्य इव तेजोभिः अशेष दिगन्तराणि उद्भासयन् द्वारकां विवेश ॥ १९ ॥

Satraajit wore the *Syamantaka Mani*, and it was such a splendid thing that he was radiant all over just like the Sun. He entered *Dwaarakaa*. There was so much radiance in all the directions. It was radiating brightness all over. With great effulgence, he entered *Dwaarakaa*.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 20:

द्वारकावासी जनः तु तम् आयान्तम् अवेक्ष्य भगवन्तम् आदिपुरुषं पुरुषोत्तमम् अवनी भारावतरणयांशेन मानुष रूपधारिणं प्रणिपत्य आह ॥ २० ॥

All the people of *Dwaarakaa*, they immediately ran to see *Sri Krishna*, who is *Aadi Purusha*, the sole creator of this whole world, who is *Aadi Purusha*, who has come to this world to destroy the evil forces, He had incarnated here, the people approached Him immediately.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 21:

भगवान् भगवन्तं द्रष्टुं नूनम् अयम् आदित्य आयाति इति उक्तो भगवान् उवाच ॥ २१ ॥

They said - "O Sri Krishna, in order to see you, Sun himself is coming to Dwaarakaa", they went and told him.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 22:

भगवान् न अयम् आदित्यः सत्राजितः अयम् आदित्य दत्तं स्यनस्तकाख्यं महा मणि रत्नं
बिभ्रत् अत्र उपयाति ॥ २२ ॥

Krishna said that "No, he is not Bhagavaan Aaditya. Satraajit has obtained the Syamantaka Mani, from Aaditya, and he is wearing that and coming".

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 23:

तत् एनं विस्रब्धाः पश्यत इति उक्ताः ते तथा एव ददृशुः ॥ २३ ॥

He said - "Believe in Me and look at him properly". And then they went and saw him again.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 24:

स च तं स्यमन्तकमणिं आत्म निवेशने चक्रे ॥ २४ ॥

Satraajit kept that Syamantaka Mani in his house.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 25:

प्रतिदिनं तत् मणि रत्नम् अष्टौ कनक भारान् स्रवति ॥ २५ ॥

Daily, that Mani was giving eight loads of gold to Satraajit.

प्रतिदिनम् इति / माषो दशार्ध गुञ्जः षोडशमाषो निगद्यते कर्षः / कर्षैः षड्भिः स्वर्णस्तैः
एव पलं चतुर्भिः तु / तुला पलशतं ज्ञेया भारः स्यात् द्विशतिः तुलाः / इति उक्तत्वात् /

Bhaara is a measure of gold.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 26:

तत् प्रभावात् च सकलस्य एव राष्ट्रस्य उपसर्ग अनावृष्टि व्यालाग्नि तोय दुर्भिक्ष आदि
भयं न भवति ॥ २६ ॥

Because of the prabhaava of that Mani, it had such great powers that in the entire Dwaarakaa, there were no pandemics, lack of rain, fear of serpents, fire accidents, floods, famine, etc. They had no such fear because of the Syamantaka Mani being there.

Sri Engal Aalwaan's Commentary:

तत् इति / उपसर्गः रोगादिः / व्यालाः सर्पादयः /

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 27:

अच्युतः अपि तत् दिव्यं रत्नम् उग्रसेनस्य भूपतेः योग्यम् एतत् इति लिप्सां चक्रे ॥ २७ ॥

Sri Krishna, Achyuta thought that this divya ratna, this divine gem which is there, is fit to be with King Ugrasena.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 28:

गात्र भेद भयात् शक्तो अपि न जहार ॥ २८ ॥

Because Satraajit was of the same gotra, same clan, Sri Krishna never expressed his opinion that it is fit for Ugrasena only.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 29:

सत्राजित् अपि अच्युतो माम् एतत् याचयिष्यति इति अवगम्य रत्नलोभात् भात्रे प्रसेनाय तत् रत्नम् अदात् ॥ २९ ॥

Satraajit thought that Achyuta is going to ask for this Syamantaka Mani, and he did not want to give the gem to Krishna, so he gave it to his brother Prasena.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 30:

तत् च शुचिना ध्रियमाणम् अशेषम् एव सुवर्णं स्रव आदिकं गुणजातम् उत्पादयति अन्यथा धारयन्तम् एव हन्ति इति अजानन् असौ अपि प्रसेनः तेन कण्ठसक्तेन स्यमन्तकेन अश्वम् आरुह्य अटव्यां मृगयाम् अगच्छत् ॥ ३० ॥

Whoever wears this Syamantaka Mani has to be very pure, shuddha, and if they are impure, that Mani will kill that person himself. All the gold and good things which happen, they will happen only when one who wears it with a lot of purity. If they are not so, it will kill him. Prasena did not know this. Prasena went to the forest in search of animals for hunting, wearing that Syamantaka Mani. Without knowing that it has to be worn only when one is pure.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 31:

तत्र च सिंहात् वधम् अवाप ॥ ३१ ॥

There, one lion killed him.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 32:

स अश्वं च तं निहत्य सिंहः अपि अमल मणि रत्नमस्याग्रेण आदाय गन्तुम् अभ्युद्यतः ऋक्षाधिपतिना जाम्बवता दृष्टो घातितः च ॥ ३२ ॥

That lion killed Prasena and his horse, it took that Syamantaka Mani and was about to go where the king of bears Jaambavaan was. Jaambavaan saw this, and killed that lion and took the Syamantaka Mani.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 33:

जाम्बवान् अपि अमल मणिरत्नम् आदाय स्वबिलं प्रविवेश ॥ ३३ ॥

Jaambavaan went to his cave.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 34:

सुकुमार संज्ञाय बालकाय च क्रीडनकम् अकरोत् ॥ ३४ ॥

He had a son by name *Sukumaara*, and he made it (the *Syamantaka Mani*) a toy for that son.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 35:

**अनागच्छति तस्मिन् प्रसेने कृष्णो मणिरत्नम् अभिलषितवान् स च प्राप्तवान् नूनम्
एतत् अस्य कर्म इति अखिल एव यदुलोकः परस्परं कर्णकिर्ण्य अकथयत् ॥ ३५ ॥**

When *Prasena* did not come, the whole of *Yadu* clan thought that *Krishna* only is desirous of this, He only has got this gem, maybe He has killed *Prasena* and taken it from him, this is all *Krishna*'s work only, they thought so, and that rumour spread all over.

Sri Engal Aalwaan's Commentary:

अनागच्छति इति / कर्णकिर्णिकया कर्णपरंपरया /

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 36:

**विदित लोक अपवाद वृत्तान्तः च भगवान् सर्व यदु सैन्य परिवार परिवृतः प्रसेन
अश्वपदवीम् अनुससार ॥ ३६ ॥**

When the rumours spread like this, and *Krishna* was unnecessarily blamed for what He did not do, He took his army along with Him, and following the tracks of *Prasena*'s horse, He went to the forest.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 37:

ददर्श च अश्वसमवेतं प्रसेनं सिंहेन विनिहतम् ॥ ३७ ॥

He saw *Prasena* and his horse, both being killed there by the lion.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 38:

अखिल जन मध्ये सिंहपद दर्शन कृत परिशुद्धिः सिंहपदम् अनुससार ॥ ३८ ॥

Having seen that *Prasena* was killed by a lion, in front of all his people, that blame, blemish was removed. People came to know that *Krishna* had not done the killing. He followed the lion's steps.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 39:

**ऋक्षपति निहतं च सिंहम् अपि अल्पे भूमिभागे दृष्ट्वा ततः च तत् रत्न गौरवात्
ऋक्षस्यापि पदानि अनुययौ ॥ ३९ ॥**

He saw the lion also being killed by the bear, in a short distance. Then He followed the steps of that bear.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 40:

**गिरितटे च सकलमेव तत् यदुसैन्यम् अवस्थाप्य तत् पदानुसारी ऋक्षबिलं प्रविवेश ॥
४० ॥**

At the foot of the hill, He left all His army, and then went alone and entered the cave if Jaambavaan.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 41:

अन्तः प्रविष्टः च धात्र्याः सुकुमारकम् उल्लालयन्त्या वाणीं शुश्राव ॥ ४१ ॥

There was a maid who was looking after that Sukumaara, she was singing and looking after him, playing with him. He heard that sound.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 42:

सिंहः प्रसेनम् अवधीत् सिंहो जाम्बवता हतः ।

सुकुमारक मा रोधीः तव हि एषः स्यमन्तकः ॥ ४२ ॥

She was singing a song for the boy, to keep the boy entertained. The lion killed Prasena, and that lion was killed by Jaambavaan. O Sukumaaraka, don't cry. This is your Syamantaka Mani.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 43:

इति आकर्ण्य उपलब्ध स्यमन्तकः अन्तःप्रविष्टः कुमार क्रीडनक्रीकृतं च धात्र्या हस्ते तेजोभिः जाज्वल्यमानं स्यमन्तकं ददर्श ॥ ४३ ॥

Having heard this, and having come near the Syamantaka Mani, He entered into the cave. That maid was keeping the Syamantaka, which was so radiant, in her hand, and was using it like a toy for the baby Sukumaaraka. Krishna saw this.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 44:

तं च स्यमन्तक अभिलषित चक्षुषम् अपूर्व पुरुषम् आगतं समवेक्ष्य धात्री त्राहि त्राहि इति व्याजहार ॥ ४४ ॥

She saw Krishna, whom she had never seen, who was desirous of the Syamantaka Mani, as He was seeing the Syamantaka Mani, His eyes showed that he was desirous of possessing the Syamantaka Mani, that maid started shouting "Save me, save me".

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 45:

तत् आर्तं रव श्रवणानन्तरं च अमर्ष पूर्ण हृदयः सः जाम्बवान् आजगाम ॥ ४५ ॥

Having heard her cries, Jaambavaan came there, being very angry.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 46:

तयोः च परस्परम् उद्धत अमर्षयोः युद्धम् एकविंशति दिनानि अभवत् ॥ ४६ ॥

Both were very angry, and a fight ensued between Jaambavaan and Sri Krishna, and went on for 21 days.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 47:

ते च यदु सैनिकाः तत्र सप्त अष्ट दिनानि तत् निष्क्रान्तिम् उदीक्षमाणाः तस्थुः ॥ ४७ ॥
The entire army of Yadus which was waiting there at the foot of the hill, waited there for 7, 8 days expecting Sri Krishna to come back.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 48:

अनिष्क्रमणे च मधुरिपुः असौ अवश्यम् अत्र बिले अत्यन्तं नाशम् अवाप्तो भविष्यति
अन्यथा तस्य जीवतः कथमेतावन्ति दिनानि शत्रुजये व्याक्षेपो भविष्यति इति कृत
अध्यवसाया द्वारकाम् आगम्य हतः कृष्णः इति कथयामासुः ॥ ४८ ॥

When Krishna did not return, they thought that he has been killed there, in the cave itself. Otherwise, how can He ignore and enemy for so many days, that He cannot wait for so many days not killing the enemy, so they thought that He must have died during the fight, and were very sure about it. They came to Dwaarakaa and said that Krishna is dead.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 49:

तत् बान्धवाः च तत् काल उचितम् अखिल उत्तर क्रिया कलापं चक्रुः ॥ ४९ ॥

All the relatives did the uttara kriyaas, offered tarpana, offered to a dead person.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 50:

ततः च अस्य युद्ध्य मानस्य अतिश्रद्धा दत्त विशिष्ट उपपात्र युक्तान्नतोयादिना
श्रीकृष्णस्य बलप्राण पुष्टिः अभूत् ॥ ५० ॥

Because they gave the tarpana, food, water, with great shraddhaa, sincerity, Krishna's bala and praana became very powerful. He got nourished by what they offered.

Sri Engal Aalwaan's Commentary:

तत इति । बल प्राण पुष्टिरिति श्रद्ध विधि अर्थवाद इति केचित् ।

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 51:

इतरस्य अनुदिनम् अति गुरुपुरुष भेद्यमानस्य अतिनिष्ठुर प्रहार पात पीडित अखिल
अवयवस्य निराहारतया बलहानिः अभूत् ॥ ५१ ॥

Jaambavaan, because he was fighting with Sri Krishna, who was very powerful, and he got hit very powerfully by Krishna all over, and he did not have food, and Jaambavaan became very weak.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 52:

निर्जितः च भगवता जाम्बवान् प्रणिपत्य व्याजहार ॥ ५२ ॥

He immediately prostrated to Sri Krishna, having lost the battle.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 53:

सुरासुर गन्धर्व यक्ष राक्षसादिभिः अपि अखिलैः भवान् न जेतुं शक्यः किमुत
अवनिगोचरैः अल्पवीर्यैः नरैः नर अवरभूतैः च तिर्यक् योनि अनुसृतिभिः किं पुनः
अस्मत् विधैः ? अवश्यं भवता अस्मत् स्वामिना रामेण एव नारायणस्य सकल जगत्
परायणस्य अंशेन भगवता भवितव्यम् इति उक्तः तस्मै भगवान् अखिल अवनी
भारावतरण अर्थ अवतरणम् आचक्षे ॥ ५३ ॥

O Krishna, You cannot be even won over by all the gods, asuraas, gandharvaas, yakshaas, raakshasaas - all of them cannot win over You. When they themselves cannot win over You, what to say of all these human beings who have very little capability, very little power, and which are very lowly compared to them, all the animals like us. Definitely You are an *amsha* of Sri Raamachandra, who is my Lord. Just like Sri Raama was Naaraayana *amsha*, You are also Naaraayana *amsha*, there is no doubt about it. Then Sri Krishna tells Jaambavaan that "I have incarnated here in order to destroy all the evil forces and free the world". He tells Jaambavaan about His *avataara rahasya*.

Sri Engal Aalwaan's Commentary:

सुर इति / नर अवर भूतैः - नरेभ्यो निकृष्टैः / नरावयवैः इति पाठे नृतुल्यैः / नृतुल्य
अवयवा हि वानर ऋक्ष आद्याः /

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 54:

प्रीति अभिव्यञ्जित करतल स्पर्शनेन च एनम् अपगत युद्धखेदं चकार ॥ ५४ ॥

With great love, Krishna touched all his body, and Jaambavaan got rid of all the injuries and tiredness, because of the fight he had with Sri Krishna.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 55:

स च प्रणिपत्य पुनरपि एनं प्रसाद्य जाम्बवतीं नाम कन्यां गृहागतायाम् अर्घ्यभूतां
ग्राहयामास ॥ ५५ ॥

Jaambavaan had a daughter by name Jaambavatee. As though an *atithi* who comes to the house is given *arghya*, *paadya*, *upachaara*, like that he gave his daughter Jaambavatee in marriage to Sri Krishna.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 56:

स्यमन्तक मणि रत्नम् अपि प्रणिपत्य तस्मै प्रददौ ॥ ५६ ॥

He prostrated to Him and also gave the Syamantaka Mani.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 57:

अच्युतः अपि अति प्रणतात् तस्मात् अग्राह्यम् अपि तत् मणिरत्नम् आत्मसंशोधनाय
जग्राह ॥ ५७ ॥

Because he lost in the battle and prostrated before Him, in order to get Him freed of the unnecessary blame that He had for no reason, He took that Syamantaka Mani, and came to Dvaarakaa along with Jaambavatee.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 58:

सह जाम्बवत्या सः द्वारकाम् आजगाम ॥ ५८ ॥

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 59:

भगवत् आगमन उद्भूत हर्ष उत्कर्षस्य द्वारका वासि जनस्य कृष्ण अवलोकनात् तत् क्षणमेव अति परिणत वयसः अपि नव यौवनम् इव अभवत् ॥ ५९ ॥

When Sri Krishna came to Dwaarakaa along with Syamantaka Mani, and Jaambavatee, all the people of Dwaarakaa having seen Krishna Himself, immediately all the old people became very young. They got so much energy, and became very happy on seeing Krishna back again.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 60:

दिष्ट्य अदिष्ट्य इति सकल यादवाः स्त्रियः च सभाजयामासुः ॥ ६० ॥

They all congratulated Him that this is all due to some *adrushta* only, because of which You have come back.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 61:

भगवान् अपि यथ अनुभूतम् अशेषं यादव समाजे यथावत् आचक्षे ॥ ६१ ॥

In front of all the Yaadavaas, He told the entire story as it happened to all of them.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 62:

स्यमन्तकं च सत्राजिताय दत्त्वा मित्थ्या अभिशस्ति परिशुद्धिम् अवाप ॥ ६२ ॥

He gave Syamantaka Mani back to Satraajit, and got rid of his *apavaada*, which was a false accusation. He had been falsely accused by Satraajit that He had stolen the Syamantaka Mani, He got freed from the false accusation.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 63:

जाम्बवतीं च अन्तःपुरे निवेशयामास ॥ ६३ ॥

He took Jaambavatee to His *antahpura*.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 64:

सत्राजितः अपि मया अस्य अभूत मलिनम् आरोपितम् इति जात सन्त्रासात् स्व सुतां सत्यभामां भगवते भार्यार्थं ददौ ॥ ६४ ॥

Satraajit had a daughter by name Satyabhaamaa, and he also thought that he had accused Krishna falsely without any reason, in order to get

rid of that wrong thing done, he gave his daughter *Satyabhaamaa* in marriage to *Sri Krishna*.

So *Krishna* got both *Jaambavatee* and *Satyabhaamaa* as wives. The story continues further, which we see next.

We are studying Chapter 13 of *Amsa 4* of *Sri Vishnu Puraana*. Where *Paraasharar* is narrating the story of *Syamantaka Mani*. We had studied that part of the story where there is a fight between *Krishna* and *Jaambavaan*, where *Jaambavaan* loses, and *Jaambavatee* is given to Him in marriage, and he also gives *Krishna* the *Syamantaka Mani*.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 64:

सत्राजितः अपि मया अस्य अभूत मलिनम् आरोपितम् इति जात सन्त्रासात् स्व सुतां
सत्यभामां भगवते भार्यार्थं ददौ ॥ ६४ ॥

Satraajit also thought that he had wrongly accused *Krishna* for no reason, and he felt bad. In order to show that he had done something wrong, he offered his daughter *Satyabhaamaa* in marriage to *Sri Krishna*.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 65:

तां च अक्रूर कृतवर्म शतधन्व प्रमुखाः यादवाः प्राग्वरयां बभूवुः ॥ ६५ ॥

Akroora, *Krutavarma* and *Shatadhanva*, wanted to marry *Satyabhaamaa*. They had proposed earlier. *Satraajit* did not accept at that time, and when *Satraajit* gave her in marriage to *Sri Krishna*, ...

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 66:

ततः तत् प्रदानात् अवज्ञातम् एव आत्मानं मन्यमानाः सत्राजिते वैर अनुबन्धं चक्रुः ॥
६६ ॥

... they thought that he is disrespecting them, that *Satraajit* has not given *Satyabhaamaa* in marriage to them, they developed enmity towards *Satraajit*.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 67:

अक्रूर कृतवर्म प्रमुखाः च शतधन्वानम् ऊचुः ॥ ६७ ॥

Akroora, *Krutavarma* and others went and met *Shatadhanva*, and told him thus.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 68:

अयम् अतीव दुरात्मा सत्राजितो यो अस्माभिः भवता च प्रार्थितो अपि आत्मजाम्
अस्मान् भवन्तं च अविगणय्य कृष्णाय दत्तवान् ॥ ६८ ॥

Satraajit is a very bad person, we also asked and you also asked, but he never gave his daughter, he neglected us and you also, and he has given Satyabhaama in marriage to Krishna.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 69:

तत् अलम् अनेन जीवता घातयित्वा एनं तत् महारत्नं स्यमन्तकाख्यं त्वया किं न गृह्यते ? वयम् अभ्युपपस्यामो यदि अच्युतः तव उपरि वैर अनुबन्धं करिष्यति इति एवम् उक्तः तथा इति असौ अपि आह ॥ ६९ ॥

So, Satraajit should not live anymore. They told Shatadhanva - Why don't you kill Satraajit and take that Syamantaka Mani? In case Krishna develops enmity towards you, we will also help you, support you, and don't worry about that. Why don't you kill Satraajit - they tell Shatadhanva.

Sri Engal Aalwaan's Commentary:

तत् इति / अभ्युपपस्यामः सहकरिष्यामः /

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 70:

जतुगृहदग्धानां पाण्डुतनयानां विदित परमार्थः अपि भगवान् दुर्योधन प्रयत्न शैथल्य कारणार्थं पार्थ अनुकूल्यकरणाय वारणावतं गतः ॥ ७० ॥

At that time, Krishna goes to Vaaranaavata, though He knew what is the truth with respect to the Paandavaas, that they are alive. In order to prevent Duryodhana from putting efforts to go in search of them, He went to Vaaranaavata to help them.

Sri Engal Aalwaan's Commentary:

जतुगृह इति / कृष्णः सर्वज्ञः सन् अनागतः चेत् नूनं जीवन्ति पाण्डवा इति दुर्योधनः तत् अन्वेषण वधा आदौ सप्रयत्नः स्यात् अतः तत् प्रयत्न शिथिलीकरणाय कुल उचित कृत्य कारणार्थं च तत्र गतः /

In that house of wax where Duryodhana had plotted to kill the Paandavaas, he was thinking that Paandavaas were all burnt in that, and dead. At that time, if Krishna does not go there to express his grief, then Duryodhana might think that Paandavaas are still alive, and put effort to go in search of them, and may kill them. Because Krishna is sarvajnya, He knows everything. In order that Duryodhana should not put any effort to go in search of them, in order to do His duties as part of the kula, He goes to Vaaranaavata.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 71:

गते च तस्मिन् सुप्तमेव सत्राजितं शतधन्वा जघान मणिरत्नं च अददात् ॥ ७१ ॥

When Krishna left for Vaaranaavata, Shatadhanva was waiting for this chance, and when Satraajit was sleeping, killed him, and stole the Syamantaka Mani.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 72:

पितृवधाम् अर्षपूर्णां च सत्यभामा शीघ्रं स्यन्दनम् आरूढा वारणावतं गत्वा भगवते अहं
प्रतिपादिता इति अक्षान्तिमता शतधन्वना अस्मत् पिता व्यापादितः तत् च स्यमन्तक
मणि रत्नम् अपहतं यस्य अवभासनेन अपहत तिमिरं त्रैलोक्यं भविष्यति ॥ ७२ ॥

Satyabhaamaa got very angry that her father is killed, immediately took a chariot and went to Vaaranaavata, and told Krishna, being very intolerant, that Shatadhanva has killed her father, and that the Syamantaka Mani has also been stolen, and that all the three worlds are without any light. The brightness of the Syamantaka Mani was such that it could dispel the darkness of all the three worlds. Such a Syamantaka Mani has been stolen by Shatadhanva, when he killed Satraajit.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 73:

तत् इयं त्वदीया अपहासना तत् आलोच्य यत् अत्र युक्तं तत् क्रियताम् इति कृष्णम्
आह ॥ ७३ ॥

He is actually showing disrespect to You only, and she said "Do whatever is right, having thought about this, what I have told you. They are showing disrespect to You only, by doing this".

Sri Engal Aalwaan's Commentary:

तत् इति | अपहासना परिभवः |

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 74:

तया च एवम् उक्तः परितुष्ट अन्तःकरणः अपि कृष्णः सत्यभामां अमर्षताभ्र नयनः प्राह
॥ ७४ ॥

When she told Krishna thus, though inside He was happy, because Satraajit had unnecessarily accused Him earlier, He also got very angry and told Satyabhaamaa, thus.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 75:

सत्ये सत्यं मम एव एषा अपहासना न अहम् एताम् तस्य दुरात्मनः सहिष्ये ॥ ७५ ॥

They are actually showing disrespect towards Me only, I am not going to tolerate this, whatever Shatadhanva has done.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 76:

न हि अनुल्लङ्घ्य वरपादपं तत्कृत नीडाश्रयिणो विहङ्गमा वध्यन्ते । तत् अलम् अमुना
अस्मत् पुरतः शोक प्रेरित वाक्य परिकरेण इति उक्त्वा द्वारकाम् अध्येत्य एकान्ते
बलदेवं वासुदेवः प्राह ॥ ७६ ॥

If the birds are all taking refuge in a huge tree, to destroy that, then the tree has to be destroyed; nobody will go and kill all the birds. If the tree is destroyed, the birds resting in the tree will also lose their refuge, so one has to destroy the tree itself. He said - "I understand your grief". He immediately goes to *Dwaarakaa* and meets *Baladeva*, and tells secretly to *Baladeva* alone, thus.

Sri Engal Aalwaan's Commentary:

न हि इति । वाक्य परिकरः वाक्य प्रपञ्चः ।

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 77:

मृगयागतं प्रसेनम् अटव्यां मृगपतिः जघान ॥ ७७ ॥

Prasena had gone for hunting in the forest, and a lion killed him.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 78:

सत्राजितः अपि अधुना शतधन्वना निधनं प्रापितः ॥ ७८ ॥

And *Satraajit* also was now killed by *Shatadhanva*.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 79:

तत् उभय विनाशात् तत् मणिरत्नम् आवाभ्यां सामान्यं भविष्यति ॥ ७९ ॥

Now that *Prasena* is also killed, and *Satraajit* also is killed, now that *Mani* has to belong to each of us equally.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 80:

तत् उत्तिष्ठ आर्हुयतां रथः शतधन्व निधनाय उद्यमं कुरु इति अभिहितः तथा इति
समन्विच्छतवान् ॥ ८० ॥

He said - "Let us not wait anymore, you should get ready and we should think of killing *Shatadhanva* now", and *Baladeva* accepted and came along with *Sri Krishna*.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 81:

कृत उद्यमौ च तौ उभौ उपलभ्य शतधन्वा कृतवर्माणं उपेत्य पाष्णिपूरण कर्म निमित्तम्
अचोदयत् ॥ ८१ ॥

Shatadhanva comes to know that *Krishna* and *Balarama* are planning to kill him, and he goes to *Krutavarma*, and asks him to join, with his army to help him in the fight against *Krishna* and *Balarama*, as earlier told.

Sri Engal Aalwaan's Commentary:

कृत उद्यमौ इति / पाष्णिपूरणं पाष्णिग्राह कृत्ये अनुग्रहः /

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 82:

आह च एनं कृतवर्मा ॥ ८२ ॥

Then Krutavarma tells him.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 83:

न अहं बलदेवसुदेवाभ्यां सह विरोधाय अलम् इति उक्तः च अक्रूरम् अचोदयत् ॥ ८३ ॥

"I cannot face Balaraama and Krishna, so I am not going to join you", Krutavarma said. Then Shatadhanva goes to Akroora.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 84:

असौ अपि आह ॥ ८४ ॥

Akroora also said thus -

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 85:

न हि कश्चित् भगवता पाद प्रहार परिकंपित जगत्रयेण सुररिपु वनिता वैधव्य कारिणा
प्रबल रिपु चक्र अप्रतिहत चक्रेण चक्रिणा मद मुदित नयन अवलोकन अरिबल
निशातनेन अति गुरु वैर वारणापकर्षण आविष्कृत महिमा उरुसीरेण सीरिणा च सह
सकल जगत् वन्द्यानाम् अमर वरणाम् अपि योद्धुं समर्थः ॥ ८५ ॥

Chakri is Sri Krishna, One who bears the discus, Chakra. Seeri is Balaraama, who holds the Halaayudha. Akroora tells the greatness of Krishna and Balaraama both, what are the capabilities and powers they have. If Sri Krishna tramples His foot once, all the three worlds will tremble. By killing all the asuraas, He made all the wives of asuraas as widows. A powerful army also cannot stop His discus. He has a discus which cannot be stopped by even a mighty army. The greatness of Balaraama is - with his intoxicated eyes rolling, if He immediately looks at the enemy army, immediately all of them will lose their powers and they run away; they cannot face even His eyes rolling with anger. The very look of His eyes will scare away all the enemies. He can destroy enemy armies like an elephant. The Halaayudha is such a powerful weapon that it can kill even powerful enemies, like an elephant. Such a weapon He has got. Balaraama is that powerful. Krishna and Balaraama have this kind of powers. With them, who will fight? Even gods who are respected by all the worlds, even the best among gods also cannot face them, cannot fight against them.

Sri Engal Aalwaan's Commentary:

न हि इति / रिपुचक्रं रिपुबलम् / अमरवराणामपि मध्ये न कश्चित् युद्धम् समर्थ इति
अन्वयः /

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 86:

किम् उत अहम् ? तत् अन्यः शरणं अभिलष्यताम् इति उक्तः शतधनुः आह ॥ ८६ ॥
What to say of me? Go and ask someone else for help. Shatadhanva tells Akroora thus.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 87:

यदि अस्मत् परित्राण असमर्थ भवान् आत्मानम् अवगच्छति तत् अयम् अस्मत्तः
तावन्मणिः सङ्गृह्य रक्ष्यताम् इति ॥ ८७ ॥
If you feel that you are incapable of helping me, why don't you take this Syamantaka Mani and protect it? Keep it safely.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 88:

एवम् उक्तः सः अपि आह ॥ ८८ ॥
Akroora tells him thus.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 89:

यदि अन्त्यायाम् अपि अवस्थायाम् न कस्मैचित् भवान् कथयिष्यति तत् अहम् एतं
गृहीष्यामि इति ॥ ८९ ॥

Even at the time of your death, if your promise me that you are not going to reveal this to anyone else, that you have given the Syamantaka Mani to me, then only, I am going to take this and keep it with me, said Akroora.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 90:

तथा इति उक्ते च अक्रूरः तत् मणिरत्नं जग्राह ॥ ९० ॥

Shatadhanva accepts this, and Akroora takes the Syamantaka Mani and keeps it with him.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 91:

शतधनुः अपि अतुलवेगां शतयोजन वाहिनीं बडवाम् आरुह्य अपक्रान्तः ॥ ९१ ॥

Shatadhanu took a horse which can run for 100 yojanaas, very fast, and escaped from there.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 92:

शैब्य सुग्रीव मेघपुष्प बलाहक अश्व चतुष्टय युक्त रथ स्थितौ बलदेव वासुदेवौ तम्
अनुप्रयातौ ॥ ९२ ॥

Baladeva and Vaasudeva took their chariot driven by four horses - Shaibya, Sugreeva, Meghapushpa and Balaahaka. And they followed him.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 93:

सा च बडवा शत योजन प्रमाण मार्गम् अतीता पुनरपि वाह्यमाना मिथिलावनोद्देशे प्राणान् उत्सर्ज ॥ ९३ ॥

When Shatadhanva was running away on that horse, even after running for a hundred yojanaas, he still wanted to run far away, and the horse could not take it anymore, and near the city of Mithilaa, it died.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 94:

शतधनुः अपि तां परित्यज्य पदातिरेव अद्रवत् ॥ ९४ ॥

Shatadhanu left that horse which was dead, and ran.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 95:

कृष्णः अपि बलभद्रम् आह ॥ ९५ ॥

Krishna told Balabhadra thus -

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 96:

तावत् अत्र स्यन्दने भवता स्थेयम् अहम् एनम् अधमाचारं पदातिरेव पदातिमनुगम्य यावत् घातयामि । अत्र हि भूभागे दृष्टदोषाः सभायाः अतो न एते अश्वा भवतेमं भूमि भागम् उल्लङ्घनीयाः ॥ ९६ ॥

O Baladeva, you please stay put in this chariot itself, and because he is running on foot, I will also go without my chariot, I will follow him and kill him. In this part of the land, there are many defects, and also the horse has died, all the horses of our chariot will get scared here, and they should not be taken beyond this. You just wait here - Krishna tells Baladeva.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 97:

तथा इति उक्त्वा बलदेवो रथ एव तस्थौ ॥ ९७ ॥

Baladeva said so, and waited there in the chariot. Krishna followed him on foot.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 98:

कृष्णः अपि द्विक्रोश मात्रं भूमिभागम् अनुसृज्य दूर स्थितस्य एव चाक्रं क्षिप्त्वा शतधनुषः शिरः चिच्छेद ॥ ९८ ॥

After going for two miles, He uses His discus and kills Shatadhanva.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 99:

तत् शरीरं अंबरादिषु च बहु प्रकारम् अन्विच्छन् अपि स्यमन्तक मणिं न अवाप यदा तदा उपगम्य बलभद्रम् आह ॥ ९९ ॥

He searched Shatadhan's clothes, and after any amount of searching, he did not find Syamantaka Mani. He came back and told Balabhadra.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 100:

वृथा एव अस्माभिः शतधनुः घातितः न प्राप्तम् अखिल जगत् सार भूतं तत् महारत्नं
स्यमन्तकाख्यम् इति आकर्ष्य उद्भूत कोपो बलदेवो वासुदेवम् आह ॥ १०० ॥

It was a waste that we killed Shatadhanu. We did not get the most excellent mani ratna, the Syamantaka Mani. Baladeva got extremely angry and told Vaasudeva thus.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 101:

धिक् त्वाम् यः त्वम् एवम् अर्थलिप्सुः एतत् च ते भ्रातृत्वात् मया क्षान्तम् तत् अयं पन्थाः
स्व इच्छया गम्यताम् न मे द्वारकया न त्वया न च अशेष बन्धुभिः कार्यम् अलम् अलम्
एभिः मम अग्रतः अलीक शपथैः इति आक्षिप्य तत् कथां कथञ्चित् प्रसाद्यमानः अपि न
तस्थौ ॥ १०१ ॥

You are greedy of that Syamantaka Mani. Because I am Your elder brother, I am pardoning you. I know you are telling me a lie and You want to keep the Syamantaka Mani Yourself. You go Your own way, I will go in my own way. I am not going to come with you. In Dwaarakaa also, I don't want to be with You or the relatives. Enough of Your lies, and false vows in front of me. Though Krishna tried to explain to him in many ways, he did not listen, and went away.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 102:

स विदेहपुरीं प्रविवेश ॥ १०२ ॥

He went to Videhapuri.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 103:

जनक राजः च अर्घ्यपूर्वकम् एनं गृहं प्रवेशयामास ॥ १०३ ॥

Janakaraaja welcomed him with arghya and was very happy to receive Baladeva.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 104:

स तत्र एव च तस्थौ ॥ १०४ ॥

Baladeva lived there only.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 105:

वासुदेवः अपि द्वारकाम् आजगाम ॥ १०५ ॥

Meanwhile Vaasudeva came back to Dwaarakaa.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 106:

यावत् च जनकराज गृहे बलभद्रो अवतस्थे तावत् धार्तराष्ट्रो दुर्योधनः सकाशात् गदा
शिक्षाम् अशिक्षयत् ॥ १०६ ॥

As long as Baladeva was living in Videhapura with Janakaraaja,
Duryodhana came to him and learnt Gadaa yuddha from Balaraama.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 107:

वर्षत्रयान्ते च बभ्रु उग्रसेन प्रभृतिभिः यादवैः न तत् रत्नं कृष्णेन अपहृतम् इति कृत
अवगतिभिः विदेह नगरीं गत्वा बलदेवः संप्रत्याय्य द्वारकामानीतः ॥ १०७ ॥

At the end of three years, Babhru, Ugrasena and other were very sure by that time that Krishna did not have that Syamantaka Mani, they went to Videhanagari and explained to Baladeva and made him believe that Krishna does not have the Syamantaka Mani. They brought back Baladeva to Dwaarakaa.

Sri Engal Aalwaan's Commentary:

वर्ष इति | संप्रत्याय्य विश्वास्य |

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 108:

अक्रूरो अपि उत्तम मणि समुभूत सुवर्णेन भगवत् ध्यान परः अनवरतं यज्ञानि याज ॥
१०८ ॥

In the meanwhile, Akroora who was secretly protecting that Syamantaka Mani, because of the powers of the Syamantaka Mani, and all the gold that it was giving everyday, he was always meditating on Bhagavaan and was performing yajnyaas continuously.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 109:

सवनगतौ हि क्षत्रिय वैश्यौ निघ्नन् ब्रह्महा भवति इति एवं प्रकारं दीक्षा कवचं प्रविष्ट एव
तस्थौ ॥ १०९ ॥

He knew that when Kshatriyaas and Vaishyaas take the yajnya deekshaa, if anyone kicks them, then they will get Brahma hatyaa dosha. He took that as a guard, and was always on yajnya deekshaa, was always performing yajnya.

Sri Engal Aalwaan's Commentary:

सवन इति | सवनं यज्ञः | एवं प्रकारं अवध्यता पादकम् |

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 110:

द्विषष्टि वर्षाणि एवं तत् मणि प्रभावात् तत्र उपसर्ग दुर्भिक्ष मारिका मरणादिकं न अभूत्
॥ ११० ॥

For 62 years, because of the power of that Syamantaka Mani, there were no diseases, no famine, no deaths due to pandemic, etc.

Sri Engal Aalwaan's Commentary:

द्विषष्टि इति / मारिका जनमारिका /

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 111:

*अथ अक्रूर पक्षीयैः भोजैः शत्रुघ्ने सत्वतस्य प्रपौत्रे व्यापादिते भोजैः सह अक्रूरो द्वारकाम्
अपहाय अपक्रान्तः ॥ १११ ॥*

Bhojas who were of the same side as Akroora, Satvata's great grandson was killed by these Bhojaas. Along with the Bhojaas, Akroora went and ran away from Dwaarakaa.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 112:

*तत् अपक्रान्ति दिनात् आरभ्य तत्र उपसर्ग दुर्भिक्ष व्याल अनावृष्टि मारिकादि उपद्रवा
बभूवुः ॥ ११२ ॥*

The moment Akroora left Dwaarakaa, the effect of the Syamantaka Mani was not there anymore. All kinds of diseases, famine, fear of snakes, lack of rains, dry season, pandemics, all started to happen in Dwaarakaa.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 113:

अथ यादवा बलभद्र उग्रसेन समवेता मन्त्रम् अमन्त्रयन् ॥ ११३ ॥

Yaadavaas, along with Balabhadra, Ugrasena, started to think why such a thing has happened.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 114:

*भगवान् उरग अरिकेतनः किम् इदम् एकदा एव प्रचुर उपद्रव आगमनम् एतत्
आलोच्यताम् इति उक्ते अन्धक नामा यदुवृद्धः प्राह ॥ ११४ ॥*

Then Garudadhvaja, Bhagavaan Sri Krishna, asked all the Yaadavaas, - "What is this, we have such calamities, and the whole area is having so many difficulties, what is the reason, let us think about it". There was an old Yadu person called Andhaka, he said thus.

Sri Engal Aalwaan's Commentary:

भगवान् इति / एतत् किम् इति अन्वयः /

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 115:

*अस्य अक्रूरस्य पिता श्वफल्को यत्र यत्र अभूत् तत्र तत्र दुर्भिक्ष मारिका अनावृष्टि
आदिकं न अभूत् ॥ ११५ ॥*

Akroora's father, Shvaphalka, wherever he is present, in those areas, pandemics, rains not being there, famine, never happened.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 116:

*काशी राजस्य विषये तु अनावृष्ट्यां च श्वफल्को नीतः ततः च तत् क्षणात् एव देवो ववर्ष
॥ ११६ ॥*

In the country of *Kaashee raaja*, there were no rains at all. He took *Shvaphalka* and immediately, rains came pouring down. (Here, *Andhaka* is explaining the powers of *Shvaphalka* which he had seen).

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 117:

काशी राज पत्न्याः गर्भे कन्यारत्नं पूर्वमासीत् ॥ ११७ ॥

Kaashee Raaja's wife was pregnant with a daughter.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 118:

सा च कन्या पूर्णे अपि प्रसूति काले न एव निश्चक्राम ॥ ११८ ॥

That baby never came out of the womb, even though time had passed for the baby to come out.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 119:

एवं च तस्य गर्भस्य द्वादश वर्षाणि अनिष्क्रामतो ययुः ॥ ११९ ॥

12 years passed like this, and she never delivered.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 120:

काशी राजः च ताम् आत्मजां गर्भस्थाम् आह ॥ १२० ॥

Kaashee Raaja asked that girl child which was in the womb, as -

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 121:

पुत्रि कस्मात् न जायसे निष्क्रम्यतामास्यं ते द्रष्टुम् इच्छामि एतां च मातरं किम् इति चिरं क्लेशयिषसि इति उक्ता गर्भस्था एव व्याजहार ॥ १२१ ॥

Why are you not being born, please do come out. I want to see your face. Why are you giving so much trouble to your mother, not coming out of the womb for 12 years. When he asked thus, the girl child in the womb replied.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 122:

तात यदि एकैकां गां दिने दिने ब्राह्मणाय प्रयच्छति तत् अहम् अन्यैः त्रिभिः वर्षैः अस्मात् गर्भात् ततः अवश्यं निष्क्रमिष्यामि इति एतत् वचनम् आकर्ण्य राजा दिने दिने ब्राह्मणाय गां प्रदात् ॥ १२२ ॥

If you give one cow in donation to one *Braahmana* every single day for three years, after three years, I will be born, come out of this womb. He started donating a cow to a *Braahmana* every single day.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 123:

सा अपि तावता कालेन जाता ॥ १२३ ॥

3 years passed like this, and then she was born.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 124:

ततः तस्याः पिता गान्दिनी इति नाम चकार ॥ १२४ ॥

He named her as Gaandhinee.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 125:

तां च गान्दिनीं कन्यां श्वपल्काय उपकारिणे गृहम् आगताया अर्घ्यभूतां प्रादात् ॥ १२५ ॥

When Shvaphalka had come to Kaashee Raaja's kingdom, in order to get rains there, just like offering arghya to an atithi, he offered Gaandhinee in marriage to Shvaphalka.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 126:

तस्याम् अयम् अक्रूरः श्वफल्कात् जज्ञे ॥ १२६ ॥

Akroora was born from Shvaphalka and Gaandhinee.

Shvaphalka and Gaandhinee both had so much powers, and Akroora was born to them.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 127:

तस्य एवं गुण मिथुनात् उत्पत्तिः ॥ १२७ ॥

So, for people with so much powers, Akroora was born.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 128:

तत् कथम् अस्मिन् अपक्रान्ते अत्र दुर्भिक्ष मारिकादि उपद्रवा न भविष्यन्ति ॥ १२८ ॥

Akroora, who was born to so much illustrious parents with so much powers; if Akroora leaves the place, then definitely famine, disease, will happen here. This is the reason as explained by Andhaka.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 129:

तत् अयम् अत्र आनीयताम् अलम् अतिगुणवति अपराध अन्वेषणेन इति, यदुवृद्धस्य अन्धकस्य एतत् वचनम् आकर्ण्य केशव उग्रसेन बलभद्र पुरोगमैः यदुभिः कृतापराध तितिक्षुभिः अभयं दत्त्वा श्वफल्क पुत्रः स्वपुरम् आनीतः ॥ १२९ ॥

So, please go and bring Akroora. He has very good qualities, and when a person has got such good qualities, one should not go and search for defects in such a person, though some defects might be there, because he has excellent qualities. Sri Krishna, Balabhadra, Ugrasena, all the prominent people of the Yadu clan, though Akroora's people had killed Shatrughna, and these people had tolerated all his mistakes, they gave him abhaya, said "Don't get scared, you will not be harmed", and they brought back Shvaphalka's son Akroora back to Dwaarakaa.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 130:

तत्र च आगत मात्र एव तस्य स्यमन्तकमणेः प्रभावात् अनावृष्टि मारिका दुर्भिक्ष व्याल
आदि उपद्रव उपशमा बभूवुः ॥ १३० ॥

The moment Akroora came back, because he had Syamantaka Mani, which these people did not know, because of its power, all the calamities disappeared, and there was good rains, no pandemic, no famine, all these things happened.

Sri Engal Aalwaan's Commentary:

तत्र च इति | तत्र बभूवुः इति अन्वयः |

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 131:

कृष्णः चिन्तयामास ॥ १३१ ॥

Krishna started to think like this.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 132:

स्वल्पम् एतत् कारणं यत् अयं गान्धिन्यां श्वफल्केन अक्रूरो जनितः ॥ १३२ ॥

Akroora was born of Shvaphalka and Gaandhinee, it is true that they have a lot of powers, but that seems to be a very small thing for the kind of powers that he is showing, when he comes back. All the calamities are disappearing, this cannot be due to the simple cause of being born from Shvaphalka and Gaandhinee.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 133:

सुमाहान् च अयम् अनावृष्टि दुर्भिक्ष मारिकादि उपद्रव प्रतिषेधकरी प्रभावः ॥ १३३ ॥

This power that he has displayed when he came back, seems to be very great.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 134:

तत् नूनम् अस्य सकाशे स महामणिः स्यमन्तकाख्यः तिष्ठति ॥ १३४ ॥

He was almost sure that Akroora has Syamantaka Mani, and it is all due to Syamantaka Mani's prabhaava.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 135:

तस्य हि एवं विधाः प्रभावाः श्रूयन्ते ॥ १३५ ॥

It is well known that Syamantaka Mani has this kind of powers.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 136:

अयम् अपि च यज्ञात् अनन्तरम् अन्यत् क्रत्वन्तरं तस्य अनन्तरम् अन्यत् यज्ञान्तरं च
अजस्रम् अविच्छिन्नं यजति इति ॥ १३६ ॥

Akroora is also continuously performing yajnyaas, once a yajnya, after that one more yajnya, like this he is continuously performing yajnyaas.

Sri Engal Aalwaan's Commentary:

अयम् इति / क्रत्वन्तरं क्रतु भेदम् /

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 137:

अनल्प उपादानं च अस्य असंशयम् अत्र असौ मणिवरः तिष्ठति इति कृत अध्यवसायः
अन्यत् प्रयोजनम् उद्दिश्य सकल यादव समाजम् आत्मगृह एव अचीकरत् ॥ १३७ ॥

He has plenty of things, because these yajnyaas require a lot of material, and money, he has performed so many yajnyaas continuously without break, there is no doubt that he has got that Syamantaka Mani. The Syamantaka Mani is with him only, Krishna was very sure of this. He thought of some reason and invited all the Yaadavaas, to his house for a meeting.

There is one paathaantara - alpa upaadaanam. Meaning that he has very little things with him, he cannot do so many yaagaas with what he possesses.

Sri Engal Aalwaan's Commentary:

अनल्प इति / उपादानं जीविकाद्रव्यम् / अचीकरत् कारितवान् /

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 138:

तत्र च उपविष्टेषु अखिलेषु यदुषु पूर्वं प्रयोजनम् उपन्यस्य पर्यवसिते च तस्मिन्
प्रसङ्गान्तर परिहास कथाम् अकूरेण सह कृत्वा जनार्दनः तम् अकूरम् आह ॥ १३८ ॥

After explaining the purpose for which He had assembled all the Yadus in his house, incidentally He started chatting with Akroora, and told Akroora thus -

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 139:

दानपते जानीम एव वयं यथा शतधन्वना तत् इदम् अखिल जगत् सार भूतं स्यमन्तकं
रत्नं भवतः समर्पितं तत् अशेष राष्ट्र उपकारकं भवत् सकाशे तिष्ठति; तिष्ठतुः सर्व एव
वयं तत् प्रभाव फल भुजः; किं तु एष बलभद्रो अस्मान् न आशङ्कितवान् तत् अस्मत्
प्रीतये दर्शयस्व इति अभिधाय जोषं स्थिते भगवति वासुदेवे स रत्नः सः अचिन्तयत् ॥
१३९ ॥

O Daanapati Akroora, we all know very well that Shatadhanva has given the wonderful Syamantaka Mani to you in order to keep it safe. That which is helping the entire kingdom, is there with you, we know that. Let it be there with you. We are all enjoying the powers of that Syamantaka Mani. Because of that, this kingdom is so prosperous. But, Balabhadra is

always doubting Me, he thinks that I am having the *Syamantaka Mani*. In order to dispel the doubts of *Balabhadra*, can you please show that *Syamantaka Mani* to everyone here. *Akroora* starts to think, because he has the *Mani*.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 140:

किम् अत्र अनुष्ठेयं ? अन्यथा चेत् ब्रवीमि अहं तत् केवल अम्बर तिरोधानम् अन्विष्यन्तो रत्नम् एते द्रक्ष्यन्ति अति विरोधो न क्षम इति सञ्चिन्त्य तम् अखिल जगत् कारण भूतं नारायणम् आह अक्रूरः ॥ १४० ॥

What should I do now? If I say that I don't have the *Syamantaka Mani*, just by mere searching my clothes, they will find the *Syamantaka Mani*. Then they will start developing enmity towards me, which is not good because they are very powerful. Thinking like this, *Akroora* says. He tells *Sri Krishna* who is none other than *Naaraayana* who is the sole cause of the world.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 141:

भगवन् मम एतत् स्यमन्तक रत्नं शतधनुषा समर्पितम्, अपगते च तस्मिन् अद्य श्वः परश्वः वा भगवान् याचयिष्यति इति कृतमतिः अति कृच्छ्रेण एतावन्तं कालम् अधारयम् ॥ १४१ ॥

O *Bhagavaan*, *Shatadhanu* gave me the *Syamantaka Mani*, and I have it. After *Shatadhanu* was killed, I was keeping it with me thinking that You will ask me today or tomorrow or day-after-tomorrow, or some other time. With great difficulty, I am protecting it, thinking that You will ask for it any day.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 142:

तस्य च धारण क्लेशेन अहम् अशेष उपभोगेषु असङ्गिमानसो न वेद्मि स्व सुख कलाम् अपि ॥ १४२ ॥

It is so difficult, and I am always under stress because of protecting it. I am not happy at all.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 143:

एतावन् मात्रम् अपि अशेष राष्ट्र उपकारी धारयितुं न शक्नोति इति भवान् मन्यत इति आत्मना न चोदितवान् ॥ १४३ ॥

If you ask me why did I not give it myself to you, then you will all think that the *Syamantaka Mani* which is doing good to the entire country, that I am incapable of protecting that small *Syamantaka Mani*. That is why I was keeping it.

Sri Engal Aalwaan's Commentary:

एतावन्मात्रम् इति / एतावन्मात्रम् अल्प परिमाणं रत्नम् इति शेषः / रत्न धारण मात्रेण अपि अयम् अशेष राष्ट्र उपकारकं न करोति इति कृष्णो मन्यते इति अक्रूर उक्तिः स्व दोष अपह्न वा अर्था ॥

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 144:

तत् इदं स्यमन्तक रत्नं गृह्यताम् इच्छया यस्य अभिमतं तस्य समर्प्यताम् ॥ १४४ ॥
Please take this Syamantaka Mani and give it to whomever you like. He gave the Syamantaka Mani to Sri Krishna.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 145:

ततः स्व उदर वस्त्र निगोपितम् अति लघु कनक समुद्रक गतं प्रकटीकृतवान् ॥ १४५ ॥
He had tied a cloth in the stomach, in a small golden chest, inside which was the Syamantaka Mani. He removed that cloth and showed it to everyone.

Sri Engal Aalwaan's Commentary:

तत इति / समुद्रः संपुटः /

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 146:

ततः च निष्क्राम्य स्यमन्तकमणिं तस्मिन् यदुकुल समाजे मुमोच ॥ १४६ ॥
He removed the Syamantaka Mani and showed it to everyone in the assembly of Yadus.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 147:

मुक्त मात्रे च तस्मिन् अतिकान्त्या तत् अखिलम् आस्थानम् उद्योतितम् ॥ १४७ ॥
The moment he brought out the Syamantaka Mani, the entire place was illumined and radiant because of the Mani.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 148:

अथ आह अक्रूरः स एष मणिः शतधन्वना अस्माकं समर्पितः, यस्य अयं स एनं गृह्णातु इति ॥ १४८ ॥
Then Akroora said that Shatadhanvaa had given this to him, whoever thinks it belongs to them, let them take it.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 149:

तम् आलोक्य सर्व यादवानां साधु साधु इति विस्मित मनसां वाचो अश्रूयन्त ॥ १४९ ॥
Everyone appreciated Akroora that he had done a very wise thing.

Sri Vishnu Puraana, Amsha 4, Chapter 13, Shloka 150:

तम् आलोक्य अतीव बलभद्रो मम अयम् अच्युतेन एव सामान्यः समन्विच्छित इति कृत स्पृहः अभूत् ॥ १५० ॥

Immediately *Balabhadra* showed great desire to possess it. He said that it belonged equally to him and *Sri Krishna*, that he would keep it.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 151:

मम एव अयं पितृधनम् इति अतीव च सत्यभामा अपि स्पृहयां चकार ॥ १५१ ॥

Then *Satyabhaama* who was there said that it was her father's possession and that she had the rights to keep it.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 152:

बल सत्य अवलोकनात् कृष्णः अपि आत्मानं गो चक्रान्तर अवस्थितम् इव मेने ॥ १५२ ॥

Then *Krishna* was caught between *Baladeva* and *Satyabhaama*, like someone caught between the ox and the wheels. His position became very difficult.

Sri Engal Aalwaan's Commentary:

बल इति । गो चक्र इति । शकटस्य हि चक्रान् अडुहोरन्तरा अवस्थितः जन्तुयथा क्लिश्यति तत् वद इति अर्थः ।

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 153:

सकल यादव समक्षं च अक्रूरम् आह ॥ १५३ ॥

He thought and told *Akroora* in front of all the *Yaadavaas*.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 154:

एतत् हि मणिरत्नम् आत्म संशोधनाय एतेषां यदूनां यदूनां मया दर्शितम् । एतत् च मम बलभद्रस्य च सामान्यं पितृधनं च एतत् सत्यभामायाः न अन्यस्य एतत् ॥ १५४ ॥

O *Akroora*, in order to dispel the doubts that everyone had, who were accusing Me wrongly, in order to clear their mind, I asked you to show this *Syamantaka Mani* here. It belongs equally to Me and *Balabhadra*, and also to *Satyabhaama* as it is her father's property. It belongs to no one else.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 155:

एतत् च सर्वकालं शुचिना ब्रह्मचर्य आदि गुणवता ध्रियमाणम् अशेष राष्ट्रस्य उपकारकम् अशुचिना ध्रियमाणम् आधारम् एव हन्ति ॥ १५५ ॥

This has to be kept by someone who is pure all the time, following *Brahmacharya*. If they are impure, it will kill the person who is keeping it.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 156:

अतः अहम् अस्य षोडश स्त्री सहस्र परिग्रहात् असमर्थो धारणे कथम् एतत् सत्यभामा स्वीकरोति ॥ १५६ ॥

I have 16000 wives, I am not clean all the time. So, I am incapable of keeping it, as I am not following Brahmacharya. Because I cannot keep it, Satyabhaama who is My wife also cannot keep it.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 157:

आर्य बलभद्रेण अपि मदिरापानादि अशेष उपभोग परित्यागः कार्यः ॥ १५७ ॥

If Balabhadra keeps it, he will have to give up all the enjoyments of drinking wine which he has. Because he will have to be very pure, with Brahmacharya.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 158:

तत् अलम् यदु लोको अयं बलभद्रः अहं च सत्या च त्वां दानपते प्रार्थयामः ॥ १५८ ॥

So, Balabhadra, Satyabhaama and Me are all praying to you, O Akroora, that you are only capable of keeping it.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 159:

तत् भावनेन धारयितुं समर्थः ॥ १५९ ॥

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 160:

त्वत् धृतं च अस्य राष्ट्रस्य उपकारकं तत् भावन अशेष राष्ट्र निमित्तम् एतत् पूर्ववत् धारयतु अन्यत् न वक्तव्यम् इति उक्तो दानपतिः तथा इति आह जग्राह च तत् महारत्नम् ॥ १६० ॥

This is helping the entire country, so please keep and protect it with you only. You should not say no to this. The daanapati Akroora accepted and said "Let it be so", and took the Syamantaka Ratna.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 161:

ततः प्रभृति अक्रूरः प्रकटेन एव तेन अति जाज्वल्यमानेन आत्म कण्ठावसक्तेन आदित्य इव अंशुमाली चचार ॥ १६१ ॥

From then on, he wore it in his neck all the time, and was all the time radiating like the Sun. He started moving around wearing it openly from then on.

Sri Vishnu Puraana, Amsa 4, Chapter 13, Shloka 162:

इति एतत् भगवतो मित्याभिशस्तिक्षालनं यः स्मरति न तस्य कदाचित् अल्पा अपि मित्याभिशस्तिः भवति अव्याहत अखिलेन्द्रियः च अखिल पाप मोक्षम् अवाप्नोति ॥ १६२ ॥

This story of how Sri Krishna was wrongly accused and He got rid of that accusation, whoever remembers this, he will never get accused wrongly,

and all his senses will be always very healthy, and he will get rid of all his sins. Listening to this story and remembering this itself very sacred, and brings in lot of *punya*.

Sri Engal Aalwaan's Commentary:

इति इति / मित्याभिशस्ति क्षालनाय स्यमन्तक कथा श्रवण आसक्तेन, सिंहः प्रसेनम् अवधीत् इत्यादि श्लोको अनुसंधेयः / तथा च ब्राह्मे - वासुदेव अभिशस्तिः तु निशाकर मरीचिषु / स्थिता चतुर्थ्याम् अद्यापि मनुष्यानापतेत् च सा ॥ अतः चतुर्थ्या चन्द्रं तु प्रमादात् वीक्ष्य संयतः / पाठे द्वात्रीयकं वाक्यं प्राङ्मुखो वा अपि उदङ्मुखः / इति /

In order to get rid of wrong accusations, if one listens to this *Syamantaka* story, they have to remember and repeat the shloka told by the maid who was looking after the child of *Jaambavaan*; that the lion killed *Prasena*. In the *Braahma Puraana*, it is told like this - On *Chaturthee*, one who sees the moon, he will get accused wrongly. Facing East or North, if he tells this shloka, which was being told by that maid, who was looking after the child of *Jaambavaan*, they will get rid of their wrong accusations.

This is the very sacred story of *Syamantaka Mani*. By listening, or reciting, the *phala* is told that they will get rid of all sins, and they will never face any wrong accusations.

This completes Chapter 13.

॥ इति श्री विष्णु पुराणे चतुर्थे अंशे त्रयोदशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने विष्णुचित्तीये चतुर्थे अंशे त्रयोदशो अध्यायः ॥

We concluded the *Syamantaka Upaakhyaana*, the sacred story of *Syamantaka Mani*, in Chapter 13 of *Amsa 4* of *Sri Vishnu Puraana*.

॥ अथ चतुर्दशोऽध्यायः ॥

Anamitra's Vamsha

Now, Chapter 14.

Sri Vishnu Puraana, Amsa 4, Chapter 14, Shloka 1:

श्री पराशरः -

अनमित्रस्य पुत्रः शिनिः नाम अभवत् ॥ १ ॥

Now, about *Anamitra's vamsha*. He had a son by name *Shini*.

Sri Engal Aalwaan's Commentary:

अनमित्रस्य पौत्रः सत्राजित्, तत् प्रसन्नात् स्यमन्तकाख्यानम् उक्तम् / इदानीम्
अनमित्रस्य एव सन्तानान्तरम् उच्यते अनमित्रस्य इति ।

Anamitra's grandson was Satraajit. Syamantaka Mani story came here, incidentally to tell about Saatyaki. The other sons of Anamitra are going to be told now.

Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 2:

तस्य अपि सत्यकः सत्यकात् सात्यकिः युयुधान अपरा नामा ॥ २ ॥

Shini had a son Satyaka, who had a son Saatyaki. Saatyaki had another name Yuyudhaana.

Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 3:

तस्मात् अपि सञ्जयः तत् पुत्रः च कुणिः कुणेः युगन्धरः ॥ ३ ॥

Saatyaki had a son Sanjaya, who had a son by name Kuni, whose son was Yugandhara.

Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 4:

इति एते शैनेयाः ॥ ४ ॥

They are all belonging to Shini vamsha, they are Shaineyaas.

Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 5:

अनिमित्रस्य अन्वये वृष्णिः तस्मात् श्वफल्कः तत् प्रभावः कथित एव ॥ ५ ॥

Vrushni was belonging to the same vamsha as Anamitra. His son was Shvaphalka, whose fame and greatness was told earlier itself.

Sri Engal Aalwaan's Commentary:

सात्वत पुत्रस्य वृष्णेरेव सन्तानान्तरं वक्तुं प्रस्तुतेन अनमित्रेण पितामहत्वं संबन्धं
स्मारयति अनमित्रस्य एव अन्वये वृष्णिरिति ।

Starting to tell about another son of Vrushni, son of Saatvata, his relation to Anamitra who was his grandfather is reminded by Sri Paraashara.

Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 6:

श्वफल्कस्थ अन्यः कनीयां चित्रको नाम भ्राता ॥ ६ ॥

Shvaphalka had a younger brother by name Chitraka.

Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 7:

श्वफल्कात् अक्रूरो गान्दिन्याम् अभवत् ॥ ७ ॥

Shvaphalka married Gaandinee and had a son by name Akroora.

Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 8:

तथा उपमद्गुः ॥ ८ ॥

They also had a son by name Upamadgu, probably from another wife.

Sri Engal Aalwaan's Commentary:

तथा इति / उपमद्गु आद्या अक्रूर सापत्न्याः /

Sri Vishnu Puraana, Amsa 4, Chapter 14, Shloka 9:

उपमद्गोः मृदा मृदविश्वा अरिमेजय गिरिक्षत्र शतघ्ना अरिमर्दन दृष्टधर्मगन्धभोजवाह
प्रतिवाहाख्याः पुत्राः सुताराख्या कन्या च ॥ ९ ॥

Upamadgu had Mrudaa, Mrudaavishvaa, Girikshatra, Shataghna, Arimardana, Druk, Drushtadharma, Gandhamoja, Vaaha, Prativaaha. And also one daughter by name Sutaaraa.

Sri Vishnu Puraana, Amsa 4, Chapter 14, Shloka 10:

देववान् उपदेवः च अक्रूर पुत्रौ ॥ १० ॥

Akroora had two sons Devavaan and Upadeva.

Sri Vishnu Puraana, Amsa 4, Chapter 14, Shloka 11:

पृथु विपृथु प्रमुखाः चित्रकस्य पुत्राः बभूवुः ॥ ११ ॥

Chitraka had Pruthu and Vipruthu, and many other sons.

Sri Vishnu Puraana, Amsa 4, Chapter 14, Shloka 12:

कुकुर भजमान शुचिकम्बल बर्हिषाख्याः तथा अन्धकस्य चत्वारः पुत्राः ॥ १२ ॥

Andhaka had four sons, Kukura, Bhajamaana, Shuchikambala and Barhisha.

Sri Vishnu Puraana, Amsa 4, Chapter 14, Shloka 13:

ककुरात् धृष्टः तस्मात् च कपोतरोमा ततः च विलोमा तस्मात् अपि तुम्बुरुसखो अभवत्
अनुसङ्गः च ॥ १३ ॥

Kukura had a son Dhrushta, he had a son Kapotaroma, who had a son Viloma, who had a son by name Anu, who was a friend of Tumburu.

Sri Vishnu Puraana, Amsa 4, Chapter 14, Shloka 14:

अनोः आनकदुन्दुभिः ततः च अभिजित् अभिजितः पुनर्वसुः ॥ १४ ॥

Anu had a son Aanakadundubhi, who had a son by name Abhijit, who had a son by name Punarvasu.

Sri Vishnu Puraana, Amsa 4, Chapter 14, Shloka 15:

तस्य अपि आहुकः पुत्रः आहुकी च कन्या ॥ १५ ॥

Punarvasu had a son by name Aahuka, and a daughter by name Aahukee.

Sri Vishnu Puraana, Amsa 4, Chapter 14, Shloka 16:

आहुकस्य देवक उग्रसेन द्वौ पुत्रौ ॥ १६ ॥

Aahuka had two sons Devaka and Ugrasena.

Sri Vishnu Puraana, Amsa 4, Chapter 14, Shloka 17:

देवान् उपदेवः सहदेवो देवरक्षिता च देवकस्य चत्वारः पुत्राः ॥ १७ ॥

Devaka had four sons - Devavaan, Upadeva, Sahadeva, Devarakshita.

Sri Vishnu Puraana, Amsa 4, Chapter 14, Shloka 18:

तेषां वृकदेवा उपदेवा देवरक्षिता श्रीदेवा शान्तिदेवा सहदेवा देवकी च सप्त भगिन्यः ॥ १८ ॥

These four sons had seven sisters, Vrukadevaa, Upadevaa, Devarakshitaa, Shreedeevaa, Shaantidevaa, Sahadevaa, Devakee.

Sri Vishnu Puraana, Amsa 4, Chapter 14, Shloka 19:

ताः च सर्वा वसुदेव उपयेमे ॥ १९ ॥

Vasudeva married all of them.

Sri Vishnu Puraana, Amsa 4, Chapter 14, Shloka 20:

उग्रसेनस्य अपि कंस न्यग्रोध सुनामा अनकाह्व शङ्कु सुभूभि राष्ट्रपाल युद्धतुष्टि
सुतुष्टिमत् संज्ञाः पुत्राः बभूवुः ॥ २० ॥

Ugrasena had many sons Kamsa, Nyagrodha, Sunaama, Anakaahva, Shanku, Subhoobhi, Raashtrapala, Yuddhatushthi, Sutushtimaan.

Sri Vishnu Puraana, Amsa 4, Chapter 14, Shloka 21:

कंसा कंसवती सुतनु राष्ट्रपालिकाहाः च उग्रसेनस्य तनूजाः कन्याः ॥ २१ ॥

Ugrasena had daughters, Kamsaa, Kamsavatee, Sutanoo, Raashtrapaalikaa.

Sri Vishnu Puraana, Amsa 4, Chapter 14, Shloka 22:

भजमानसाः च विरूरथः पुत्रो अभवत् ॥ २२ ॥

Bhajamaana had a son by name Vidooratha.

Sri Engal Aalwaan's Commentary:

भजमानात् इति / तत् अग्रजात् भजमानात् देशान्तरम् ।

Sri Vishnu Puraana, Amsa 4, Chapter 14, Shloka 23:

विदूरथात् शूरः शूराच्छमी शमीनः प्रतिक्षत्रः तस्मात् स्वयम्भोजः ततः च हृदिकः ॥ २३ ॥

Vidooratha had a son Shoora, who had a son Shamee, then Shameena, then Pratikshatra, then Svayambhoja, then Hrudika.

Sri Engal Aalwaan's Commentary:
विदूरथात् इति / शूरो देवमीढाख्याः /

Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 24:

तस्यापि कृतवर्म शतधनु देवार्ह देवगर्भ आद्याः पुत्राः बभूवुः ॥ २४ ॥

Hrudika had Krustavarma, Shatadhanu, Devaarha, Devagarbha, and other sons.

Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 25:

देवगर्भस्य अपि शूरः ॥ २५ ॥

Devagarbha had a son by name Shoora.

Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 26:

शूरस्य अपि मारिषा नाम पत्नी अभवत् ॥ २६ ॥

Shoora had a wife by name Maarishaa.

Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 27:

तस्याम् च असौ दश पुत्रान् अजनयत् वसुदेव पूर्वान् ॥ २७ ॥

With Shoora, Maarishaa had ten sons, starting with Vasudeva.

Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 28:

वसुदेवस्य जातमात्रस्य एव तत् गृहे भगवत् अंशावतारम् अव्याहत दृष्ट्या पश्यद्भिः
देवैः दिव्य आनक दुन्दुभयोः वादिताः ॥ २८ ॥

The moment Vasudeva was born, immediately, all the devataas, who had divya drushti, came to know that Bhagavaan Himself is going to incarnate, as the son of Vasudeva. They played all the great instruments, aanaka, dundubhi, etc. and enjoyed the moment Vasudeva was born, knowing that Krishna is going to be born there.

Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 29:

ततः च असौ आनक दुन्दुभि संज्ञाम् अवाप ॥ २९ ॥

Because of that, Vasudeva came to be known as Aanaka Dundubhi itself.

Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 30:

तस्य च देवभाग देवश्रवा अष्टक ककुच्चक्र वत्सधारक सृञ्जय श्याम शमिक गण्डूष
संज्ञा नव भ्रातरो अभवन् ॥ ३० ॥

Vasudeva had many brothers, Devabhaaga, Devashrava, Ashtaka, Kakucchakra, Vatsadhaaraka, Srunjaya, Shyaama, Shamika, Gandoosha.

Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 31:

पृथा श्रुतदेवा श्रुतकीर्तिः श्रुतश्रवा राजाधिदेवी च वसुदेवादीनां पञ्च भगिन्यो अभवन् ॥ ३१ ॥

Vasudeva and his brothers had five sisters, Pruthaa, Shrutadeva, Shrutakeerthi, Shruatashravaa, Raajaadhidevi.

Sri Vishnu Puraana, Amsa 4, Chapter 14, Shloka 32:

शूरस्य कुन्तिः नाम सखा अभवत् ॥ ३२ ॥

Shoora had a friend by name Kunti (Kuntibhoja).

Sri Vishnu Puraana, Amsa 4, Chapter 14, Shloka 33:

तस्मै च अपुत्राय पृथाम् आत्मजां विधिना शूरो दत्तवान् ॥ ३३ ॥

Kuntibhoja did not have children. So, Pruthaa was adopted through scriptural injunctions, she became dattaputree of Kuntibhoja.

Sri Vishnu Puraana, Amsa 4, Chapter 14, Shloka 34:

तां च पाण्डुरुवाह ॥ ३४ ॥

Pruthaa was married to Paandu.

Sri Vishnu Puraana, Amsa 4, Chapter 14, Shloka 35:

तस्यां च धर्म अनिलेन्द्रैः युधिष्ठिर भीमसेन अर्जुनाख्याः त्रयः पुत्राः समुत्पादिताः ॥ ३५ ॥

Pruthaa had three sons through Yamadharm, Vaayu, and Indra - Yudhishtira, Bheemasena and Arjuna.

Sri Vishnu Puraana, Amsa 4, Chapter 14, Shloka 36:

पूर्वम् एव अनुढायाः च भगवता भास्वता कानीनः कर्णो नाम पुत्रो अजन्यत ॥ ३६ ॥

When she was not married itself, Pruthaa, through Bhagavaan Aaditya, had a son by name Karna, who was born to an unmarried girl.

Sri Vishnu Puraana, Amsa 4, Chapter 14, Shloka 37:

तस्याः च सपत्नी माद्री नाम अभूत् ॥ ३७ ॥

Paandu had another wife Maadri, who was sapatnee to Pruthaa.

Sri Vishnu Puraana, Amsa 4, Chapter 14, Shloka 38:

तस्यां च नासत्यदसाभ्यां नकुलहदेवौ पाण्डोः पुत्रौ जनितौ ॥ ३८ ॥

Through Naasatya and Dasra, the Ashvini Kumaaraas, Nakula and Sahadeva were born to Paandu in Maadri.

Sri Vishnu Puraana, Amsa 4, Chapter 14, Shloka 39:

श्रुतदेवां तु वृद्धधर्मा नाम कारूश उपयेमे ॥ ३९ ॥

Vruddhadharma was king of Kaaroosha. He married Shrutadeva, Pruthaa's sister.

Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 40:

तस्यां च दन्तवक्त्रो नाम महासुरो जज्ञे ॥ ४० ॥

She had a son by name Dantaktra, who was a great asura.

Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 41:

श्रुतकीर्तिम् अपि केकयराजा उपयेमे ॥ ४१ ॥

King of Kekaya married Shrutakeerti.

Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 42:

तस्यां च सन्तर्दनादयः कैकेयाः पञ्च पुत्राः बभूवुः ॥ ४२ ॥

Through her, he had five sons, Sanatadana and others, who are Kaikeyaas.

Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 43:

राजाधिदेव्याम् आवन्त्यौ विन्द अनुविन्दौ जज्ञाते ॥ ४३ ॥

Raajaadhidevi had those belonging to Avanti kingdom - Vinda and Anuvinda.

Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 44:

श्रुतश्रवसम् अपि चेदिराजो दमघोष नाम उपयेमे ॥ ४४ ॥

King of Chedi called Damaghosha, married Shrutashrava.

Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 45:

तस्यां च शिशुपालम् उत्पादयामास ॥ ४५ ॥

Shrutashrava gave birth to Shishupaala.

Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 46:

सा च पूर्वम् अपि उदारविक्रमो दैत्यानाम् आदिपुरुषो हिरण्यकशिपुः अभवत् ॥ ४६ ॥

He was the greatest among daityaas, in his previous birth, extremely powerful, valiant, and was the first among the daityaas, Hiranyakashipu.

Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 47:

यः च भगवता सकल लोक गुरुणा नारसिंहेन घातितः ॥ ४७ ॥

He was killed by the Supreme Lord of all the lokaas, Naarasimha, who is none other than Bhagavaan.

Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 48:

पुनरपि अक्षयवीर्यं शौर्यसम्पत् पराक्रमगुणः समाक्रान्त सकल त्रैलोक्य ईश्वर प्रभावो दशाननो नाम अभूत् ॥ ४८ ॥

Again, he was born as *Dashaanana*, *Raavana*, who had unparalleled and never decaying valiance, powerful, wealth, very strong *asura*; and he had captured *Indra* who was the lord of the three worlds. He was so very powerful.

Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 49:

बहुकाल उपभुक्त भगवत् सकाश अवाप्त शरीर पात उद्भव पुण्य फलो भगवता राघव रूपिणा सः अपि निधनम् उपपादितः ॥ ४९ ॥

He enjoyed for a long time. Because he was killed in his previous birth by *saakshaat Bhagavaan*, he had great *punya*, he enjoyed for a long time, and finally he was also killed by *Bhagavaan* who incarnated as *Sri Raama*.

Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 50:

पुनः चेदि राजस्य दमघोषस्य आत्मजः शिशुपाल नाम अभवत् ॥ ५० ॥

After that, he was born as *Shishupaala*, who was the son of *Damaghosha*, who was king of *Chedi*.

These are the three - *Hiranyakashipu*, *Raavana* and *Shishupaala*.

Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 51:

शिशुपालत्वे अपि भगवतो भूभार अवतरणाय अवतीर्ण अंशस्य पुण्डरीक नयनाख्यस्य उपरि द्वेष अनुबन्धम् अतिताराञ्चकार ॥ ५१ ॥

When he was born as *Shishupaala*, again, he developed great hatred towards *Bhagavaan*, who had incarnated to destroy all the evil forces in this world, who is the Lotus eyed one. *Shishupaala* developed a great hatred towards Him.

Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 52:

भगवता च स निधनम् उपानीतः तत्र एव परमात्म भूते मनस एकाग्रतया सायुज्यम् अवाप ॥ ५२ ॥

And he was killed by *Bhagavaan Srikrishna*, as he fixed his mind on *Srikrishna*, and he attained *Saayujya*, *Moksha*.

Sri Vishnu Puraana, Amsha 4, Chapter 14, Shloka 53:

भगवान् यदि प्रसन्नो यथा अभिलषितं ददाति; तथा अप्रसन्नो अपि निघ्नन् दिव्यम् अनुपमं स्थानं प्रयच्छति ॥ ५३ ॥

When *Bhagavaan* is very pleased, He gives whatever is desired by one. At the same time, when He is not *prasanna*, not pleased, He will kill them, and then also give them a very coveted place. Either way, one will have

great benefits, when they are graced by Bhagavaan or killed by Bhagavaan.

Sri Engal Aalwaan's Commentary:

भगवान् इति / अप्रसन्नो अपि इति वस्तु स्वभाव उक्तिः /

This concludes Chapter 14.

॥ इति श्री विष्णु पुराणे चतुर्थे अंशे चतुर्दशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने विष्णुचित्तीये चतुर्थे अंशे चतुर्दशो अध्यायः ॥

॥ अथ पञ्चदशो अध्यायः ॥

Shishupaala

Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 1:

मैत्रेयः -

हिरण्यकशिपुत्वे च रावणत्वे च विष्णुना /

अवाप निहतो भोगान् अप्राप्यानामरैः अपि ॥ १ ॥

Maitreyar - When he was killed by saakshaat Vishnu only, when he was Hiranyakashipu, and also when he was born as Raavana, he attained all the enjoyments which are not even attainable by the gods.

Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 2:

न लयं तत्र तेन एव निहतः स कथं पुनः /

संप्राप्तः शिशुपालत्वे सायुज्यं शाश्वते हरौ ॥ २ ॥

But, he never attained Saayujya in those two births as Hiranyakashipu and Raavana, even though he was killed by Bhagavaan directly. When he was born as Shishupaala, he attained saakshaat moksha itself.

Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 3:

एतत् इच्छामि अहं श्रोतुं सर्व धर्मभृतां वर /

कौतूहल परेण एतत् पृष्टो मे वक्तुमर्हसि ॥ ३ ॥

I would like to know why such a thing happened. In all the three births, he was hating Bhagavaan only. You who are knowledgeable about all the dharmaas, please do tell me. I am very curious to know this.

Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 4:

श्री पराशरः -

दैत्येश्वरस्य वधाय अखिल लोक उत्पत्ति स्थिति विनाश कारिणा पूर्वं तनुग्रहणं कुर्वता
नृसिंह रूपं आविष्कृतम् ॥ ४ ॥

Sri Paraasharar - In order to kill Hiranyakashipu, One who is responsible for the creation, sustenance and also dissolution of all the worlds, Bhagavaan incarnated taking the form of Nrisimha.

Sri Vishnu Puraana, Amsa 4, Chapter 15, Shloka 5:

तत्र च किरण्यकशिपोः विष्णुरयं इति एतत् न मनसि अभूत् ॥ ५ ॥

During that birth, however, Hiranyakashipu did not recognize Nrisimha as saakshaat Bhagavaan.

Sri Vishnu Puraana, Amsa 4, Chapter 15, Shloka 6:

निरतिशय पुण्य समुभूतम् एतत् सत्त्वजातम् इति ॥ ६ ॥

He thought that this is some strange creation, who had a combination of nara and simha, man-lion, and due to some great punya, this kind of creature is born. He did not recognize saakshaat Vishnu in that form.

Sri Vishnu Puraana, Amsa 4, Chapter 15, Shloka 7:

राजोद्रेक प्रेरित एकाग्रमतिः तत् भावना योगात् ततः अवाप्त वध हैतुकीं निरतिशयाम्
एव अखिल त्रैलोक्य आधिक्य कारिणीं दशाननत्वे भोगसंपदम् अवाप ॥ ७ ॥

Because his rajas became extremely high, because of thinking about Him only, he developed so much of hatred, and he was killed by saakshaat Bhagavaan Himself, in the form of Nrisimha, as a result of that, he obtained unparalleled wealth and rulership of all the three worlds as Dashaanana.

Sri Vishnu Puraana, Amsa 4, Chapter 15, Shloka 8:

न तु स तस्मिन् अनादिनिधने परब्रह्मभूते भगवति अनालम्बिनि कृते मनसः तत् लयम्
अवाप ॥ ८ ॥

But he never fixed his mind thinking that He is Bhagavaan only, One who is beginningless and endless, that He is saakshaat Parabrahma as praised in the Shrutis, that He is the aadhaara for everyone, He does not exist within the aadhaara of anyone else. Dashaanana never fixed his mind in Bhagavaan.

Sri Vishnu Puraana, Amsa 4, Chapter 15, Shloka 9:

एवं दशाननत्वे अपि अनङ्ग पराधीनतया जानकी समासक्त चेतसा भगवता दाशरथि
रूप धारिणा हतस्य तत् रूपदर्शनम् एव आसीत् न अयम् अच्युत इति आसक्तिः
विपद्यतो अन्तःकरणे मानुषबुद्धिः एव केवलम् अस्य अभूत् ॥ ९ ॥

Even when he was born as Raavana, he was under the sway of kaama, he was interested in Jaanaki under the passion of kaama, and Bhagavaan

incarnated as *Daasharathi*, *Dasharatha's* son *Raama* and killed him. *Raavana* thought that *Raama* was only a man, an ordinary human, and never recognized Him as *Achyuta*. He thought Him as just a *manushya*.

Sri Vishnu Puraana, Amsa 4, Chapter 15, Shloka 10:

पुनरपि अच्युत विनिपात मात्र फलम् अखिल भूमण्डल श्लाघ्य चेदिराज कुले जन्म
अव्याहत ऐश्वर्य शिशुपालत्वे अपि अवाप ॥ १० ॥

Because he was killed by *saakshaat Bhagavaan*, the *Chedi* kingdom was a great one, the *Chedi raaja's* *vamsha* was praised in the entire earth, he was born in that *vamsha*, with unending wealth, he obtained all of this, born as *Shishupaala*.

Sri Vishnu Puraana, Amsa 4, Chapter 15, Shloka 11:

तत्र तु अखिलानाम् एव सः भगवन् नाम्नां त्वंकारकारणम् अभवत् ॥ ११ ॥

Shishupaala kept blaming Him taking all these names - "Tvam, tvam", pointing fingers at Him, as "You are like this, You are like that", developing great hatred towards Him. He took every name of *Bhagavaan*.

Sri Engal Aalwaan's Commentary:

तत्र तु इति । त्वंकरणनानि करोति इति त्वंकारकं तस्य कारणं तत् प्रवृत्ति निमित्तम् ।

Sri Vishnu Puraana, Amsa 4, Chapter 15, Shloka 12:

ततः च तत् काल कृतानां तेषां अशेषाणाम् एव अच्युत नाम्नाम् अनवरतम् अनेक जन्म
सुवर्धित विद्वेष अनुबन्धि चित्तः विनिन्दन संतर्जन आदिषु उच्चारणम् अकरोत् ॥ १२ ॥

During that *avataara kaala*, *Bhagavaan* had taken all the names. *Shishupaala* kept on repeating all those names. *Shishupaala* had developed so much of hatred over many births that he kept on repeating those names without any break. *Shishupaala* kept on blaming and ridiculing, and threatening Him. But he kept on repeating the various names of *Bhagavaan*.

Sri Engal Aalwaan's Commentary:

ततः च इति । ऋषिप्रोक्तमामनिर्वचनात् अनादरेण निन्दनार्थ उपेक्षया च भगवन्
नाम्नाम् उच्चारणम् अकरोत् इति संकीर्तन उक्तिः ।

For every *Naama* of *Bhagavaan*, there is a *Rishi prokta naama nirvachana*, which is the meaning of the name as told by a *Rishi*. *Shishupaala* never gave attention to that. *Shishupaala* only ridiculed and blamed Him. *Gopaala* means "One who protects the *Vedaas*", "One who protects all worlds", these are the *nirvachanas*. But, *Shishupaala* took it as an ordinary cowherd, and started finding defects in Him. But, he kept on repeating *Bhagavaan's* *naama*.

Sri Vishnu Puraana, Amsa 4, Chapter 15, Shloka 13:

तत् च रूपम् उत्फुल्ल पद्म दलामलाक्षमति उज्ज्वल पीत वस्त्र धार्यम् अखिल किरीट
केयूर हार कटक आदि शोभितम् उदार (पीवर) चतुर्बाहु शंख चक्र गदाधरम् अति
प्ररूढ वैरानुभावात् अटन भोजन स्नान आसन शयन आदिषु अशेष अवस्थान्तरेषु न
अन्यत्र उपययावस्य चेतसः ॥ १३ ॥

Bhagavaan's form was coming to him at every stage, when he was roaming around, when he was eating, when he was sitting, when he was sleeping, lying down, Shishupaala was always thinking of Bhagavaan's wonderful form. Bhagavaan's form was with eyes like just bloomed lotus petals, very bright and shiny peetaambara, He was radiant with all the great aabharanaas, keyoora, kataka, haara. He had four arms wearing the wonderful discus, conch and aayudhaas. Because of the hatred developed, all the time, he was thinking of Bhagavaan's form only.

Sri Engal Aalwaan's Commentary:

तत् च इति / तत् च इति मूर्ति ध्यान उक्तिः /

Sri Vishnu Puraana, Amsa 4, Chapter 15, Shloka 14:

ततः तम् एव आक्रोशेषु उच्चारयन् तमेव हृदयेन धारयन् आत्मवधाय यावत् भगवत्
हस्त चक्र अंशुमाल उज्ज्वलम् अक्षयतेजस् स्वरूपं ब्रह्म भूतम् अपगत द्वेष आदि दोषं
भगवन्तं अद्राक्षीत् ॥ १४ ॥

When he was blaming Him, Shishupaala kept on repeating His names only, and was also thinking in his mind of Bhagavaan's wonderful form only, till the Sudarshana Chakra of Bhagavaan was shining forth very radiantly, like a burning fire, with unparalleled radiance, at that time, when he saw the discus of Bhagavaan coming, all his hatred went away, and he saw saakshaat Bhagavaan at that moment.

Sri Vishnu Puraana, Amsa 4, Chapter 15, Shloka 15:

तावत् च भगवत् चक्रेण आशु व्यापादितः तत् स्मरण अखिल दग्ध सञ्चयः भगवता
अन्तम् उपनीतः तस्मिन् एव लयम् उपययौ ॥ १५ ॥

Immediately, Shishupaala was killed by the Sudarshana Chakra of Bhagavaan, and because of remembering Him, he had all his sins destroyed completely. He was killed by Bhagavaan and went and united with Bhagavaan Himself.

Sri Engal Aalwaan's Commentary:

तावत् इति / लयं सायुज्यम् /

Sri Vishnu Puraana, Amsa 4, Chapter 15, Shloka 16:

एतत् तव अखिलं मया अभिहितम् ॥ १६ ॥

O Maitreyar, you asked the doubt about why during Shishupaala's birth itself, he went and attained Saayujya with Bhagavaan. I have told that.

Sri Vishnu Puraana, Amsa 4, Chapter 15, Shloka 17:

अयं हि भगवान् कीर्तितः च संस्मृतः च द्वेष अनुबन्धेन अपि अखिल सुर असुरादि दुर्लभं फलं प्रयच्छति, किमुत सम्यक् भक्तिमताम् इति ॥ १७ ॥

Paraasharar says - When someone does the keertana, or samsmruti of Bhagavaan, chanting His name, remembrance of Bhagavaan, or even developing hatred, He gives the fruits which cannot be attained by all the suraas and asuraas by any other means. Those who are highly devoted to Him, what to say about them?

Sri Vishnu Puraana, Amsa 4, Chapter 15, Shloka 18:

वसुदेवस्य तु आनकदुन्दुभेः पौरवी रोहिणी मदिरा भद्रा देवकी प्रौमुखाः बह्व्यः पत्न्यो अभवन् ॥ १८ ॥

Vasudeva who was also known as Aanakadundubhi had many wives - Pouravee, Rohinee, Madiraa, Bhadraa, Devakee - these are prominent.

Sri Vishnu Puraana, Amsa 4, Chapter 15, Shloka 19:

बलभद्र शठ सारण दुर्मद आदीन् पुत्रान् रोहिण्याम् अनकदुन्दुभिः उत्पादयामास ॥ १९ ॥

Rohinee had these sons - Balabhadra, Shatha, Saarana, Durmada and others.

Sri Vishnu Puraana, Amsa 4, Chapter 15, Shloka 20:

बलदेवः अपि रेवत्यां विशठ उल्मुकौ पुत्रौ अजनयत् ॥ २० ॥

Baladeva married Revati, and he had two sons - Vishatha and Ulmukha.

Sri Vishnu Puraana, Amsa 4, Chapter 15, Shloka 21:

सार्षि मार्षि शिशु सत्य सत्यधृति प्रमुखाः सारण आत्मजाः ॥ २१ ॥

Saaranaa gave birth to Saarshti, Maarshti, Shishu, Satya, Satyadhruti - these are the prominent ones.

Sri Vishnu Puraana, Amsa 4, Chapter 15, Shloka 22:

भद्राश्च भद्रबाहु दुर्मद भूत आद्याः रोहिण्याः कुलजाः ॥ २२ ॥

These are all belonging to the vamsha of Rohini - Bhadraashva, Bhadrabaahu, Durdama, Bhoota.

Sri Vishnu Puraana, Amsa 4, Chapter 15, Shloka 23:

नन्द उपनन्द कृतक आद्याः मदिरायाः तनयाः ॥ २३ ॥

Madiraa's children were Nanda, Upananda, Krutaka and others.

Sri Vishnu Puraana, Amsa 4, Chapter 15, Shloka 24:

भद्रायाः च उपनिधि गद आद्याः ॥ २४ ॥

Bhadra had Upanidhi, Gada and others as sons.

Sri Vishnu Puraana, Amsa 4, Chapter 15, Shloka 25:

वैशाल्यां च कौशिकम् एकम् एव अजनयत् ॥ २५ ॥

Through Vaishaalee, Vasudeva had only one son Koushika.

Sri Vishnu Puraana, Amsa 4, Chapter 15, Shloka 26:

आनकदुन्दुभेः देवक्याम् अपि कीर्तिमत् सुषेण उदायु भद्रसेन ऋजुदास भद्रदेवाख्याः
षट् पुत्राः जज्ञिरे ॥ २६ ॥

In Devaki, Aanakadundubhi had six sons - Keertimaan, Sushena, Udaayu, Bhadrasena, Rujudaasa, Bhadradeva.

Sri Vishnu Puraana, Amsa 4, Chapter 15, Shloka 27:

तान् च सर्वान् एव कंसो घातितवान् ॥ २७ ॥

Kamsa killed all of them.

Sri Vishnu Puraana, Amsa 4, Chapter 15, Shloka 28:

अनन्तरं च सप्तमं गर्भम् अर्धरात्रे भगवत् प्रहिता योगनिद्रा रोहिण्या जठरम् आकृष्य
नीतवती ॥ २८ ॥

For the seventh garbha, in the middle of the night, due to the directions of Bhagavaan, Yoganidraa snatched it from her womb and placed it to Rohinee.

Sri Vishnu Puraana, Amsa 4, Chapter 15, Shloka 29:

कर्षणात् च असौ अपि संकर्षणाख्याम् अगमत् ॥ २९ ॥

Because she did karshana, which is that she attracted or snatched it, he became known as Sankarshana.

Sri Vishnu Puraana, Amsa 4, Chapter 15, Shloka 30:

ततः च सकल जगन्महा तरु मूल भूतो भूत भविष्यत् आदि सकल सुर असुर मुनिजन
मनसाम् अपि अगोचरो अब्ज भव प्रमुखैः अनल मुखैः प्रणम्य अवनि भार हरणाय
प्रसादितो भगवान् अनादि मध्य निधनो देवकी गर्भम् अवततार वासुदेवः ॥ ३० ॥

Now, Paraasharar is telling about Krishna avataara. He is like the source tree of the entire world. All the suraas, asuraas, munis, those who are there earlier, or those in the future, none of them can know Him completely through their minds. Chaturmukha Brahma and all the devaas, Agni, Vaayu and others - they all prostrated to Him, and requested Him to come, to incarnate in this world to destroy the evil. Bhagavaan who is

without beginning, middle or end, He was born as Vaasudeva, Sri Krishna, in Devaki.

Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 31:

तत् प्रसाद विवर्धमान ऊरुमहिमा च योगनिद्रा नन्दगोप पत्न्या यशोदायाः गर्भम्
अधिष्ठितवती ॥ ३१ ॥

Yoganidraa, whose mahimaa increased due to the grace of Sri Krishna, who was born, entered into Yashoda's garbha, Yashoda who was Nandagopa's wife.

Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 32:

सुप्रसन्न आदित्य चन्द्र आदि ग्रहम् अव्यालादिभवं स्वस्थ मानसम् अखिलम् एव एतत्
जगत् अपास्त अधर्मम् अभवत् तस्मिन् च पुण्डरीक नयने जायमाने ॥ ३२ ॥

In Bhaagavata it comes as Jaayamaane Janaardane. Krishna when He was born, when He incarnated, the soorya, chandra and the grahaas were all extremely pleasant, there was no fear of serpents and such, and everyone's mind was extremely pleasant and very joyous. And adharma was completely destroyed in this entire world.

Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 33:

जातेन च तेन अखिलम् एव एतत् सन्मार्गवर्ति जगत् अक्रियत् ॥ ३३ ॥

As soon as He incarnated, the jagat started moving towards the right path, sanmaarga. Means that all the people in this world became dharmishthaas.

Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 34:

भगवतः अपि अत्र मर्त्य लोके अवतीर्णस्य षोडश सहस्राणि एकोत्तर शत अधिकानि
भार्याणाम् अभवन् ॥ ३४ ॥

When Bhagavaan incarnated here, in this world, He had 16101 and more wives.

Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 35:

तासां च रुक्मणी सत्यभामा जांबवती चारुहासिनी प्रमुखा हि अष्टौ पत्नयः प्रधाना
बभूवुः ॥ ३५ ॥

He had eight prominent wives among them - Rukmani, Satyabhaamaa, Jaambavatee, Chaaruhaasinee and others.

Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 36:

तासां च अष्टौ अयुतानि लक्षं च पुत्राणां भगवान् अखिल मूर्तिः अनादिमान् अजनयत् ॥
३६ ॥

In them, He had one lakh and eighty crore sons in all these wives.

Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 37:

तेषां च प्रद्युम्न चारुदेष्ण साम्ब आदयः त्रयोदश प्रधानाः ॥ ३७ ॥

Among them, thirteen were very prominent, Pradyumna, Chaarudeshna, Saamba.

Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 38:

प्रद्युम्नः अपि रुक्मिणः तनयां रुक्मवतीं नाम उपयेमे ॥ ३८ ॥

Pradyumna married Rukmi's daughter Rukmavati.

Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 39:

तस्याम् अनिरुद्धो जज्ञे ॥ ३९ ॥

He had a son by name Aniruddha.

Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 40:

अनिरुद्धो अपि रुक्मिण एव पौत्रीं सुभद्रां नाम उपयेमे ॥ ४० ॥

Aniruddha married Rukmi's granddaughter, Subhadraa.

Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 41:

तस्याम् अस्य वज्रो जज्ञे ॥ ४१ ॥

He had a son by name Vajra.

Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 42:

वज्रस्य प्रतिबाहुः तस्य अपि सुचारुः ॥ ४२ ॥

Vajra's son was Pratibaahu, whose son was Suchaaru.

Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 43:

एवम् अनेक शत सहस्र पुरुष संख्यस्य यदु कुलस्य पुत्रसंख्या वर्ष शतैः अपि वक्तुं न शक्यते ॥ ४३ ॥

Like this, the Yadu kula grew without bounds, hundreds of thousands of sons were born, the number of sons born was impossible to even count in hundred years.

Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 44:

यतो हो श्लोकौ इमौ अत्र चरितार्थौ ॥ ४४ ॥

Two shlokaas are very famous in this regard here.

Sri Vishnu Puraana, Amsha 4, Chapter 15, Shloka 45:

तिस्रः कोट्यः सहस्राणाम् अष्ट अशीति शतानि च ।

कुमाराणां गृहाचार्याः चापयोगेषु ये रताः ॥ ४५ ॥

For those sons, the *gruhaachaaryaas* were three crore and eighty-eight lakhs. These *aachaaryaas* were teaching archery to all the sons of *Yadu vamsha*.

Sri Vishnu Puraana, Amsa 4, Chapter 15, Shloka 46:

संख्यानं यादवानां कः करिष्यति महात्मनाम् /
यत्र अयुतानाम् अयुत लक्षेणाः ते सदाहुकः ॥ ४६ ॥

This being the case, who can even count the number of *Yaadavaas*?
Ugrasena is living with lakhs of crores of *Yadus*.

Sri Vishnu Puraana, Amsa 4, Chapter 15, Shloka 47:

देवासुरे हता ये तु दैतेयाः सुर बहाबलाः /
उत्पन्नाः ते मनुष्येषु जन उपद्रव कारिणः ॥ ४७ ॥

Daiteyaas, *Diti's* sons, who were killed in the *Deva asura yuddha*, were all born among humans in order to ill treat all of the humans, and cause *upadrava*, to torture them.

Sri Engal Aalwaan's Commentary:

देवासुरे इति / देवासुरे युद्धे /

Sri Vishnu Puraana, Amsa 4, Chapter 15, Shloka 48:

तेषाम् उत्सादनार्थं भुवि देवाः यदोः कुले /
अवतीर्णाः कुलशतं यत्र एकाभ्याधिकं द्विज ॥ ४८ ॥

In order to kill those *daiteyaas* who were born among humans, the *devaas* were also born here, in the *Yadukula*. Their *kulaas* themselves are a hundred and more.

Sri Vishnu Puraana, Amsa 4, Chapter 15, Shloka 49:

विष्णुः तेषां प्रमाणे च प्रभुत्वे च व्यवस्थितः /
निदेश स्थायिनः तस्य ववृधुः सर्व यादवाः ॥ ४९ ॥

Vishnu was established as controlling them, ruling them. He was the Lord. Following His orders, all the *Yaadavaas* prospered a lot.

Sri Engal Aalwaan's Commentary:

विष्णुः इति / प्रमाणे प्रतिकार्यं निर्णयि /

Pramaana is told as what all everyone should do.

Sri Vishnu Puraana, Amsa 4, Chapter 15, Shloka 50:

इति प्रसूतिं वृष्णीनाम् यः शृणोति नरः सदा /
स सर्वैः पातकैः मुक्तो विष्णुलोकं प्रपद्यते ॥ ५० ॥

One who reads about and listens to this *Vrushni vamsha*, all his sins will be destroyed, and he will attain *Vishnu Loka*. This is the *phala* told for listening to this particular chapter, the *vamsha anucharita* of this *Vrushni vamsha*.

This concludes Chapter 15.

॥ इति श्री विष्णु पुराणे चतुर्थे अंशे पञ्चदशो अध्यायः ॥

॥ इति श्री विष्णु पुराणे विष्णुचितीय व्याख्याने चतुर्थे अंशे पञ्चदशो अध्यायः ॥

॥ अथ षोडशो अध्यायः ॥

Durvasu's Vamsha

Now, Chapter 16.

[Sri Vishnu Puraana, Amsa 4, Chapter 16, Shloka 1:](#)

श्री पराशरः -

इति एष समासः ते यदोः वंशः कथितः ॥ १ ॥

Sri Paraasharar - I have briefly told you about the *Yadu vamsha*, thus.

[Sri Engal Aalwaan's Commentary:](#)

इति इति / एषः यदोः वंशः ते समासतः कथितः /

[Sri Vishnu Puraana, Amsa 4, Chapter 16, Shloka 2:](#)

अथ दुर्वासोः वंशम् अवधारय ॥ २ ॥

Now, I will tell you about *Durvasu's vamsha*. Listen carefully.

[Sri Vishnu Puraana, Amsa 4, Chapter 16, Shloka 3:](#)

दुर्वासोः वह्निः आत्मजः वह्नेः भार्गः भार्गत् भानुः ततः च त्रयीसानुः तस्मात् च करंदमः
तस्य अपि मरुतः ॥ ३ ॥

Durvasu had *Vanhi* as the son. *Vanhi* had *Bhaarga*. *Bhaarga* had *Bhaanu*. Then *Trayeesaanu*, then *Karandama*. Then *Marut*.

[Sri Vishnu Puraana, Amsa 4, Chapter 16, Shloka 4:](#)

सः अनपत्यो अभवत् ॥ ४ ॥

Marut did not have any children.

[Sri Vishnu Puraana, Amsa 4, Chapter 16, Shloka 5:](#)

ततः च पौरवं दुष्यन्तं पुत्रम् अकल्पयत् ॥ ५ ॥

Dushyanta belonging to Puru Vamsha was taken, as his own.

Sri Vishnu Puraana, Amsa 4, Chapter 16, Shloka 6:

एवं ययाति शापात् तत् वंशः पौरवम् एव वंशं समाश्रितवान् ॥ ६ ॥

Because of Yayaati shaapa, they took from Paurava Vamsha, and continued as Paurava Vamsha.

This concludes Chapter 16.

॥ इति श्री विष्णु पुराणे चतुर्थे अंशे षोडशो अध्यायः ॥

॥ इति श्री विष्णुपुराण व्याख्याने श्री विष्णु चित्तीये चतुर्थे अंशे षोडशो अध्यायः ॥

॥ अथ सप्तदशो अध्यायः ॥

Druhyu's vamsha

Now, Chapter 17.

Sri Vishnu Puraana, Amsa 4, Chapter 17, Shloka 1:

श्री पराशरः -

द्रुह्योऽस्तु तनयो बभ्रुः ॥ १ ॥

Sri Paraasharar - Druhyu had a son Babhru.

Sri Vishnu Puraana, Amsa 4, Chapter 17, Shloka 2:

बभ्रुः सेतुः ॥ २ ॥

Babhru's son was Setu.

Sri Vishnu Puraana, Amsa 4, Chapter 17, Shloka 3:

सेतुपुत्र आरब्धनामा ॥ ३ ॥

Setu had a son by name Aarabdha.

Sri Vishnu Puraana, Amsa 4, Chapter 17, Shloka 4:

आरब्धस्य आत्मजो गान्धारः गान्धारस्य धर्मः धर्मात् घृतः घृतात् दुर्दमः ततः प्रचेताः ॥ ४ ॥

Aarabdha had a son Gaandhaara. Then Dharma, then Ghruta, then Durdama, then Prachetas.

Sri Vishnu Puraana, Amsa 4, Chapter 17, Shloka 5:

प्रचेतसः पुत्रः शतधर्मः बहुलानाम् म्लेच्छानाम् उदीच्यानाम् आधिपत्यम् अकरोत् ॥ ५ ॥

Prachetas' son Shatadharma was ruling over the mlecchaas, those living in the northern part.

प्र Sri Engal Aalwaan's Commentary:

चेतस इति | द्रुह्यु वम्श्यः प्रचेतसः पुत्रः म्लेच्छानाम् आधिपत्यम् अकरोत् ॥

This completes Chapter 17.

॥ इति श्री विष्णु पुराणे चतुर्थे अंशे सप्तदशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चित्तीये चतुर्थे अंशे सप्तदशो अध्यायः ॥

॥ अथ अष्टादशो अध्यायः ॥

Anu's vamsha

Now, Chapter 18.

Sri Vishnu Puraana, Amsa 4, Chapter 18, Shloka 1:

श्री पराशरः -

ययातेः चतुर्थ पुत्रस्य अनोः सभानल चक्षुः परमेषु सज्ञात् त्रयः पुत्राः बभूवुः ॥ १ ॥

Yayaati's fourth son was Anu. Who had three sons - Sabhaanala, Chakshi, Parameshu.

Sri Vishnu Puraana, Amsa 4, Chapter 18, Shloka 2:

सभानलपुत्रः कालानलः ॥ २ ॥

Sabhaanala had a son Kaalaanala.

Sri Vishnu Puraana, Amsa 4, Chapter 18, Shloka 3:

कालानलात् सृञ्जयः ॥ ३ ॥

Kaalaanala's son was Srunjaya.

Sri Vishnu Puraana, Amsa 4, Chapter 18, Shloka 4:

सृञ्जयात् पुरन्जयः ॥ ४ ॥

Srunjaya's son was Puranjaya.

Sri Vishnu Puraana, Amsa 4, Chapter 18, Shloka 5:

पुरञ्जयात् जनमेजयः ॥ ५ ॥

Puranjaya's son was Janamejaya.

Sri Vishnu Puraana, Amsa 4, Chapter 18, Shloka 6:

तस्मात् महाशालः ॥ ६ ॥

His son was Mahaashaala.

Sri Vishnu Puraana, Amsha 4, Chapter 18, Shloka 7:

तस्मात् च महामनाः ॥ ७ ॥

He had a son Mahaamanaa.

Sri Vishnu Puraana, Amsha 4, Chapter 18, Shloka 8:

तस्मात् उशीनर तितिक्षू द्वौ पुत्रौ उत्पन्नौ ॥ ८ ॥

He had two sons - Usheenara and Titikshu.

Sri Vishnu Puraana, Amsha 4, Chapter 18, Shloka 9:

उशीनरस्य अपि शिबि नृग नव कृमि वर्मख्याः पञ्च पुत्रा बभूवुः ॥ ९ ॥

Usheenaras had five sons - Shibi, Nruga, Nava, Krimi, Varma.

Sri Vishnu Puraana, Amsha 4, Chapter 18, Shloka 10:

पृषदर्भ सुवीर केकय भद्रकाः चत्वारः शिबि पुत्राः ॥ १० ॥

Shibi had four sons - Prushadarbha, Suveera, Kekaya, Bhadraka.

Sri Vishnu Puraana, Amsha 4, Chapter 18, Shloka 11:

तितिक्षोः अपि रुशद्रथः पुत्रो अभूत् ॥ ११ ॥

Titikshu had a son Rushadratha.

Sri Vishnu Puraana, Amsha 4, Chapter 18, Shloka 12:

तस्यापि हेमः हेमस्य अपि सुतपाः सुतपसः च बलिः ॥ १२ ॥

Rushadratha had a son Hema, then Sutapaa, then Bali.

Sri Vishnu Puraana, Amsha 4, Chapter 18, Shloka 13:

यस्य क्षेत्रे दीर्घतमसा अङ्ग वङ्ग कलिङ्ग सुह्य पौण्ड्राख्यं बालेयं क्षत्रमजन्यत ॥ १३ ॥

They are called Baaleya Kshatriyaas, as they were born in Bali's land.

Deerghatamas had all these people there - Anga, Vanga, Kalinga, Suhma and Poundra.

Sri Engal Aalwaan's Commentary:

यस्य इति । बालेयं बलेः क्षेत्रजम् ।

Sri Vishnu Puraana, Amsha 4, Chapter 18, Shloka 14:

तत् नाम सन्तति संज्ञाः च पञ्च विषयाः बभूवुः ॥ १४ ॥

Five countries were named after them - these five children.

Sri Vishnu Puraana, Amsha 4, Chapter 18, Shloka 15:

अङ्गात् अनपानः ततो दिविरथः तस्मात् धर्मरथः ॥ १४ ॥

From Anga, Anapaana was born, then Diviratha, then Dharmaratha.

Sri Vishnu Puraana, Amsa 4, Chapter 18, Shloka 16:

ततः चित्ररथः रोमपाद संज्ञा ॥ १६ ॥

He had a son by name Chitraratha, who was also called Romapaada.

Sri Vishnu Puraana, Amsa 4, Chapter 18, Shloka 17:

यस्य दशरथो मित्रं जज्ञे ॥ १७ ॥

Dasharatha was a friend of Romapaada.

Sri Vishnu Puraana, Amsa 4, Chapter 18, Shloka 18:

यस्य अज पुत्रो दशरथः शान्तां नाम कन्याम् अनपत्यस्य दुहितृत्वे युयोज ॥ १८ ॥

Dasharatha who was son of Aja, had a daughter by name Shaantaa.

Romapaada did not have children, so he gave his daughter Shaantaa as adopted daughter of Romapaada.

Sri Vishnu Puraana, Amsa 4, Chapter 18, Shloka 19:

रोमपादात् चतुरङ्गः तस्मात् पृथुलाक्षः ॥ १९ ॥

Then, Romapaada had a son Chaturanga, then Pruthulaaksha.

There are a few more shlokaas in this chapter, which we see next.

Sri Vishnu Puraana, Amsa 4, Chapter 18, Shloka 20:

ततः चम्पः यः चम्पां निवेशयामास ॥ २० ॥

Pruthulaaksha's son was Champa, who lived in the city of Champaa.

Sri Vishnu Puraana, Amsa 4, Chapter 18, Shloka 21:

चम्पस्य हर्यङ्गो नाम आत्मजो अभूत् ॥ २१ ॥

Champa had a son by name Haryanga.

Sri Vishnu Puraana, Amsa 4, Chapter 18, Shloka 22:

हर्यङ्गात् भद्ररथः भद्ररथात् बृहद्रथः बृहद्रथात् बृहत्कर्मा बृहत्कर्मणः च बृहद्भानुः

तस्मात् च बृहन्मनाः बृहन्मनसो जयद्रथः ॥ २२ ॥

From Haryanga, Bhadraratha, then Bruhadratha, then Bruhatkarmaa, then Bruhatbhaanu, then Bruhanmanas, then Jayadratha.

Sri Vishnu Puraana, Amsa 4, Chapter 18, Shloka 23:

जयद्रथो ब्रह्मक्षत्रान्तराल संभूत्यां पत्न्यां विजयं नाम पुत्रम् अजीजनत् ॥ २३ ॥

Jayadratha's wife was born to a Brahmin and Kshatriya parents. In that wife, Jayadratha had a son by name Vijaya.

Sri Engal Aalwaan's Commentary

जयद्रथ इति / ब्रह्मक्षत्रान्तराल संभूत्यां प्रातिलोम्येन ब्रह्मक्षत्रसंकरजातायां पत्न्यां
विजयाख्यं पुत्रमजीजनम् / अतो विजयाद्याः सूताः /

Braahmana kanyaa and Kshatriya purusha - their son is called as Soota.
Therefore, Vijaya and others are Sootaas.

Sri Vishnu Puraana, Amsa 4, Chapter 18, Shloka 24:

विजयः च धृतिं पुत्रम् अवाप ॥ २४ ॥

Vijaya had a son by name Dhruti.

Sri Vishnu Puraana, Amsa 4, Chapter 18, Shloka 25:

तस्य अपि धृतव्रतः पुत्रो अभूत् ॥ २५ ॥

He had a son Dhrutavrata.

Sri Vishnu Puraana, Amsa 4, Chapter 18, Shloka 26:

धृतव्रतात् सत्यकर्मा ॥ २६ ॥

Dhrutavrata had a son Satyakarmaa.

Sri Vishnu Puraana, Amsa 4, Chapter 18, Shloka 27:

सत्यकर्मणः तु अतिरथः ॥ २७ ॥

Satyakarma had a son by name Atiratha.

Sri Vishnu Puraana, Amsa 4, Chapter 18, Shloka 28:

यो गङ्गां गतो मंजूषागतं पृथापविद्धं कर्णं पुत्रम् अवाप ॥ २८ ॥

Atiratha went to Gangaa, and saw that which came in a box, which was left in the Gangaa waters by Pruthaa, Karna who was in that box.

Sri Engal Aalwaan's Commentary

य इति / पृथापविद्धम् पृथया कुन्त्या, अपविद्धं परित्यक्तम् / * माता पितृभ्याम् उत्सृष्टं
तयोः अन्यरतेण वा / यं पुत्रं प्रतिगृह्णीत्यात् अपविद्धः स उच्यते / इति स्मृतेः /

Karna was deserted by Pruthaa, and put in a box and left in the Gangaa.
He is said to be an Apaviddha as per the shaastraas.

Sri Vishnu Puraana, Amsa 4, Chapter 18, Shloka 29:

कर्णात् वृषसेनः इति एतत् अन्ता अङ्गवंश्याः ॥ २९ ॥

These are all called as Anga vamshyaas. Karna had a son by name Vrushasena.

Sri Vishnu Puraana, Amsa 4, Chapter 18, Shloka 30:

ततः च पूरुवंशं श्रोतुम् अर्हसि ॥ ३० ॥

Now, I will tell you Pooruvamsha.

This completes Chapter 18.

॥ इति श्री विष्णु पुराणे चतुर्थे अंशे अष्टादशो अध्यायः ॥

॥ इति श्री विष्णुपुराण व्याख्याने श्री विष्णुचित्तीये चतुर्थे अंशे अष्टादशो अध्यायः ॥

॥ अथ एकोनविंशोऽध्यायः ॥ Puru Vamsha

Now, Chapter 19.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 1:

श्री पराशरः -

पूरोः जनमेयजः तस्य अपि प्रचिन्वान् प्रचिन्वतः प्रवीरः प्रवीरात् मनस्युः मनस्योः च
अभयदः तस्यापि सुद्युः सुद्योः बहुगतः तस्यापि संयातिः संयातेः अहंयातिः ततो रौद्राश्वः
॥ १ ॥

Sri Paraasharar - Puru had a son Janamejaya, whose son was Prachinvaan. His son was Praveera. Then Manasyu, Abhayada, then Sudyu, then Bahugata, then Samyaati, then Ahamyaaati, then Roudraashva.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 2:

ऋतेषु कक्षेषु स्थण्डिलेषु कृतेषु जलेषु धर्मेषु धृतेषु स्थलेषु सन्नतेषु वनेषु नामानो
रौद्राश्वशस्य दश पुत्रा बभूवुः ॥ २ ॥

Roudraashva had ten sons - Ruteshu, Kaksheshu, Sthandileshu, Kruteshu, Jaleshu, Dharmeshu, Dhruteshu, Sthaleshu, Sannaateshu, Vaneshu.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 3:

ऋतेषु अरन्तिनारः पुत्रो अभूत् ॥ ३ ॥

Ruteshu had a son Antinaara.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 4:

सुमतिम् अप्रतिरथं ध्रुवं चाप्यन्तिनारः पुत्रान् अवाप ॥ ४ ॥

Antinaara had sons Sumati, Apratiratha, Dhruva.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 5:

अप्रतिरथस्य कण्वः पुत्रो अभूत् ॥ ५ ॥

Apratiratha had a son Kanva.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 6:

तस्यापि मेधातिथिः ॥ ६ ॥

He had a son Medhaatithi.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 7:

यतः कण्वायना द्विजा बभूवुः ॥ ७ ॥

Medhaatithi's descendants were Kanvaayinaas, who were Brahmins.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 8:

अप्रततिरथस्य अपरः पुत्रो अभूत् ऐलीनः ॥ ८ ॥

Apratiratha had another son by name Aileena.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 9:

ऐलीनस्य दुष्यन्ताद्याः चत्वारः पुत्रा बभूवुः ॥ ९ ॥

Aileena had four sons - Dushyanta and others.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 10:

दुष्यन्तात् चक्रवर्ती भरतो अभूत् ॥ १० ॥

Dushyanta had a son Bharata, who became a Chakravarthi.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 11:

यन्नाम हेतुः देवैः श्लोको गीयते ॥ ११ ॥

In his name, there is a shloka being sung by the Devaas, Gods.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 12:

माता भस्त्रा पितुः पुत्रो येन जातः स एव सः ।

भरस्व पुत्रं दुष्यन्त मावमंस्थाश्शकुन्तलाम् ॥ १२ ॥

Mother is like a sack made of skin. One who is born to a father, the son belongs to the father only. So, they told Dushyanta, do take care of him, you are the one responsible for him. You are the father, don't disrespect Shakuntalaa.

Sri Engal Aalwaan's Commentary

माता इत्यादि । भस्त्रा चर्मधृतिः तत् स्थानीया माता । धृतौ निक्षिप्तं द्रव्यं न धृतेः, किं तु निक्षेप्तुः एव । एवं जनयितुः एव पुत्रः, न मातुः । स एव सः तत् बीजोपादान रूपत्वात् देहस्य । अतः स्वपुत्रं भरेति भरत नाम निरुक्तिः ।

If an object is kept in a sack, that object belongs to the person who kept it there. It does not belong to the sack. That is how the name Bharata got formed.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 13:

रेतोधाः पुत्रं नयति नरदेव वमक्षयात् ।
 त्वं चास्य धाता गर्भस्य सत्यमाह शकुन्तला ॥ १३ ॥

The son helps the father not to go to *naraka*, O King. Son prevents father from falling into *Yama*'s hands. *Shakuntalaa* is telling the truth - you are the one who is the father of the child that is in her womb.

Sri Engal Aalwaan's Commentary

रेतोधा इति । पुरा बीज क्षेत्रिणो पुत्रविषये विवादे यम सभायां पुत्रं, रेतोधाः गर्भस्य आधाता एव नयति स्म स्वीचक्रे, न ति क्षेत्री । अस्य च गर्भस्य त्वम् आधाता, अतः तव अयम् पुत्र इति सत्यम् आह शकुन्तला ।

There was a discussion regarding whom the son belongs to, the father or the mother. It is to one who gives the *retas*, the father. It does not belong to the mb of *Shakuntalaa* mother. You are the one who is the father of this the child in the womb.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 14:

भरतस्य पत्नी त्रये नव पुत्राः बभूवुः ॥ १४ ॥

Bharata had three wives, and nine sons through them.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 15:

नैते मम अनुरूपा इति अभिहिताः तन्मातरः परित्यागभयात् तत् पुत्रान् जघ्नुः ॥ १५ ॥

Bharata said that they do not resemble him, and the wives got scared that he may desert them, so they killed the children.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 16:

ततः अस्य वितथे पुत्र जन्मनि पुत्रार्थिनो मरुत्सोमयाजिनो दीर्घतमसः पाण्ड्यपास्त बृहस्पति वीर्यात् उतथ्यपत्यां समतायां समुत्पन्नो भरद्वाजाख्यः पुत्रो मरुत्भिः दत्तः ॥ १६ ॥

When *Bharata* was not able to have a son, all his efforts got wasted, and he wanted to have a son, he performed a *yaaga* called *Marutsoma*, the *Maruts* gave him a son by name *Bharadvaja*.

Sri Engal Aalwaan's Commentary

तत इति । दीर्घतमस इति । बृहस्पतेः अग्रजस्य उतथ्यस्य पत्याः ममताख्याया गर्भे उतथ्यनिषिक्ते दीर्घतमस् संज्ञे मुनौ तिष्ठति एव बृहस्पतिः च काम अभिभूतः चौर्येण स्ववीर्यं न्यषिञ्चत् । तत् गर्भस्थेन औतप्येन स्वपादपश्चात् भागेन मातुर यौनि निष्कासितं भुवि पतितम् । ततः स तु गर्भस्य औतथ्यो बृहस्पतिना अन्धो भव इति शप्तो दीर्घतमा जातः । तं तु भुवि पतित बृहस्पतिवीर्यजं बालं वीक्ष्य तौ पितरौ ममताबृहस्पती द्वाभ्यास्तावाभ्यां जनितत्वात् द्वाजमिमं त्वं भर बिभृहीत्यन्योन्यम् उक्त्वा तं पुत्रं त्यक्त्वा यद्वतौ, अतो भरद्वाजाख्यः सः ।

Bruhaspati's elder brother was Utatthya. Utatthya's wife was Mamataa. Mamataa was pregnant with Utatthya. The child in the womb of Mamataa was going to get the name Deerghatamas. Bruhaspati united with Mamataa, attracted by her pleasure, due to kaama. Utatthya's son was Outatthya, who was already in the womb of Mamataa, that child in the womb threw away Bruhaspati's veerya from the back of the foot, and that veerya fell on the earth. Then Bruhaspati gave him a curse that you become blind. That is why he was called Deerghatamas. That Bruhaspati veerya which fell down on the ground, became a child, on seeing that, that child which was born from two fathers - Bruhaspati and Utatthya, he tells Mamataa to take care of this child who was born from two fathers; she also tells Bruhaspati to bear him, and they both leave him. That is why he is called Bharadvaja, Dvaajam bhara.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 17:

तस्य अपि नाम निर्वचन श्लोकः पठ्यते ॥ १७ ॥

How his name came into being is explained in this shloka.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 18:

मूढे भर द्वाजमिमं भर द्वाजं बृहस्पते ।

यातौ यदुक्त्वा पितरौ भरद्वाजः ततः स्वयम् ॥ इति ॥ १८ ॥

Bruhaspati tells Mamataa to take care of this Dvaaja. She tells Bruhaspati to take care. Both of them left him, so he was called as Bharadvaja.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 19:

भरद्वाजस्य तस्य वितथे पुत्र जन्मनि मरुद्भिः दत्तः ततो वितथसंज्ञाम् अवाप ॥ १९ ॥

Because Bharata was not able to get a son, Bharadvaja was given to them, so he was called Vitatha, being given by Maruts.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 20:

वितथस्य अपि मन्युः पुत्रो अभवत् ॥ २० ॥

Vitatha had a son Manyu.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 21:

बृहत्क्षत्र महावीर्यं नगर गर्गा अभवन् मन्यु पुत्राः ॥ २१ ॥

Manyu's sons were Bruhatkshatra, Mahaaveerya, Nagara, Garga.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 22:

नगरस्य संकृतिः संकृतेः गुरुप्रीति रन्तिदेवौ ॥ २२ ॥

Nagara had son Sankruti, who had two sons Gurupreeti, Rantideva.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 23:

गर्गात् शनिः ततः च गाग्यस्त्रिभुवः क्षत्रोपेता द्विजातयो बभूवुः ॥ २३ ॥

Garga had a son Shini, from him, Gaargyas, or Shainyaas, who were the descendants - they were Kshatriyaas by birth, but they became Brahmins.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 24:

महावीर्यात् च दुरुक्षयो नाम पुत्रो अभवत् ॥ २४ ॥

Mahaaveerya had a son Durukshaya.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 25:

तस्य त्रय्यारुणिः पुष्करिणः कपिश्च पुत्रत्रयम् अभूत् ॥ २५ ॥

He had three sons Trayyaaruni, Pushkarina and Kapi.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 26:

तत् च पुत्रत्रितम् अपि पश्चात् विप्रातम् उपजगाम ॥ २६ ॥

All these three sons became Brahmins.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 27:

बृहत्क्षत्रस्य सुहोत्रः ॥ २७ ॥

Bruhatkshatra had a son Suhotra.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 28:

सुहोत्रात् हस्ती य इदं हस्तिनपुरम् आवासयामास ॥ २८ ॥

Suhotra had a son Hastee, who lived in a place called Hastinapura.

Sri Engal Aalwaan's Commentary

**सुहोत्रात् इति / यः इदं हस्तिनपुरं यः इदं धर्मक्षेत्रं यः अयं सांप्रतम् इति च निर्देशलिङ्गैः
परीक्षित् राज्य काले हस्तिनपुरासन्नकुरुक्षेत्रे तेन इदं पुराणम् उक्तम् इति गम्यते /**

This is the same where the Puraana was told, in the Kurukshetra which is near Hastinapura, the Puraana was told during Pareekshit's time. This is the Dharmakshetra.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 29:

अजमीढ द्विजमीढ पुरुमीढाः त्रयो हस्तिनः तनयाः ॥ २९ ॥

Hastee had three sons - Ajameedha, Dvijameedha, Purumeedha.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 30:

अजमीढात् कण्वः ॥ ३० ॥

Ajameedha had a son Kanva.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 31:

कण्वात् मेघातिथिः ॥ ३१ ॥

Kanva had a son Medhaatithi.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 32:

यतः कण्वायना द्विजाः ॥ ३२ ॥

Their descendants were Brahmins, called Kaanvaayanaas.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 33:

अजमीढस्य अन्यः पुत्रो बृहदिषुः ॥ ३३ ॥

Ajameedha had another son called Bruhadishu.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 34:

बृहदिषोः बृहद्धनु बृहद्धनुषः च बृहत्कर्मा ततः च जयद्रथः तस्मात् अपि विश्वजित् ॥ ३४ ॥

Bruhadishu had Bruhaddhanu, then Bruhatkarmaa, then Jayadratha, then Vishvajit.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 35:

ततः च सेनजित् ॥ ३५ ॥

Then was Senajit.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 36:

रुचिराश्व काश्य दृढहनु वत्सहनु संज्ञाः सेनजितः पुत्राः ॥ ३६ ॥

Senajit had sons Ruchiraashva, Kaashya, Drudhahanu, Vatsahanu.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 37:

रुचिराश्व पुत्रः पृथुसेनः पृथुसेनात् पारः ॥ ३७ ॥

Ruchiraashva had son Pruthusena, then Paara.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 38:

पारात् नीलः ॥ ३८ ॥

Paara had a son Neela.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 39:

तस्य एकशतं पुत्राणां ॥ ३९ ॥

Neela had 101 sons.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 40:

तेषां प्रधानः कांपिल्याधिस्मरः ॥ ४० ॥

Among them, prominent is Samara, who was king of Kaampilya.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 41:

समरस्य अपि पार सुपार सदश्वाः त्रयः पुत्राः ॥ ४१ ॥

Paara, Supaara and Sadashva were three sons of Samara.

Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 42:

सुपारात् पृथुः पृथोः सुकृतेः विभ्राजः ॥ ४२ ॥

Supaara had a son Pruthu, whose son was Sukrutu, whose son was Vibhraaja.

Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 43:

तस्मात् च अणुहः ॥ ४३ ॥

His son was Anuha.

Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 44:

यः शुकदुहितरं कीर्तिं नाम उपयेमे ॥ ४४ ॥

Anuha married Shuka's daughter Keerthi.

Sri Engal Aalwaan's Commentary

य इति / शुकदुहितरं व्यासपुत्र दुहितरम् / यथा हरिवंशे वायव्ये च * पराशरकुलोत्पन्नः शुको नाम महायशाः / व्यासात् अरण्यां संभूतो विधूमो अग्निरेव ज्वलन् / स तस्यां पितृकन्यायां पीवर्या जनयिष्यति / कृष्णं गौरं प्रभुं शंभुं तथा भूरिश्रुतं जयम् / कन्यां कीर्तिमतीं षष्ठीं योगिनीं योगमातरम् / ब्रह्मदत्तस्य जननीं महिषीम् अणुहस्य च / इति / Vyaasa's son Shuka, his daughter Keerthi. This is told in Harivamsha and Vaayu Puraana. In Paraashara's kula, there is a mahaan born as Shuka. He was radiant like fire, without any smoke; he was born from Arani from Vyaasa. In Peevari, he had Krushna, Goura, Prabhu, Shambhu, Jaya. Jaya was very well read. He had a daughter Keertimati, who was a Yogini. Keertimati's son was Brahmadata. Keertimati was the wife of Anuha.

Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 45:

अणुहात् ब्रह्मदत्तः ॥ ४५ ॥

Anuha had a son Brahmadata.

Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 46:

ततः च विश्वक्सेनः तस्मात् उक्सेनः ॥ ४६ ॥

Then was Vishvaksena, then Uksena.

Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 47:

भल्लाभः तस्य च आत्मजः ॥ ४७ ॥

His son was Bhallaabha.

Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 48:

द्विजमीढस्य तु यवीनर संज्ञः पुत्रः ॥ ४८ ॥

Dvijameedha had a son Yaveenara.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 49:

तस्य अपि ध्रुतिमान् तस्मात् च सत्यध्रुतिः ततः च दृढनेमिः तस्मात् च सुपार्श्वः ततः
सुमतिः ततः च सन्नतिमान् ॥ ४९ ॥

He had a son Dhrutimaan, then Satyadhruiti, then Dhrudhanemi, then Supaarshva, then Sumati, then Sannatimaan.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 50:

सन्नतिमतः कृतः पुत्रो अभूत् ॥ ५० ॥

Sannatimaan had son Kruta.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 51:

यं हिरण्यनाभो योगमध्यापयामास ॥ ५१ ॥

Kruta was taught Yoga by Hiranyanaabha.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 52:

यः चतुर्विंशतिं प्राच्यसामगानां संहिताः चकार ॥ ५२ ॥

24 Samhitaas of Praachyasaamagaas - he created, he did pravartana.

Sri Engal Aalwaan's Commentary

य इति | प्राच्यसामगानां चतुर्विंशति संहिताः यः चकार |

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 53:

कृताच्चोत्तायुधः ॥ ५३ ॥

Kruta had son Ugraayudha.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 54:

येन प्राचुर्येण नीपक्षयः कृतः ॥ ५४ ॥

In his prowess, the Neepa race of the Kshatriyaas was destroyed.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 55:

उग्रायुधात् क्षेम्यः क्षेम्यात् सुधीरः तस्मात् रिपुंजयः तस्मात् च बहुरथः इति एते पौरवाः
॥ ५५ ॥

These are the kings in Purus vamsha, the Pauravaas. From Ugraayudha, Kshemya. Then Sudheera, then Ripunjaya, then Bahuratha.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 56:

अजमीढस्य नलिनी नाम पत्नी तस्यां नील संज्ञः पुत्रो अभवत् ॥ ५६ ॥

Ajameedha had a wife by name Nalinee, through whom he had a son Neela.

[Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 57:](#)

तस्मात् अपि शान्तिः शान्तेः सुशान्तिः सुशान्तेः पुरन्जयः तस्मात् च ऋक्षः ॥ ५७ ॥

His son was Shaanti, then Sushaanti, then Puranjaya, then Ruksha.

[Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 58:](#)

ततः च हर्यश्वः ॥ ५८ ॥

Ruksha's son was Haryashva.

[Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 59:](#)

तस्मात् मुद्गल सृजय बृहदिशु यवीनर कांपिल्य संज्ञा पंचानामेव तेषां विषयाणां
रक्षणायालमेते मत्पुत्रा इति पित्रा अभिहिताः पाञ्चालाः ॥ ५९ ॥

Haryashva had five sons - Mudgala, Srunjaya, Bruhadishu, Yaveenara, Kaampilya. When they were born, the father said that he had five countries, and these sons are capable of protecting the five countries, so they came to be known as Paanchaalaas.

[Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 60:](#)

मुद्गलाः च मौद्गल्याः क्षत्रोपेता द्विजातयो बभूवुः ॥ ६० ॥

Mudgala's descendants were Moudgalyaas, who, though born in Kshatriya race, they became Brahmins.

[Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 61:](#)

मुद्गलात् हर्यश्वः ॥ ६१ ॥

Mudgala had a son Haryashva.

[Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 62:](#)

हर्यश्वात् दिवोदासो अहल्या च मिथुनमबूत् ॥ ६२ ॥

Haryashva had twins Divodaasa and Ahalyaa.

[Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 63:](#)

शरद्वतः च अहल्यायां शतानन्दो अभवत् ॥ ६३ ॥

Sharadvata, (Gautama) and Ahalyaa had a son Shataananda.

[Sri Engal Aalwaan's Commentary](#)

शरद्वत इति / शरद्वान् गौतमः तस्मात् /

[Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 64:](#)

शतानन्दात् सत्यधृतिः धनुर्वेदान्तगो जज्ञे ॥ ६४ ॥

Shataananda had a son Satyadhruti, who had mastered the Dhanurveda.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 65:

सत्यध्रुतेः वराप्सरसम् उर्वशीं दृष्ट्वा रेतः स्कत्रं शरास्तंबे पपात ॥ ६५ ॥

Satyadhruti, once when he saw Urvashi, the retas came and fell on sara grass.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 66:

तत् च द्विधागतम् अपत्यद्वयं कुमारः कन्या च अभवत् ॥ ६६ ॥

That became separated into two parts, and a boy and girl were born from that.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 67:

तौ च मृगयाम् उपयातः शन्तनुः दृष्ट्वा कृपया जग्राह ॥ ६७ ॥

Shantanu who had come for hunting, he saw these two children, and out of compassion, took the children with him.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 68:

ततः कुमारः कृपः कन्या च अश्वत्थाम्नो जननी कृपी द्रोणाचार्यस्य पत्नी अभवत् ॥ ६८ ॥

That boy and girl were Krupa and Krupi. Krupi married Dronaachaarya and gave birth to Ashvatthaama.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 69:

दिवोदासस्य पुत्रो मित्रायुः ॥ ६९ ॥

Divodaasa's son was Mitraayu.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 70:

मित्रायोः च्यवनो नाम राजा ॥ ७० ॥

Mitraayu's son was Chyavana, who was a king.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 71:

च्यवनात् सुदासः सुदासात् सौदासः सौदासात् सहदेवः तस्य अपि सोमकः ॥ ७१ ॥

Chyavana had a son Sudaasa, who had a son Soudaasa, then Sahadeva, then Somaka.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 72:

सोमकात् जन्तुः पुत्रशत ज्येष्ठो अभवत् ॥ ७२ ॥

Somaka had a son Jantu, who was eldest of a hundred children.

Sri Vishnu Puraana, Amsa 4, Chapter 19, Shloka 73:

तेषां यवीयान् पृषतः प्रषतात् द्रुपदः तस्मात् च दृष्टद्युम्नः ततो दृष्टकेतुः ॥ ७३ ॥

The youngest among them was Prushata, who had a son Drupada. Drupada's son was Drushtadyumna, whose son was Drushtaketu.

Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 74:

अजमीढस्य अन्यो ऋक्षनामा पुत्रो अभवत् ॥ ७४ ॥

Ajameedha had another son Ruksha.

Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 75:

तस्य संवरणः ॥ ७५ ॥

He had a son Samvarana.

Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 76:

संवरणात् कुरुः ॥ ७६ ॥

Samvarana's son was Kuru.

Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 77:

य इदं धर्मक्षेत्रं कुरुक्षेत्रं चकार ॥ ७७ ॥

Kuru is the one who created this Dharmakshetra Kurukshetra.

Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 78:

सुधनुः जहनुपरीक्षितमुखाः कुरोः पुत्राः बभूवुः ॥ ७८ ॥

Sudhanu, Jahnu, Pareekshit are all prominent children of Kuru.

Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 79:

सुधनुषः पुत्रः सुहोत्रः तस्मात् च्यवनः च्यवनात् कृतकः ॥ ७९ ॥

Sudhanu had son Suhotra. Whose son was Chyavana, whose son was Krutaka.

Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 80:

ततः च उपरिचरो वसुः ॥ ८० ॥

Whose son was Uparichara Vasu.

Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 81:

बृहद्रथ प्रत्यग्र कुशांब कुचेल मात्स्य प्रमुखाः वसोः पुत्राः सप्त अजायन्त ॥ ८१ ॥

Vasu had seven children, among them, the prominent ones are Bruhadratha, Pratyagra, Kushaambha, Kuchela and Maatsya.

Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 82:

बृहद्रथात् कुशाग्रः कुशाग्रात् वृषभः वृषभात् पुष्पवान् तस्मात् सत्यहितः तस्मात् सुधन्वा तस्य च जतुः ॥ ८२ ॥

Bruhadratha had a son Kushaagra, whose son was Vrushabha, whose son was Pushpavaan, whose son was Satyahita, whose son was Sudhanvaa, then Jatu.

Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 83:

बृहद्रथात् च अन्यः शकलद्वय जन्मा जरया संधितो जरासंध नामा ॥ ८३ ॥

From Bruhadratha, a child was born of two parts, there was a demoness by name Jaraa, who joined both of them, and Jaraasandha was born.

Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 84:

तस्मात् सहदेवः सहदेवात् सोमपः ततः च श्रुतिश्रवाः ॥ ८४ ॥

He had a son Sahadeva, then Somapa, then Shrutishrava.

Sri Vishnu Puraana, Amsha 4, Chapter 19, Shloka 85:

इति एते मया मागधा भूपालाः कथिताः ॥ ८५ ॥

These are the Maagadha kings, and I have told you their details.

This completes Chapter 19.

॥ इति श्री विष्णु पुराणे चतुर्थे अंशे एकोनविंशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चित्तीये चतुर्थे अंशे एकोनविंशो अध्यायः ॥

॥ अथ विंशोऽध्यायः ॥

Shantanu's Vamsha

Now, Chapter 20.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 1:

श्री पराशरः -

परीक्षितः च जनमेजय श्रुतसेन अग्रसेन भीमसेनाः चत्वारः पुत्राः ॥ १ ॥

Sri Paraasharar - From Pareekshit, four sons were born - Janamejaya, Shrutasena, Ugrasena and Bheemasena.

Sri Engal Aalwaan's Commentary

परीक्षित इति / परीक्षितः कुरुपुत्रात् ।

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 2:

जह्नुः तु सुरथो नाम आत्मजो बभूव ॥ २ ॥

Jahnu had a son by name Suratha.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 3:

तस्य अपि विदूरथः ॥ ३ ॥

He had a son Vidooratha.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 4:

तस्मात् सार्वभौमः सार्वभौमात् जयत्सेनः तस्मात् आराधितः ततः च अयुतायुः अयुतायोः
अक्रोधनः ॥ ४ ॥

Then Saarbavhouma, then Jayatsena, then Aaraadhita, then Ayutaayu and then Akrodhana.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 5:

तस्मात् देवातिथिः ॥ ५ ॥

His son was Devaatithi.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 6:

ततः च ऋक्षः अन्यो अभवत् ॥ ६ ॥

Then another Ruksha was born, different from what was told earlier.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 7:

ऋक्षात् भीमसेनः ततः च दिलीपः ॥ ७ ॥

Ruksha had a son Bheemasena, who had a son Dileepa.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 8:

दिलीपात् प्रतीपः ॥ ८ ॥

His son was Prateepa.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 9:

तस्य अपि देवापि शंतनु बाह्लीक संज्ञा त्रयः पुत्राः बभूवुः ॥ ९ ॥

He had three sons - Devaapi, Shantanu and Bahleeka.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 10:

देवापिः बाल एव अरण्यं विवेश ॥ १० ॥

Devaapi, when he was a small boy itself, he left everything and went to the forest.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 11:

शंतनुः तु महीपालो अभूत् ॥ ११ ॥

Then Shantanu became the king.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 12:

अयं च तस्य श्लोकः पृथिव्यां गीयते ॥ १२ ॥

There is a *shloka* sung in respect of *Shantanu*.

Sri Vishnu Puraana, Amsa 4, Chapter 20, Shloka 13:

ययं कराभ्यां स्पृशति जीर्णं यौवनमेति सः ।

शान्तिं च आप्नोति येनाग्र्यां कर्मणा तेन शन्तनुः ॥ १३ ॥

Shantanu was so famous that this *shloka* is being sung in respect of him. Whomever *Shantanu* touches with his hands, if he is old also, he will become young. That was his power. He gets utmost peace and tranquility, and because of that, he was called *Shantanu*.

Sri Vishnu Puraana, Amsa 4, Chapter 20, Shloka 14:

तस्य च शन्तनो राष्ट्रे द्वादश वर्षाणि देवो न ववर्ष ॥ १४ ॥

For twelve years, there were no rains in *Shantanu*'s country.

Sri Vishnu Puraana, Amsa 4, Chapter 20, Shloka 15:

ततः च अशेष राष्ट्रं विनाशम् अवेक्ष्य असौ राजा ब्राह्मणान् अपृच्छत् कस्मात् अस्माकं राष्ट्रे देवो न वर्षति को मम अपराधः इति ॥ १५ ॥

The gods are not bringing rains to my country, and the country was in a lot of trouble because there was no water, there was famine. He called all the *Brahmins* and asked them - what is my *aparaadha*, what wrong did I do? Why are the gods not bringing rains to my country?

Sri Vishnu Puraana, Amsa 4, Chapter 20, Shloka 16:

ततः च तम् ऊचुः ब्राह्मणाः ॥ १६ ॥

Then the *Brahmins* told him thus.

Sri Vishnu Puraana, Amsa 4, Chapter 20, Shloka 17:

अग्रजस्य ते हीयम् अग्निः त्वया संभुज्यते अतः परिवेत्ता त्वम् इति उक्तः स राजा पुनः तान् अपृच्छत् ॥ १७ ॥

This country belongs to your elder brother, but you are actually ruling this country. That is why you are called *Parivettaa*. When the elder brother is there, if the younger brother becomes king, he is called a *Parivettaa*. When they told him thus, he enquired further.

Sri Vishnu Puraana, Amsa 4, Chapter 20, Shloka 18:

किं मया अत्र विधेयम् इति ॥ १८ ॥

What am I supposed to do now?

Sri Vishnu Puraana, Amsa 4, Chapter 20, Shloka 19:

ततः ते पुनः अपि ऊचुः ॥ १९ ॥

Then they tell him thus.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 20:

यावत् देवापिः न पतनादिभिः दोषैः अभिभूयते तावत् एतत् तस्यार्हं राज्यम् ॥ २० ॥

As long as your elder brother Devaapi does not fall from the path of righteousness, this land belongs to him.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 21:

तत् अलम् एतेन तु तस्मै दीयताम् इति उक्ते तस्य मन्त्रिप्रवरेण अश्माराविणा तत्र अरण्ये तपस्विनो वेद वाद विरोध वक्तारः प्रयुक्ताः ॥ २१ ॥

You have to give this country to him. He is the proper ruler. When the Brahmins told like this, Shantanu's minister Ashmaraavi, sent some tapasvis into the forest, who were arguing everything against what is told in the Vedaas, in the wrong way.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 22:

तैः अस्य अपि अतिऋजुमतेः महीपतिपुत्रस्य बुद्धिः वेदवाद विरोध मार्गानुसारिणि अक्रियत ॥ २२ ॥

Because of their companionship, he also started to tell things against the Vedaas, against the Shrutis. Devaapi was also in their company.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 23:

राजा च शन्तनुः द्विजवचन उत्पन्न परिदेवन शोकस्तान् ब्राह्मणान् अग्रतः कृत्वा अग्रजस्य प्रदानाय अरण्यं जगाम ॥ २३ ॥

In the meanwhile, King Shantanu felt very bad that he is doing a wrong thing, and he took those Brahmins and went to the forest, in order to give the kingdom to his elder brother Devaapi.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 24:

तदा आश्रमम् उपगताः च तम् अवनतम् अवनीपतिपुत्रं देवापिम् उपतस्थुः ॥ २४ ॥

They went to the aashrama and met Devaapi.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 25:

ते ब्राह्मणा वेदवाद अनुबन्धिनि वचांसि राज्यम् अग्रजेन कर्तव्यम् इति अर्थवन्ति तम् ऊचुः ॥ २५ ॥

The Brahmins, whom he had taken along with him, went and argued that only the eldest son should rule the country, as the kingdom belongs to him. They started a discussion on that and started to explain what is told in the shaastraas. The elder son only is eligible to rule the country.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 26:

असौ अपि देवापिः वेदवाद विरोध युक्ति दूषितम् अनेक प्रकारं तान् आह ॥ २६ ॥

Devaapi's mind was already disturbed by being in the company of those tapasvis, who were talking against the Vedaas. So, he started to argue with them against the Vedaas.

Sri Engal Aalwaan's Commentary

असौ इति / वेदवाद विरोध युक्तिभिः तेषां वचो यथा दूषितं भवति तथा अनेकप्रकारं तान् आह / देवापेः तत् कालम् एव पातित्यं योगसिद्ध्या आगामिकृतयुगे क्षात्रवंशकृत्त्वेन वक्ष्यमाणत्वात् / यत् देवापिः शन्तनवे पुरोहितम् इति मन्त्र प्रस्तुतं तत् कल्पान्तरविषयं नेतव्यम् /

He started to argue against what is told in the Vedaas. He started to prove that all those things were wrong. His arguments were against the Vedaas. Devaapi fell from the path of righteousness only during that time, because in the next Kruta yuga, Devaapi is said to be the restorer of the Kshatriya race. He fell from the path of righteousness only for a brief time. Whatever is told in the mantra as यत् देवापिः शन्तनवे पुरोहितम् is applicable to another kalpa. Devaapi started to bring out arguments against what the Brahmins said.

Sri Vishnu Puraana, Amsa 4, Chapter 20, Shloka 27:

ततः ते ब्राह्मणाः शन्तनुम् ऊचुः ॥ २७ ॥

Then the Brahmins told Shantanu thus.

Sri Vishnu Puraana, Amsa 4, Chapter 20, Shloka 28:

आगच्छ हे राजत्रलमत्र अति निर्बन्धेन / प्रशान्त एव असौ अनावृष्टि दोषः / पतितः अयम् अनादिकालम् अभिहित वेद वचन दूषण उच्चारणात् ॥ २८ ॥

O King Shantanu, you can go back to your kingdom. Whatever wrong you had done is all corrected as Devaapi has fallen from the path of righteousness, and you will not have any problem. There will be rains in your kingdom. He has fallen from the path of righteousness, because he is talking against the Vedaas, which is established from time immemorial.

Sri Vishnu Puraana, Amsa 4, Chapter 20, Shloka 29:

पतिते च अग्रजे न एव ते परिवेत्तृत्वं भवति इति उक्तः शन्तनुः स्वपुरम् आगम्य राज्यम् अकरोत् ॥ २९ ॥

When your elder brother is away from the path of righteousness, you will not be a parivettaa anymore. Shantanu came back to his country and started to rule over that place.

Sri Vishnu Puraana, Amsa 4, Chapter 20, Shloka 30:

वेदवाद विरोध वचन उच्चारण दूषिते च तस्मिन् देवापौ तिष्ठत्यपि ज्येष्ठ भ्रातरि अखिल
सस्य निष्पत्तये ववर्ष भगवान् पर्जन्यः ॥ ३० ॥

Because Devaapi had gone away from the path of the Vedaas, though the elder brother Devaapi was there, the God Parjanya brought abundant rains so that there is abundant harvest in his country. Because Devaapi had gone away from the path of righteousness, Shantanu was eligible to rule over the country.

Sri Vishnu Puraana, Amsa 4, Chapter 20, Shloka 31:

बाह्लीकात् सोमदत्तः पुत्रो अभूत् ॥ ३१ ॥

Baahleeka had a son by name Somadatta.

Sri Vishnu Puraana, Amsa 4, Chapter 20, Shloka 32:

सोमदत्तस्य अपि भूरि भूरिश्रव शल्य संज्ञाः त्रयः पुत्राः बभूवुः ॥ ३२ ॥

Somadatta had three sons - Bhoori, Bhoorishrava, and Shalya.

Sri Vishnu Puraana, Amsa 4, Chapter 20, Shloka 33:

शन्तनोः अपि अमरनद्यां जाह्नव्याम् उदारकीर्तिः अशेष शास्त्रार्थवित् भीष्मः पुत्रो
अभूत् ॥ ३३ ॥

Shantanu had in Jaahnavi, who is Amaranadee, Gangaa, had a son by name Bheeshma, whose name had spread all over, he had studied all the shaastraas.

Sri Vishnu Puraana, Amsa 4, Chapter 20, Shloka 34:

सत्यवत्यां च चित्राङ्गद विचित्रवीर्यौ द्वौ पुत्रौ उत्पादयामास शन्तनुः ॥ ३४ ॥

Shantanu had two sons - Chitraangada and Vichitraveerya through Satyavatee.

Sri Vishnu Puraana, Amsa 4, Chapter 20, Shloka 35:

चित्राङ्गदः तु बाल एव चित्राङ्गदेन एव गन्धर्वेणाहवे निहतः ॥ ३५ ॥

Chitraangada was killed when he was small itself by a Gandharva by name Chitraangada.

Sri Vishnu Puraana, Amsa 4, Chapter 20, Shloka 36:

विचित्रवीर्यः अपि काशीराज तनये अंबा अंबालिके उपयेमे ॥ ३६ ॥

Vichitraveerya married Ambaa and Ambaalikaa, who were the daughters of Kaashi raaja.

Sri Vishnu Puraana, Amsa 4, Chapter 20, Shloka 37:

तत् उपयोग अतिखेदात् च यक्ष्मणा गृहीतः सः पञ्चत्वम् अगमत् ॥ ३७ ॥

Vichitraveerya was too much involved in the enjoyment of his wives, Ambaa and Ambaalikaa, and because of this, got a disease called Yakshma, like tuberculosis, and he died.

Sri Vishnu Puraana, Amsa 4, Chapter 20, Shloka 38:

सत्यवतीनियोगात् च मत् पुत्रः कृष्णद्वैपायनो मातुः वचनम् अनतिक्रमणीयम् इति
कृत्वा विचित्रवीर्यक्षेत्रे धृतराष्ट्र पाण्डू तत् प्रहित भुजिष्ठायां विदुरं च उत्पादयामास ॥
३७ ॥

Paraasharar is telling about his son Krishna Dvaipaayana Vyaasa. Satyavati's son, because she commanded him, Krishna Dvaipaayana, who is Paraasharar's son, that one should not transgress mother's command, in the widows of Vichitraveerya, gave birth to Dhritaraashtra and Paandu, with the anugraha of Krishna Dvaipaayana Vyaasa, and with a daasi, servant maid, Vidura was born.

Sri Engal Aalwaan's Commentary

सत्यवती इति / भुजिष्ठा दासी तस्याम् /

Sri Vishnu Puraana, Amsa 4, Chapter 20, Shloka 39:

धृतराष्ट्रः अपि गांधार्या दुर्योधन दुश्शासन प्रधानं पुत्र शतम् उत्पादयामास ॥ ३८ ॥

Dhritaraashtra had Duryodhana, Dushshaashana, a hundred sons through Gaandhaari.

Sri Vishnu Puraana, Amsa 4, Chapter 20, Shloka 40:

पाण्डोः अपि अरण्ये मृगयायाम् ऋषि शाप उपहत प्रजा जनन सामर्थ्यस्य धर्म वायु
शक्रैः युधिष्ठिर भीमसेन अर्जुनाः कुन्त्यां नकुल सहदेवौ च अश्विभ्यां माद्यां पञ्च पुत्राः
समुत्पादिताः ॥ ४० ॥

Paandu when he had gone for hunting in the forest, had a rishi shaapa, and because of that, he was not capable of having children. Through the gods - Yama Dharma, Vaayu, Indra (Shakra), he had sons Yudhishtira, Bheemasena and Arjuna, in Kunti. And in Madri, through Ashvini Devataas, Nakula and Sahadeva.

Sri Engal Aalwaan's Commentary

पाण्डोः इति / पूर्व यदु वंश शूर दुहितृ कुन्ति प्रसंगात् पाण्डव जन्म उक्तम् इदानीम्
पुरुवंश्य शन्तनु पुत्र सन्तति प्राप्तत्वात् पुनर्विसृत्योक्तम् / महत्वात् अर्जुन सन्तानो
अन्ते प्रोक्तः /

Sri Vishnu Puraana, Amsa 4, Chapter 20, Shloka 41:

तेषां च द्रौपद्यां पञ्च एव पुत्राः बभूवुः ॥ ४१ ॥

They had only five sons through Draupadi.

Sri Vishnu Puraana, Amsa 4, Chapter 20, Shloka 42:

युधिष्ठिरात् प्रतिविन्ध्यः भीमसेनात् श्रुतसेनः श्रुतकीर्तिः अर्जुनात् श्रुतानीकः नकुलात्
श्रुतकर्मा सहदेवात् ॥ ४२ ॥

Yudhishtira had son Prativindhya, Bheemasena had son Shrutasena, Arjuna had son Shrutakeerti, Nakula had son Shrutaaneeka, Sahadeva had son Shrutakarmaa.

Sri Vishnu Puraana, Amsa 4, Chapter 20, Shloka 43:

अन्ये च पाण्डवानाम् आत्मजाः तत् यथा ॥ ४३ ॥

Other Paandavaas sons are as follows.

Sri Vishnu Puraana, Amsa 4, Chapter 20, Shloka 44:

यौधेयी युधिष्ठिरात् देवकं पुत्रमवाप ॥ ४४ ॥

Yudhishtira's wife Youdheyee gave birth to son Devaka.

Sri Vishnu Puraana, Amsa 4, Chapter 20, Shloka 45:

हिडिंबा घटोत्कचं भीमसेनात् पुत्रं लेभे ॥ ४५ ॥

Hidimbaa had a son Ghatotkacha, from Bheemasena.

Sri Vishnu Puraana, Amsa 4, Chapter 20, Shloka 46:

काशी च भीमसेनात् एव सर्वगं सुतम् अवाप ॥ ४६ ॥

Bheemasena had another wife Kaashee, who gave birth to Sarvaga.

Sri Vishnu Puraana, Amsa 4, Chapter 20, Shloka 47:

सहदेवात् च विजया सुहोत्रं पुत्रम् अवाप ॥ ४७ ॥

Sahadeva's wife Vijayaa gave birth to Suhotra.

Sri Vishnu Puraana, Amsa 4, Chapter 20, Shloka 48:

रेणुमत्यां च नकुलो अपि निरमित्रम् अजीजनत् ॥ ४८ ॥

Nakula had a son Niramitra, through his wife Renumati.

Sri Vishnu Puraana, Amsa 4, Chapter 20, Shloka 49:

अर्जुनस्य अपि उलूप्यां नागकन्यायां इरावान् नाम पुत्रो अभवत् ॥ ४९ ॥

Arjuna had a son by name Iraavaan, through Uloopi, who was a Naaga kanyaa.

Sri Vishnu Puraana, Amsa 4, Chapter 20, Shloka 50:

(मणिलूरु) मणिपुर पति पुत्र्यां पुत्रिका धर्मेण बभ्रुवाहनं नाम पुत्रं अर्जुनो अजनयत् ॥
५० ॥

The king of Manipura, his daughter, through whom, he had taken a vow of Putrikaa Dharma. Through that, he (Arjuna) had a son by name Babhruvaahana.

Sri Engal Aalwaan's Commentary

मणिपुर पति इति / पुत्रिका धर्मेण * अस्यां यो जायते पुत्रः सः मे पुत्रो भविष्यति * इति परिभाषित दानेन /

The son who is born through her will become my son. This is called Putrikaa Dharma.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 51:

सुभद्रायां च अभिकृत्वे अपि यः असौ अतिबल पराक्रमः समस्त आरातिरथतेजा सः अभिमन्युः अजायत ॥ ५१ ॥

In Subhadraa, he had Abhimanyu, who was extremely valiant, strong and powerful when he was very small itself. He used to win over all the enemies.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 52:

अभिमन्योः उत्तरायां परिक्षीणेषु कुरुषु अश्वत्थाम प्रयुक्त ब्रह्मास्त्रेण गर्भ एव भस्मीकृतो भगवतः सकल सुर असुर वन्दित चरणयुगलस्य आत्म इच्छया कारण मानुष रूप धारिणः अनुभावात् पुनर्जीवितम् अवाप्य परीक्षित जज्ञे ॥ ५२ ॥

Abhimanyu had son Pareekshit through Uttaraa. When all the Kurus were destroyed, the Brahmaastra was used by Ashvatthaama, and Uttaraa's garbha was burnt. Then with the grace of Lord Krishna, through His own sankalpa, Who is prayed to by all the sura, and asuraas, Who had incarnated as a human, Sri Krishna, through His powers, Pareekshit was brought back to life, by Sri Krishna.

Sri Vishnu Puraana, Amsha 4, Chapter 20, Shloka 53:

यः अयं सांप्रतं एतत् भूमण्डलम् अखण्डित आयति धर्मेण पालयति इति ॥ ५३ ॥

Now, he is ruling over this entire earth, as an eka chakraadhipati.

Sri Engal Aalwaan's Commentary

य इति / आयतिः धनागमः /

This concludes Chapter 20 of Amsha 4.

॥ इति श्री विष्णु पुराणे चतुर्थे अंशे विंशो अध्यायः ॥

॥ इति श्री विष्णु महा पुराण व्याख्याने श्री विष्णु चित्तीये चतुर्थे अंशे विंशो अध्यायः ॥

we had just concluded Chapter 20 of Amsha 4, where Sri Paraasharar was telling about Pareekshit, that he is ruling over the entire earth.

॥ अथ एकविंशोऽध्यायः ॥ Future kings after Pareekshit

Now, Chapter 21.

Sri Vishnu Puraana, Amsha 4, Chapter 21, Shloka 1:

श्री पराशरः -

अतः परं भविष्यानहं भूपान् कीर्तयिष्यामि ॥ १ ॥

Sri Paraasharar - I will start to tell about kings who are going to come in future.

Sri Vishnu Puraana, Amsha 4, Chapter 21, Shloka 2:

यः अयं साम्प्रतं अवनीपतिः परीक्षितस्य अपि जनमेजय श्रुतसेन उग्रसेन भीमसेनाः
चत्वारः पुत्राः भविष्यन्ति ॥ २ ॥

Pareekshit is going to have four sons - Janamejaya, Shrutasena, Ugrasena and Bheemasena.

Sri Vishnu Puraana, Amsha 4, Chapter 21, Shloka 3:

जनमेजयस्य अपि शतानीको भविष्यति ॥ ३ ॥

Janamejaya will have a son Shataaneeka.

Sri Vishnu Puraana, Amsha 4, Chapter 21, Shloka 4:

यः असौ याज्ञवल्क्यात् वेदम् अधीत्य कृपात् अस्त्राणि अवाप्य विषम विषय विरक्त
चित्त वृत्तिः च शौनक उपदेशात् आत्मज्ञान प्रवीणः परं निर्वाणम् अवाप्स्यति ॥ ४ ॥

Shataaneeka will become a great jnyaani. He will learn the Vedaas from Yaajnyavalkya, he will learn the astra vidyaa from Krupa, his mind will be completely free from all sensual pleasures, he will learn the bhakti jnyaana vidhi from Shounaka, having realized the self, he is going to get moksha. He is going to realize aatma jnyaana, Paramaatma jnyaana and will get mukti.

Sri Engal Aalwaan's Commentary:

यः असौ इति / शौनक उपदेशः विष्णुधर्म उक्त भक्ति ज्ञान योग विधिः /

The bhakti jnyaana yoga vidhi, as told in Vishnu Dharma.

Sri Vishnu Puraana, Amsha 4, Chapter 21, Shloka 5:

शतानीकात् अश्वमेध दत्तो भविता ॥ ५ ॥

Shataaneeka will have a son Ashvamedha.

Sri Vishnu Puraana, Amsha 4, Chapter 21, Shloka 6:

तस्मात् अपि अधिसीमकृष्णः ॥ ६ ॥

His son will be Adhiseemakrushna.

Sri Vishnu Puraana, Amsha 4, Chapter 21, Shloka 7:

अधिसीमकृष्णात् निचक्नुः ॥ ७ ॥

Adhiseemakrushna's son will be Nichaknu.

Sri Vishnu Puraana, Amsha 4, Chapter 21, Shloka 8:

यः गङ्गायाः अपहृते हस्तिनपुरे कौशांब्यां निवस्यति ॥ ८ ॥

Hastinapura will be washed away by Gangaa, and he will live in Koushaambi.

Sri Vishnu Puraana, Amsha 4, Chapter 21, Shloka 9:

तस्य अपि उष्णः पुत्रो भविता ॥ ९ ॥

He will have a son by name Ushna.

Sri Vishnu Puraana, Amsha 4, Chapter 21, Shloka 10:

उष्णात् विचित्ररथः ॥ १० ॥

Ushna will have a son Vichitraratha.

Sri Vishnu Puraana, Amsha 4, Chapter 21, Shloka 11:

ततः शुचिरथः ॥ ११ ॥

His son will be Shuchiratha.

Sri Vishnu Puraana, Amsha 4, Chapter 21, Shloka 12:

तस्मात् वृष्णिमान् ततः सुषेणः तस्य अपि सुनीथः सुनीथात् नृपचक्षुः तस्मात् अपि सुखिबलः तस्य च पारिप्लवः ततः च सुनयः तस्य अपि मेधावी ॥ १२ ॥

The sons will be, in order, Vrushni, Sushena, Suneetha, then Nrupachakshu, then Sukhibala, then Paariplava, then Sunaya, then Medhaavee.

Sri Vishnu Puraana, Amsha 4, Chapter 21, Shloka 13:

मेधाविनः रिपुंजयः ततः अर्वः तस्मात् च तिग्मः तस्मात् बृहद्रथः बृहद्रथात् वसुदासः ॥ १३ ॥

Medhaavee will have Ripunjaya as son, then Arva, then Tigma, then Bruhadratha, then Vasudaasa.

Sri Vishnu Puraana, Amsha 4, Chapter 21, Shloka 14:

ततः अपरः शतानीकः ॥ १४ ॥

Sudaasa's son is also another Shataaneeka.

Sri Vishnu Puraana, Amsa 4, Chapter 21, Shloka 15:

तस्मात् च उदयनः उदयनात् विहीनरः ततः च दण्डपाणिः ततः निमित्तः ॥ १५ ॥

His son will be Udayana, then Viheenara, then Dandapaani, then Nimitta.

Sri Vishnu Puraana, Amsa 4, Chapter 21, Shloka 16:

तस्मात् च क्षेमकः ॥ १६ ॥

Then, Kshemaka.

Sri Vishnu Puraana, Amsa 4, Chapter 21, Shloka 17:

अत्र अयं श्लोकः ॥ १७ ॥

There is a shloka told about him.

Sri Vishnu Puraana, Amsa 4, Chapter 21, Shloka 18:

ब्रह्मक्षत्रस्य यो योनिः वंशो देवर्षिसत्कृतः ।

क्षेमकं प्राप्य राजानां संस्थानं प्राप्यते कलौ ॥ १८ ॥

The vamsha which is well honoured by even the Devarshis, and which is the origin of the Brahma and Kshatriya race, that will end in Kaliyuga with Kshemaka as the last king.

Sri Engal Aalwaan's Commentary:

ब्रह्मक्षत्रस्य इति । संस्थानं समाप्तिं ।

This completes Chapter 21.

॥ इति श्री विष्णु पुराणे चतुर्थे अंशे एकविंशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चित्तीये चतुर्थे अंशे एकविंशो अध्यायः ॥

॥ अथ द्वाविंशो अध्यायः ॥

Future Kings of Ikshvaaku Vamsha

Now, Chapter 22.

Sri Vishnu Puraana, Amsa 4, Chapter 22, Shloka 1:

श्री पराशरः -

अतः च इक्ष्वाकवो भविष्याः पार्थिवाः कथ्यन्ते ॥ १ ॥

Sri Paraasharar - The future kings of Ikshvaaku vamsha will be told now.

Sri Vishnu Puraana, Amsa 4, Chapter 22, Shloka 2:

बृहद्वलस्य पुत्रो बृहत्क्षणः ॥ २ ॥

Bruhadbala will have son Bruhatkshana.

Sri Engal Aalwaan's Commentary:

बृहद्वलस्य इति / बृहद्वलो अभिमन्युः हत इति चतुर्थ अध्यायान्त उक्तः /

In the Fourth Chapter, it was told that Bruhadbala was killed by Abhimanyu in the Mahaabhaarata war.

Sri Vishnu Puraana, Amsa 4, Chapter 22, Shloka 3:

तस्मात् उरुक्षयः तस्मात् च वत्सव्यूहः ततः च प्रतिव्योमः तस्मात् अपि दिवाकरः ॥ ३ ॥

Bruhatkshana's son will be Urukshaya, then Vatsavyooha, then Prativyoma, then Divaakara.

Sri Vishnu Puraana, Amsa 4, Chapter 22, Shloka 4:

तस्मात् सहदेवः सहदेवात् बृहदक्षः ततः सूनुः भानुरथः तस्य च प्रतीताश्वः तस्य अपि सुप्रतीकः ततः च मरुदेवः ततः सुनक्षत्रः तस्मात् किन्नरः ॥ ४ ॥

His son will be Sahadeva, then Bruhadashva, his son will be Bhaanuratha, then Prateetaashva, then Suprateeka, then Marudeva, then Sunakshatra, then Kinnara.

Sri Vishnu Puraana, Amsa 4, Chapter 22, Shloka 5:

किन्नरात् अन्तरिक्षः तस्मात् सुपर्णः ततः च अमित्रजित् ॥ ५ ॥

Kinnara's son will be Antariksha, then Suparna, then Amitrajit.

Sri Vishnu Puraana, Amsa 4, Chapter 22, Shloka 6:

ततः च बृहत्भाजः तस्य अपि धर्मी धर्मिणः कृतंजयः ॥ ६ ॥

Then Bruhadbhaaja, the Dharmee, then Krutanjaya.

Sri Vishnu Puraana, Amsa 4, Chapter 22, Shloka 7:

कृतंजयात् रणंजयः ॥ ७ ॥

Krutanjaya's son will be Rananjaya.

Sri Vishnu Puraana, Amsa 4, Chapter 22, Shloka 8:

रणंजयात् संजयः तस्मात् शाक्यात् शुद्धोदनः तस्मात् राहुलः ततः प्रसेनजित् ॥ ८ ॥

Rananjaya's son will be Sanjaya, then Shuddhodhana, then Raahula, then Prasenajit. Shuddhodhana is a Shaakya.

Sri Vishnu Puraana, Amsa 4, Chapter 22, Shloka 9:

ततः च क्षुद्रकः ततः च कुण्डक तस्मात् अपि सुरथः ॥ ९ ॥

Then *Kshudraka*, then *Kundaka* and then *Suratha*.

Sri Vishnu Puraana, Amsa 4, Chapter 22, Shloka 10:

तत् पुत्रः च सुमित्रः ॥ १० ॥

Suratha's son will be Sumitra.

Sri Vishnu Puraana, Amsa 4, Chapter 22, Shloka 11:

इति एते च इक्ष्वाकवो बृहद्बल अन्वयाः ॥ ११ ॥

These are the kings who are descendants of *Bruhadbala*, the *Ikshvaakus*.

Sri Vishnu Puraana, Amsa 4, Chapter 22, Shloka 12:

अत्र अनुवंश श्लोकः ॥ १२ ॥

There is a *shloka* about these descendants.

Sri Vishnu Puraana, Amsa 4, Chapter 22, Shloka 13:

इक्ष्वाकूणामयं वंशः सुमित्र अन्तो भविष्यति ।

यतः तं प्राप्य राजानं संस्थां प्राप्स्यति वै कलौ ॥ १३ ॥

This *vamsha* of *Ikshvaakus* will end with *Sumitra*. When *Sumitra* comes into power as king, the *Ikshvaaku vamsha* comes to an end in the *Kaliyuga*.

This completes Chapter 22.

॥ इति श्री विष्णु पुराणे चतुर्थे अंशे द्वाविंशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चित्तीये चतुर्थे अंशे द्वाविंशो अध्यायः ॥

॥ अथ त्रयोविंशो अध्यायः ॥

Maagadha Kings

Now, Chapter 23.

Sri Vishnu Puraana, Amsa 4, Chapter 23, Shloka 1:

श्री पराशरः -

मागधानां बार्हद्रथानां भाविनां अनुक्रमं कथयिष्यामि ॥ १ ॥

Sri Paraasharar - The descendants of King *Bruhadratha*, of *Magadha desha*, who will be kings in future, I will tell about them.

Sri Vishnu Puraana, Amsa 4, Chapter 23, Shloka 2:

अत्र हि वंशे महाबलपराक्रमा जरासंध प्रधाना बभूवुः ॥ २ ॥

In this vamsha, powerful and strong kings like Jaraasandha are there.

Sri Vishnu Puraana, Amsa 4, Chapter 23, Shloka 3:

जरासंधस्य पुत्रः सहदेवः ॥ ३ ॥

Jaraasandha's son is Sahadeva.

Sri Vishnu Puraana, Amsa 4, Chapter 23, Shloka 4:

सहदेवात् सोमापिः तस्य अनु श्रुतश्रवाः तस्य अपि अयुतायुः ततः च निरमित्रः तत् तनयः
सुनेत्रः तस्मात् अपि बृहत्कर्मा ॥ ४ ॥

Sahadeva's son will be Somaapi, then Shrutashravas, then Ayutaayu, then Niramitra, then Sunetra, then Bruhatkarmaa.

Sri Vishnu Puraana, Amsa 4, Chapter 23, Shloka 5:

ततः च सेनजित् ततः च श्रुतंजयः ततो विप्रः तस्य च पुत्रः शुचिनामा भविष्यति ॥ ५ ॥

Then Senajit, then Shrutanjaya, the Vipra, then Shuchinaama.

Sri Vishnu Puraana, Amsa 4, Chapter 23, Shloka 6:

तस्य अपि क्षेम्यः ततः च सुव्रतः सुव्रतात् धर्मः ततः सुश्रवाः ॥ ६ ॥

Then Kshemya, then Suvrata, then Dharma, then Sushrava.

Sri Vishnu Puraana, Amsa 4, Chapter 23, Shloka 7:

ततः दृढसेनः ॥ ७ ॥

Then Dhrudasena.

Sri Vishnu Puraana, Amsa 4, Chapter 23, Shloka 8:

तस्मात् सुबलः ॥ ८ ॥

Then Subala.

Sri Vishnu Puraana, Amsa 4, Chapter 23, Shloka 9:

सुबलात् सुनीतो भविता ॥ ९ ॥

His son will be Suneeta.

Sri Vishnu Puraana, Amsa 4, Chapter 23, Shloka 10:

ततः सत्यजित् ॥ १० ॥

Then Satyajit.

Sri Vishnu Puraana, Amsa 4, Chapter 23, Shloka 11:

तस्मात् विश्वजित् ॥ ११ ॥

Then Vishvajit.

Sri Vishnu Puraana, Amsa 4, Chapter 23, Shloka 12:

तस्य अपि रिपुंजयः ॥ १२ ॥

Then Ripunjaya.

Sri Vishnu Puraana, Amsa 4, Chapter 23, Shloka 13:

इति एते बार्हद्रथा भूपतयः वर्षसहस्रम् एकं भविष्यन्ति ॥ १३ ॥

The descendants of Bruhadratha are going to rule for one thousand years.

Sri Engal Aalwaan's Commentary:

इति इति / तेषां वर्षसंख्या तु कलौ स्वल्प आयुष्य सूचनेन विरक्त्यर्था ॥

Why is Paraasharar telling that the descendants of Bruhadratha are going to rule for 1000 years? Because, in Kaliyuga, their lifespan is limited, so in order to get virakti, detachment, this is told, that this 1000 years is a very small number.

This completes Chapter 23.

॥ इति श्री विष्णु पुराणे चतुर्थे अंशे त्रयोविंशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णुचित्तीये चतुर्थे अंशे त्रयोविंशो अध्यायः ॥

॥ अथ चतुर्विंशो अध्यायः ॥

Future Kings

Now, Chapter 24.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 1:

श्री पराशरः -

यः अयं रिपुंजयो नाम बार्हद्रथो अन्त्यः तस्य अमात्यो मुनिको नाम भविष्यति ॥ १ ॥

Sri Paraasharar - Ripunjaya, the last king of the descendants of Bruhadratha, will have a minister by name Munika.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 2:

स च एनं स्वामिनं हत्वा स्व पुत्रं प्रद्योतनामानम् अभिषेक्ष्यति ॥ २ ॥

Munika will kill his own master, the King, and will bring his son Pradyota to power, makes him as the king.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 3:

तस्य अपि बलाकनामा पुत्रो भविता ॥ ३ ॥

He will have a son by name Balaaka.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 4:

ततः च विशाखयूपः ॥ ४ ॥

Then Vishaakhayoopo.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 5:

तत् पुत्रो जनकः ॥ ५ ॥

His son will be Janaka.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 6:

तस्य च नन्दिवर्धनः ॥ ६ ॥

Then Nandivardhana.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 7:

ततो नन्दी ॥ ७ ॥

Then Nandee.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 8:

इति एते अष्टत्रिंशत् उत्तरम् अष्टशतं पंच प्रद्योताः पृथिवीं भोक्ष्यन्ति ॥ ८ ॥

These five Pradyotaas are going to rule the world for 838 years.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 9:

ततः च शिशुनाभः ॥ ९ ॥

Then Shishunaabha.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 10:

तत् पुत्रः काकवर्णो भविता ॥ १० ॥

His son will be Kaakavarna.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 11:

तस्य च पुत्रः क्षेमधर्मा ॥ ११ ॥

Then Kshemadharmaa.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 12:

तस्य अपि क्षतौजाः ॥ १२ ॥

Then Kshatouja.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 13:

तत् पुत्रः विधिसारः ॥ १३ ॥

Then Vidhisaara.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 14:

ततः च अजातशत्रुः ॥ १४ ॥

Then Ajaatashatru.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 15:

तस्मात् अर्भकः ॥ १५ ॥

Then Arbhaka.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 16:

तस्मात् च उदयनः ॥ १६ ॥

Then Udayana.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 17:

तस्मात् अपि नन्दिवर्धनः ॥ १७ ॥

Then Nandivardhana.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 18:

ततो महानन्दी ॥ १८ ॥

Then Mahaanandee.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 19:

इति एते शैशुनाभा भूपालाः त्रीणि वर्षशतानि द्विषष्ट्यधिकानि भविष्यन्ति ॥ १९ ॥

The descendants of Shishinaabha, will rule for 362 years.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 20:

महानन्दिनः ततः शूद्रगर्भ उद्भवो अतिलुब्धो अतिबलो महापद्मनामा नन्दः परशुराम इव अपरो अखिल क्षत्रांतकारी भविष्यति ॥ २० ॥

After Mahaanandee, one Mahaapadma, born of a shoodra, an extremely miserly person, but very powerful person, a Nanda, will be like another Parashuraama, will destroy all the Kshatriyaas.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 21:

ततः प्रभृति शूद्रा भूपाला भविष्यन्ति ॥ २१ ॥

After that, only shoodraas will be kings.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 22:

स च एकच्छत्रामनुल्लंघित शासनो महापद्मः पृथिवीं भोक्ष्यते ॥ २२ ॥

He will be the single ruler of this entire pruthivee, his rule will be all over, and there will be no one who can exceed his rule. He will rule over all pruthivee like this.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 23:

तस्य अपि अष्टौ सुताः सुमालि आद्या भवितारः ॥ २३ ॥

He will have 8 sons, Sumaali and others.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 24:

तस्य महापद्मस्य अनु पृथिवीं भोक्ष्यन्ति ॥ २४ ॥

They will rule over the pruthivee after Mahaapadma.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 25:

महापद्म पुत्राः च एकं वर्षशतम् अवनीपतयो भविष्यन्ति ॥ २५ ॥

Mahaapadma's sons will become the kings for 100 years.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 26:

ततः च नव च एतान् नन्दान् कौटिल्यो ब्राह्मणः समुद्धरिष्यति ॥ २६ ॥

After that, a Brahmin by name Koutilya, is going to destroy all these Nandaas.

Sri Engal Aalwaan's Commentary:

ततः चनेति / कौटिल्यः वात्स्यायन विष्णुमित्र गुप्त आदि पर्यायः चाणक्यः / समुद्धरिष्यति उन्मूलयिष्यति /

Koutilya has got many names - Vaatsyaayana, Vishnumitra, Gupta. He is going to uproot all the Nandaas.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 27:

तेषाम् अभावे मौर्याः पृथिवीं भोक्ष्यन्ति ॥ २७ ॥

When all the Nandaas are going to be destroyed, Mouryaas are going to rule over the world.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 28:

कौटिल्य एव चंद्रगुप्तम् उत्पन्नं राज्ये अभिषेक्ष्यति ॥ २८ ॥

Koutilya makes Chandragupta as the king.

Sri Engal Aalwaan's Commentary:

कौटिल्य इति / चंद्रगुप्तं नन्दस्य एव शूद्रायां मुरायां जातं मौर्याणां प्रथमम् /

Chandragupta is the first Mourya, is son of Nanda only, but born of a shoodra mother by name Muraa.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 29:

तस्य अपि पुत्रो बिन्दोसारो भविष्यति ॥ २९ ॥

Chandragupta's son will be Bindusaara.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 30:

तस्य अपि अशोकवर्धनः ततः सुयशाः ततः च दशरथः ततः च संयुतः ततः शालिशूकः
तस्मात् सोमशर्मा तस्य अपि सोमशर्मणः शतधन्वा ॥ ३० ॥

Bindusaara's son will be Ashokavardhana. Then Suyasha, then Dasharatha.
Then Samyuta, then Shaaloshooka, then Somasharma, then
Shatadhanvaa.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 31:

तस्य अनु बृहद्रथ नाम भविता ॥ ३१ ॥

He will have a son by name Bruhadratha.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 32:

एवम् एते मौर्या दश भूपतयो भविष्यन्ति अब्दशतं सप्तत्रिंशत् उत्तरम् ॥ ३२ ॥

Ten Mouryaas starting with Chandragupta Mourya, are going to rule after
that, in future, for 137 years.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 33:

तेषाम् अन्ते पृथिवीं दश शुंगा भोक्ष्यन्ति ॥ ३३ ॥

After that, Shungaas will come to power, there will be 10 Shungaas.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 34:

पुष्यमित्रः सेनापतिः स्वामिनं हत्वा राज्यं करिष्यति तस्य आत्मजो अग्निमित्रः ॥ ३४ ॥

Then Pushyamitra, who is Senaapati, will kill his master, the king; he will
become the king, and his son will be Agnimitra.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 35:

तस्मात् सुज्येष्ठः ततो वसुमित्रः तस्मात् अपि उदंकः ततः पुलिंदकः ततो घोषवसुः
तस्मात् अपि वज्रमित्रः ततो भागवतः ॥ ३५ ॥

Agnimitra will have son Sujyeshtha, then Vasumitra, then Udanka, then
Pulindaka, then Ghoshavasau, then Vajramitra, then Bhaagavata.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 36:

तस्मात् देवभूतिः ॥ ३६ ॥

Then Devabhooti.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 37:

इति एते शुंगा द्वादश उत्तरं वर्षशतं पृथिवीं भोक्ष्यन्ति ॥ ३७ ॥

These Shungaas will rule over for 112 years.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 38:

ततः कण्वानेषा भूः यास्यति ॥ ३८ ॥

Then the Kanvaas will become kings.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 39:

देवभूतिं तु शुंगराजानं व्यसनिनं तस्य एव अमात्यः कण्वो वसुदेवनामा तं निहत्य
स्वयम् अवनीं भोक्ष्यति ॥ ३९ ॥

Devabhooti, who is the last Shunga king, will be addicted to vices and evil practices. His minister, by name Vasudeva, who is a Kanva, will kill him and become the king himself.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 40:

तस्य पुत्रो भूमित्रस्तस्य अपि नारायणः ॥ ४० ॥

Vasudeva's son will be Bhoomitra, then Naaraayana.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 41:

नारायण आत्मजः सुशर्मा ॥ ४१ ॥

His son will be Susharma.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 42:

एते काण्वायनाः चत्वारः पञ्चचत्वारिंशत् वर्षाणि भूपतयो भविष्यन्ति ॥ ४२ ॥

These four Kaanva kings, will rule over the world for 45 years.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 43:

सुशर्मणं तु काण्वं तत् भृत्यो बलिपुच्छक नामा हत्वा आन्ध्रजातीयो वसुधां भोक्ष्यति ॥
४३ ॥

The last Kaanva king, Susharma, his assistant by name Balipucchaka kills him, he belongs to Aandhra jaati, he is going to become the king.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 44:

ततः च कृष्णनामा तत् भ्राता पृथिवीपतिः भविष्यति ॥ ४४ ॥

After that, his brother, Krishnanaama will become the king.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 45:

तस्य अपि पुत्रः शान्तकर्णः तस्य अपि पूर्णोत्संगः तत् पुत्रः शातकर्णः तस्मात् च
लम्बोदरः तस्मात् च पिलकः ततो मेघस्वातिः ततः पटुमान् ॥ ४५ ॥

His son will be Shaantakarni, his son will be Poornasanga, his son will be Shaatakarni, then Lambodara, then Pilaka, then Meghasvaati, then Patumaan.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 46:

ततः च अरिष्टकर्मा ततो हालाहलः ॥ ४६ ॥

Then Arishtakarma, then Haalaahala.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 47:

हालाहलात् पललकः ततः पुलिन्दसेनः ततः सुंदरः ततः शातकर्णः ततः शिवस्वातिः
ततः च गोमतिपुत्रः तत् पुत्रो अलिमान् ॥ ४७ ॥

Then Palalaka, then Pulindasena, then Sundara, then Shaatakarni, then Shivasvaati, then Gomatiputra, then Alimaan.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 48:

तस्यापि शान्तकर्णः ततः शिवश्रितः ततः च शिवस्कन्धः तस्मात् अपि यज्ञश्रीः ततो
द्वियज्ञः तस्मात् चन्द्रश्रीः ॥ ४८ ॥

Then Shaantakarni, then Shivashrita, then Shivaskandha, then Yajnyashri, then Dviyajnya, then Chandrashri.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 49:

तस्मात् पुलोमापिः ॥ ४९ ॥

Then Pulomaapi.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 50:

एवम् एते त्रिंशत् चत्वारि अब्द शतानि षट्पंचाशत् अधिकानि पृथिवीं भोक्ष्यन्ति ॥ ५० ॥

These 30 kings of Aandhra jaati, for 456 years.

Sri Engal Aalwaan's Commentary:

एवम् इति । एवम् एते त्रिंशत् आन्ध्रा इति शेषः ।

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 51:

आन्ध्रभृत्याः सप्ताभीरप्रभृतयो दशगर्दभिनः च भूभुजो भविष्यन्ति ॥ ५१ ॥

Then the assistants of the Aandhra jaati persons, Aabheera and others, who are 7, and then 10 Gardabhis, will become kings.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 52:

ततः षोडश भूपतयो भवितारः ॥ ५२ ॥

Then 16 Shakas will rule over.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 53:

ततः च अष्टौ यवनाः चतुर्दश तुरुष्काः मुण्डाः च त्रयोदश एकादश मौना एते वै
पृथिवीपतयः पृथिवीं दशवर्षशतानि नवति अधिकानि भोक्ष्यन्ति ॥ ५३ ॥

Then 8 Yavanaas, then 14 Turushkaas, 13 Mundaas, 11 Mounaas, will be the kings. They will rule over for 1090 years.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 54:

ततः च मौना एकादश भूपतयः अब्दशतानि त्रीणि पृथिवीं भोक्ष्यन्ति ॥ ५४ ॥

11 Mounaas will rule for 300 years.

Sri Engal Aalwaan's Commentary:

ततः च इति / एते आभीराद्या अष्टषष्ठिनृपाः पृथिवीं नवति अधिकानि त्रयोदश वर्षशतानि भोक्ष्यन्ति /

Totally for 1390 years, they will rule over - 68 kings - Aabheera and others.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 55:

तेषु उत्सन्नेषु कैंकिला यवना भूपतयो भविष्यन्ति अमूर्धाभिषिक्ताः ॥ ५५ ॥

Once this period ends, Yavanaas who are Kainkilaas will become kings, but they will be without formal coronation ceremony.

Sri Engal Aalwaan's Commentary:

तेषु इति / भूपतयः अमूर्धाभिषिक्ताः /

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 56:

तेषाम् अपत्यं विन्ध्यशक्तिः ततः पुरंजयः तस्मात् रामचन्द्रः तस्मात् धर्मवर्मा ततो वङ्गः
ततो अभूत् नन्दनः ततः सुनन्दी तद्भ्राता नन्दियशाः शक्रः प्रवीर एते वर्षशतं
षड्वर्षाणि भूपतयो भविष्यन्ति ॥ ५६ ॥

Their descendant will be Vindhyaashakti, his son is Puranjaya, then Raamachandra, then Dharmavarma, then Vanga, then Nandana, then Sunandi, he will have three brothers - Naidiyashas, Shukra, Praveera. They will rule over for 106 years as kings.

Sri Engal Aalwaan's Commentary:

तेषाम् इति / तेषां वंश्यो विन्ध्यशक्तिः /

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 57:

ततः तत्पुत्राः त्रयोदश एते बाह्लिकाः च त्रयः ॥ ५७ ॥

Then, their descendants, who are 13, and 3 Baahlikas, are going to rule.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 58:

ततः पुष्यमित्राः पटुमित्राः त्रयोदश एकलाः च सप्त आन्ध्राः ॥ ५८ ॥

Then Pushyamitra, then Patumitra, then the 13 Aandhra Maandalikaas.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 59:

ततः च कोसलायां तु नव च एव भूपतयः भविष्यन्ति ॥ ५९ ॥

Then, in Kosala, which is Ayodhya, 9 kings will be there.

Sri Engal Aalwaan's Commentary:

ततः च इति / कोसलायाम् अयोधायाम् /

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 60:

नैषधाः तु एव ॥ ६० ॥

They will only be the kings of Nishada country also. They are Naishadaas.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 61:

मागधायां तु विश्वस्फटिक संज्ञो अन्यान् वर्णान् करिष्यति ॥ ६१ ॥

In Magadha, Vishvasphatika, destroying the Kshatriyaas, he makes Kaivarta and others the kings. These belong to other tribes.

Sri Engal Aalwaan's Commentary:

मागधायाम् इति / मागधायां पुर्यां विश्वस्फाटिकः क्षत्रम् उन्मूल्य कैवर्तकादीन् राज्ये स्थापयिष्यति /

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 62:

कैवर्त बटु पुलिन्द ब्राह्मणान् राज्ये स्थापयिष्यति ॥ ६२ ॥

He brings to power the Kaivartaas, Batus, Pulindaas, and Brahmins.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 63:

उत्साद्य अखिल क्षत्र जातिं नव नागाः पद्मवत्यां नाम पुर्याम् अनु गङ्गा प्रयागं गायद् गुप्तां च मागधा भोक्ष्यन्ति ॥ ६३ ॥

Having destroyed all the Kshatriya kings, nine Naagaas, in a puri by name Padmavati, near Gangaa and Prayaaga, Maagadhaas and Guptaas are going to rule over Prayaag, which is near Gangaa and Gayaa.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 64:

कोसल आन्ध्र पुण्ड्र ताम्रलिप्त समतटपुरीं च देवरक्षितो रक्षिता ॥ ६४ ॥

Kosala, Aandhra, Pundra, Taamralipta, and the city near ocean, is going to be protected by a king named Devarakshita.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 65:

कलिङ्ग माहिष महेन्द्र भौमान् गुहा भोक्ष्यन्ति ॥ ६५ ॥

Kalinga, Maahisha, Mahendra and Bhouman - these four, the Guhaas are going to rule over.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 66:

नैषध नैमिषक कालकोशकाञ्जनपदन् मणिधान्यकचंशा भोक्ष्यन्ति ॥ ६६ ॥

The descendants of Manidhaanyaka, are going to rule over Naishadha, Naimishaka, and Kaalakoshaka.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 67:

त्रैराज्य मुषिकजनपदान् कनकाह्वयो भोक्ष्यति ॥ ६७ ॥

The people living in Triaraajya and Mushika, are going to be ruled over by Kanaka.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 68:

सौराष्ट्र अवन्ति शूद्र आभीरान् नर्मदामरुभूविषयान् च ब्राह्मद्विज अभीर शूद्राद्या भोक्ष्यन्ति ॥ ६८ ॥

Souraashtra, Avanti, Shoodra, Aabheera, and Marubhoo near Narmadaa - the people living here are going to be ruled over by Vraatyaas, Dvijaas, Aabheeraas and Shoodraas.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 69:

सिन्धुतट दाविक उर्वी चन्द्रभागा काश्मीरविषयां च ब्राह्म म्लेच्छ शूद्रादयो भोक्ष्यन्ति ॥ ६९ ॥

Sindhutata, Daavika on the banks of the Devikaa river, Chandrabhaaga and Kaashmira - these will be ruled over by Vraatyaas, Mlecchaas and Shoodraas.

Sri Engal Aalwaan's Commentary:

सिन्धु इति । दाविको देविकातटभवो देशः ।

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 70:

एते च तुल्यकालाः सर्वे पृथिव्यां भूभुजो भविष्यन्ति ॥ ७० ॥

They are all kings living at the same time. They will rule over different countries of this earth, being kings.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 71:

अल्पप्रसादा बृहत् कोपाः सर्वकालम् अनृत अधर्म रुचयः स्त्री बाल गो वध कर्तारः परस्वाद अनुरुचयो अल्प साराः तमिस्रप्रायाः उदिताः तु अमितप्राया अल्पायुषो महा इच्छा हि अल्पधर्मा लुब्धाः च भविष्यन्ति ॥ ७१ ॥

All these kings who are ruling over the different countries, on the earth, they are all going to be pleased with very little things, they will have violent temper, all the time interested in telling lies and going against what is told in the shaastraas, following adharma, killing women, children and cows, always interested in stealing other's properties, will be very weak, they will be ignorant, and they don't live for long, having very low lifespan, but having great desires, of low virtues, very miserly. They will have all these bad qualities.

Sri Engal Aalwaan's Commentary:

अल्पप्रसादा इति / उदिताः तमितप्रायाः क्षणिककल्पाः /

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 72:

तैः च विमिश्रा जनपदाः तत् शील अनुवर्तिनो राजाश्रयशुष्मिणो म्लेच्छाचाराः च विपर्ययेण वर्तमानाः प्रजाः क्षपयिष्यन्ति ॥ ७२ ॥

In all these countries, there will be mutual mix up of people. Those who please the king, and do whatever the king likes, they become powerful. They don't become powerful by following dharma, but simply by taking refuge in the king, pleasing the king by doing whatever the king wants. They will have conduct against the *shastraas*. They will have bad conduct, bad *aachaara*. They cause distress to all the people.

Sri Engal Aalwaan's Commentary:

तैः च इति / राज आश्रयशुष्मिणः राजाश्रयेण एव शुष्मिणः बलिनः, न तु धर्मेण /

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 73:

ततः च अनुदिनम् अल्प अल्पहासव्यवच्छेदात् धर्म अर्थयोः जगतः संक्षयो भविष्यति ॥ ७३ ॥

Every single day, the following of the dharma keeps decreasing, declining slowly, *artha* loses value, keeps on declining day by day, and the whole world will get destroyed.

Sri Engal Aalwaan's Commentary:

ततः च इति / अल्प अल्प इतियादि / धर्म अर्थयोः अल्प अल्पहास रूपेण क्षयात् जगतो युगपत् नाशः /

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 74:

ततः च अर्थ एव अभिजनहेतुः ॥ ७४ ॥

Those who are rich only will be called as having noble birth.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 75:

बलम् एव अशेषधर्महेतुः ॥ ७५ ॥

A powerful man will be called as a *dhaarmika*.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 76:

अभिरुचिरेव दांपत्यसंबन्ध हेतुः ॥ ७६ ॥

People get married by mutual interest alone, and not seeing anything else as told in the *shastraas*.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 77:

स्त्रीत्वम् एव उपभोग हेतुः ॥ ७७ ॥

Irrespective of caste or creed, any woman alone will be for enjoyment.

[Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 78:](#)

अनृतमेव व्यवहारजय हेतुः ॥ ७८ ॥

Through lies only, people will win over transactions.

[Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 79:](#)

उन्नतांभुता एव पृथिवी हेतुः ॥ ७९ ॥

Wherever there is water in a higher altitude place, that only will be the place for choosing land for one.

[Sri Engal Aalwaan's Commentary:](#)

उन्नतांभुता इति / उन्नतांभुता उन्नतस्थले सुलभ सुभग जलवत्त्वं, पृथ्वी हेतुः पृथ्वी स्वीकारे हेतुः न पुण्यभूमित्वम् / उन्नताम्रता इति पाठे प्रभूत चूतादि द्रुमवत्त्वम् /

If water is easily available in places of high altitude, those are the places people choose. They don't go by whether it is a *punya bhoomi*, or *punya kshetra*. There is another *paatha*, *Unnataamrataa eva*, a place where mango and other trees are available. Only those places are preferred for living.

[Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 80:](#)

ब्रह्मसूत्रमेव विप्रत्व हेतुः ॥ ८० ॥

One who is simple wearing a *brahma sootra* will be called a *Brahmin*. This means that they don't necessarily do the *sandhyaavandanaa*.

[Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 81:](#)

रत्नधातुता एव श्लाघ्यता हेतुः (रत्नमूलमेव वृद्धिहेतुः) ॥ ८१ ॥

Wearing, or owning diamond ornaments, what only will get respect.

[Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 82:](#)

लिङ्गाधारणमेव आश्रमहेतुः ॥ ८२ ॥

Just outward appearance, will be the cause of *aashrama*. *Varna aashrama dharma* is not as told in the *shaastraas*, but simply by outward appearance.

[Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 83:](#)

अन्याय एव वृत्तिहेतुः ॥ ८३ ॥

Cheating alone will be the main occupation.

[Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 84:](#)

दौर्बल्यमेव अवृत्तिहेतुः ॥ ८४ ॥

Those who are weak will not get any job.

[Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 85:](#)

[अभयप्रगल्भ उच्छारणमेव पाण्डित्यहेतुः ॥ ८५ ॥](#)

Scholarship will be by merely telling fearlessly whatever one feels.

[Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 86:](#)

[अनाढ्यता एव साधुत्व हेतुः ॥ ८६ ॥](#)

A person becomes a saadhu if he is poor.

[Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 87:](#)

[स्नानमेव प्रसाधन हेतुः ॥ ८७ ॥](#)

Purification is simply by *snaana* alone.

[Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 88:](#)

[दानमेव धर्महेतुः ॥ ८८ ॥](#)

Doing daana is only said to be *dharma*, they are not interested in performing *yaaga* and others.

[Sri Engal Aalwaan's Commentary:](#)

[दानमेव इति | दानमेव धर्महेतुः न तु यागादिः |](#)

[Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 89:](#)

[स्वीकरणमेव विवाहहेतुः ॥ ८९ ॥](#)

Mere acceptance of a boy and a girl, mutual acceptance will lead to marriage. *Samskaara* and other things are not going to be seen.

[Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 90:](#)

[सद्वेषधार्येव पात्रम् ॥ ९० ॥](#)

If I hate someone, and another person also hates the same person, then I will see him as a person deserving to be friend.

[Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 91:](#)

[दूरायतन उदकमेव तीर्थहेतुः ॥ ९१ ॥](#)

If water is available at a far off place, then that will be treated as a *punya teertha*.

[Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 92:](#)

[कपट वेषधारणमेव महत्त्वहेतुः ॥ ९२ ॥](#)

Wearing clothes to cheat others, that alone will make a person great.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 93:

इति एवम् अनेकदोषोत्तरे तु भूमण्डले सर्व वर्णेषु एव योयो बलवान् स स भूपतिः भविष्यति ॥ ९३ ॥

The whole world will be filled with so many such defects. In all the varnaas, whoever is powerful will become the king. Not his eligibility.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 94:

एवं च अतिलुब्धक राजासहाशैलानामन्तरद्रोणिः प्रजाः संश्रयिष्यन्ति ॥ ९४ ॥

Unable to bear the heavy burden of tax, etc., imposed by the greedy rulers, people will go and occupy valleys in between mountains. People will run away from the main cities.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 95:

मधु शाक मूल फल पत्र पुष्पादि आहाराः च भविष्यन्ति ॥ ९५ ॥

The food of those people will be honey available there, vegetables available there, roots, fruits, leaves and flowers.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 96:

तरु वल्कल पर्ण चीर प्रावरणाः च अति बहुप्रजाः शीत वातातपवर्षसहाः च भविष्यन्ति ॥ ९६ ॥

The covering for those people will be the bark of the trees, leaves - these will be their clothing. They will have many children. With all these, they have to tolerate the cold and cold and heat and rains, extreme conditions.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 97:

न च कश्चित् त्रयोविंशति वर्षाणि जीविष्यति | अनवरतं च अत्र कलियुगे क्षयमाया अति अखिल एव एष जनः ॥ ९७ ॥

No one will live beyond 23 years. In this Kaliyuga, there is a constant decline in all the people.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 98:

श्रौत स्मार्ते च धर्मे विप्लवम् अत्यन्तम् उपगते क्षीण प्राये च कलावशेष जगत् स्रष्टुः चराचर गुरोः आदि मध्य अन्त रहितस्य ब्रह्ममयस्य आत्मरूपिणो भगवतो वासुदेवस्य अंशः शंबल ग्राम प्रधान ब्राह्मणस्य विष्णुयशसो गृहे अष्टगुणाद्धि समन्वितः कल्किरूपी जगति अत्र अवतीर्य सकल म्लेच्छ दस्यु दुष्ट आचरण चेतसाम् अशेषाणाम् अपरिच्छिन्न शक्ति माहात्म्यः क्षयं करिष्यति, स्वधर्मेषु च अखिलम् एव संस्थापयिष्यति ॥ ९८ ॥

When the dharma told in the Shrutis and Smrutis, when they have declined to the lowest level of practice, when Kali is almost going to end, the Creator of all this world, the Lord of the movables and immovables,

the Supreme Lord without beginning, middle and end, *Parabrahma*, *Bhagavaan Vaasudeva's amsha*, the *Brahmin*, head of the *Shambala graama*, by name *Vishnuyashas*, in his house, embodying all these eight *gunaas*, *Bhagavaan Vaasudeva* will incarnate here, in the form of *Kalki*. All the *mlecchaas*, *dasyus*, who are engaged in bad conduct, being endowed with unlimited powers, He will destroy all of them. He will establish all the people in their proper *dharmaas*. *Kaliyuga* will end with the incarnation of *Mahaavishnu* as *Kalki* in the house of *Vishnuyashas*, who is the chief *Brahmin* of *Shambala graama*. He will destroy all the people engaged in bad conduct who are not following *Shrouta Smaarta dharmaas*. He will establish *dharma* completely in this world.

Sri Engal Aalwaan's Commentary:

श्रौत स्मार्ते च इति / अष्टगुणाः - अणिमाद्याः / * अणिमा लघिमा प्राप्तिः प्राकाम्य ईशित्व वश्यताः / यत्र कामावसायित्वं महिमा इति गुणाष्टकम् /

Anima, Mahimaa, Garima, Laghimaa, Praapti, Praakaamyam, Eeshitva, Vashitva are the *Ashta gunaas*.

How the next *yuga* will start from here, will be told.

We are studying Chapter 24 of *Amsa 4*. It was told how the *dharma* declines steadily in the *Kali yuga*, and at the end of *Kali yuga*, the *Kalki avataara* will start. *Bhagavaan Vishnu* incarnates as *Kalki*, in the house of a *Brahmin* by name *Vishnuyashas*. He will destroy all evil forces, and establish all people in their *varna* and *aashrama dharmaas*.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 99:

अनन्तरं च अशेषः कलेः अवसाने निशावसाने विबुद्धानाम् इव तेषाम् एव जनपदानाम् अमल स्फटिक दल शुद्धा मतयो भविष्यन्ति ॥ ९९ ॥

When *Kalki avataara* happens, and he establishes all people in their *varna* and *aashrama dharmaas*, the *Kali yuga* ends completely, as though at the end of night, when people wake up in the morning, for the same people, their minds will become so pure and clear just like the *sphatika shilaa*, without any dirt or defects.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 100:

तेषां च बीज भूतानाम् अशेष मनुष्याणां परिणतानाम् अपि तत् काल कृत अपत्यप्रसूतिः भविष्यति ॥ १०० ॥

The same people, though they may not be in the best state for having children, they will have children according to those times, meaning that only *dharmishthaas* will be born. People who are there at the end of this *Kaliyuga*, when *Bhagavaan* establishes their *varna aashrama dharmaas*, they only will have children as per those times.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 101:

तानि च तत् अपत्यानि कृतयुगानुसारीण्येव भविष्यन्ति ॥ १०१ ॥

Those children will all follow the *Kruta yuga dharmaas*. They will all be *parama dharmishthaas*.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 102:

अत्र उच्यते -

यदा चन्द्रः च सूर्यः च तथा तिष्ये बृहस्पतिः /

एकराशौ समेष्यन्ति तदा भवति वै कृतम् ॥ १०२ ॥

When will *Kruta yuga* start - the time is told here.

Chandra, *Soorya*, *Bruhaspati* are told here. When they come together, in the *Pushya nakshatra*, when all are in the same *raashi*, that is when the *Kruta yuga* starts.

Sri Engal Aalwaan's Commentary:

यदा चन्द्रः च इति / चन्द्र आदि ग्रहाणां सर्व ग्रह उपलक्षणार्थम् / चतुर्युगं अन्ते सर्वेषां ग्रहाणां मीन अन्तस्थितेः / सर्व ग्रह योगे हि युगम् / यद्वा एषां ग्रहाणां चतुर्णां एव योगे कृतं तदर्थं खलु ग्रहबाहुल्यम् इति अर्थः * चन्द्र अर्क जीव ज्ञसिताः कुजाकर्की च यथाक्रमम् / सत्त्वं रजः तमः अपि * इति गोचार उक्तिः / तथा तिष्ये बृहस्पतिः इति पाठे अपि अयमेव अर्थः / प्रति द्वादशाब्दं गुरौ कर्कटस्थे कर्कटकामसे अमावास्यायां बहुवारं योगस्य अस्य संभवात्, तथा अपि एक राशौ समेष्यन्ति इति सहप्रवेश उक्तेः न अतिप्रसङ्ग दोषः /

Mentioning of *Chandra*, *Soorya*, *Bruhaspati*, is just an *upalakshana* for all the *grahaas*; it indicates that all the *grahaas* have to be in that *nakshatra* and *raashi*. At the end of the *chaturyuga*, all the *grahaas* will be in the same position. When all the *grahaas* are in the same *nakshatra* and *raashi* only, the *yuga* starts. Or, it can also be interpreted as only these four *grahaas* are taken, and this is *graha baahulya* - these are the prominent planets which are to be in one position. This is explained in *Bruhat Jaataka* of *Varaahamihira*, *Chandra*, *Arka*, *Jeeva*, *Jnya*, *Sita*, *Kuja*, *Arki* - Moon, Sun, *Bruhaspati*, *Budha*, *Shukra*, *Angaaraka*, *Shani* are mentioned here - they have to be together. *Chandra*, *Arka*, *Jeeva* are said to be *Sattva samjanyaas*, indicating *Sattva*. *Jnya* and *Sita* indicate *Rajas*. *Kuja* and *Arki* are *Tamas*. Every 12 years, in *Karkataka maasa*, *Amaavaasyaa*, they all go in the same star, that is why the *raashi* is also mentioned, that they should be in the same *raashi*. This indicates the time when *Kruta yuga* starts.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 103:

अतीता वर्तमानाः च तथा एव अनागताः च ये /

एते वंशेषु भूपालाः कथिता मुनिसत्तम ॥ १०३ ॥

Those who are past and those who are presently there, and those who are going to come in future, all the vamshaas, I have already told you so far.

Sri Engal Aalwaan's Commentary:

राजवंशं निगमयति अतीता इति ।

The Raajavamsha and other details told, is going to be concluded now.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 104:

यावत् परीक्षितो जन्म यावत् नन्द अभिषेचनम् ।

एतत् वर्ष सहस्रं तु ज्ञेयं पञ्चाशत् उत्तरम् ॥ १०४ ॥

The time when Pareekshit is born, and the time when Nanda becomes the king, is the time told as 1500 years.

Sri Engal Aalwaan's Commentary:

यावत् इति । पञ्चशत उत्तरं वर्षसहस्रम् । पाठान्तरे परीक्षित समकालं मागधं सोमम् आरभ्य रिपुंजय अन्त मागधानां सहस्र अब्दत्वस्य उक्तत्वात् अनन्तरं प्रद्योत शिशुनागानां पञ्चशत अब्दत्वस्य उक्तत्वात् स अर्ध सहस्रस्य उक्तस्य व्याख्यातं वायु उक्ते अपि परीक्षित नन्द अनन्तरं सार्ध सहस्रम् एव इति उक्तं । अत एव प्रयास्यन्ति यदा इत्यादि श्लोकस्य अयम् अर्थः - नन्दात् प्रभृति एव प्रसरति कलौ काले, यदा एते पूर्वोषाढां प्रयास्यन्ति तदा कलेः - अधर्मस्य वृद्धिः पूर्व उक्त कृत शब्दस्य धर्म परत्ववत् लक्षणया नन्द अन्तं क्षत्रियकुलम् इति वचनात्, इह अपि शूद्र आदि अधिपत्य उक्तेः च । अतः पापस्य एव वृद्धिः न तु नियतमानस्य कलेः । अतः कलौ नन्द उत्तर कालीनेषु पूर्वाषाढा पर्यायेषु स्थिता महर्षयः पापवृद्धये जगत इति नक्षत्र ऋषिचार फल उक्तिः एषा, न तु कालवत् छेद उक्तिः ।

Starting with Pareekshit and till the last Nanda king, is 1500 years.

Starting from the Maagadha king Soma, and till Ripunjaya, the Maagadha descendants were told - 1000 years was told. Then, starting from Pradyota, Shishunaaga, 500 years was told. Vaayu Puraana also tells the same thing - 1500 years, from Pareekshit to the last Nanda king.

Starting with Nanda himself, this Kali kaala starts, when the Saptarshis reach Poorvaashaada nakshatra, then adharma will increase. The Kshatriya kula will decline. Kali's period is fixed, but the adharma will increase. This shloka tells that the Kali will increase, does not mean the duration, but the increase of adharma.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 105:

सप्तर्षीणां तु यौ पूर्वौ दृश्येते हि उदितौ दिवि ।

तयोः तु मध्ये नक्षत्रं दृश्यते यत् समं निशि ॥ १०५ ॥

Those who rise first on the eastern side, among the *Saptarshis*, in the middle is a *nakshatra* which is seen in the same line as those two.

Sri Engal Aalwaan's Commentary:

सप्तर्षीणां तु इति । शकटाकारतारासप्तकं मुनिमण्डलं प्रागग्रे तत्र मण्डले
ईषास्थानीयः प्राच्यां मरीचिः, ततः पश्चात् नम्र युगन्धराकारो वसिष्ठः सभार्यः, ततः
पश्चात् ईषत् उन्नत ईषामूलस्थानीयः अङ्गीराः, तदा आसन्न पश्चिम चतुष्कस्थ ऐशान्ये
अत्रिः, अत्रेः याम्यः पुलस्त्यः, पुलस्त्यात् पश्चिमः पुलहः, तत् उदीच्यः चतुष्क वायव्ये
ऋतुः, वसिष्ठात् याम्या सूक्ष्मतारा अरुंधती तत्र मण्डले, उक्तं च पूर्वभागे मरीचिः
भगवान् अपरभागे स्थितः वसिष्ठः अस्मात् परतः अङ्गीराः ततः अत्रिः तस्य आसन्नः
पुलस्त्यः पुलहः ऋतुः भगवान् आसन्न अनुक्रमेण पूर्वाद्याः तारा वसिष्ठमुनिवरम्
उपाश्रिताः अरुंधती साध्वी स्थिता इति । एवं स्थिते यौ पूर्वौ उदये प्रथमं दृश्यौ पुलस्त्य
ऋतु संज्ञौ मुनी शकटस्य पाश्चात्यौ तथा अपि पूर्वम् उदितौ दृश्येते, मध्ये गगनमध्ये,
तयोः ताभ्यां, समं सम दक्षिण उत्तर रेखायां, यत् अश्विनि आदि अन्यतमं नक्षत्रमार्जवेन
अवतिष्ठते, तेन नक्षत्रेण ते युक्ताः शताब्द्यं तिष्ठन्ति । तेषां प्रत्यक्षं शताब्द स्थिति उक्तिः
कलिगत अब्द ज्ञान उद्देश अर्था ।

The seven stars the *Saptarshi nakshatraas*, are in the form of a cart or carriage. There is a fork shaped pole in the front. That is called the *eeshaa sthaaneeya*. In the east, there is *Mareechi*. In the pole bearing the yoke, is *Vasishtha* along with *Arundathi*. Little bit raised is *Angiras*. On the west side corner in the *eeshaaanya* position is *Atri rishi*. South of *Atri* is *Pulastya*. To his west is *Pulaha*. *Arundathi* is small, and to the south of *Vasishtha*. The positions of the seven *nakshatraas* are told here. When the sunrise is seen first, are seen *Pulastya* and *Kratu*, among the *saptarshis*. Though they are on the western side of the cart in the *Saptarshi Mandala*, they are going to be seen first when the sun rises. If a line is drawn from south to north, along the same line, the two stars are seen. If we know the positions of these stars, we will know the time which has passed in the *Kaliyuga*.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 106:

तेन सप्तर्षयो युक्ताः तिष्ठन्ति अब्दशतं नृणाम् ।
ते तु पारीक्षिते काले मघासु आसन् द्विजोत्तम ॥ १०६ ॥

All these *Saptarshis*, each star stays for 100 years. In *Pareekshit kaala*, they were all in *Maghaa nakshatra*.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 107:

तदा प्रवृत्तः च कलिः द्वादश अब्द शतात्मकः ॥ १०७ ॥

At that time, the *Kali* started, 1200 *devamaana* years.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 108:

यदा एव भगवान् विष्णोः वंशो यातो दिवं द्विज /
वसुदेव कुल उद्भूतः तदा एव अत्र आगतः कलिः ॥ १०८ ॥

At the moment when Bhagavaan Vishnu's amsha left this world, Sri Krishna who was born in Vasudeva's kula, when He left this world, at the same time, Kali entered here.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 109:

यावत् स पाद पद्माभ्यां पस्पर्शमां वसुंधराम् /
तावत् पृथ्वी परिष्वङ्गे समर्थो नाभवत् कलिः ॥ १०९ ॥

Kali became prominent when Krishna ended the incarnation. As long as Bhagavaan's amsha, Krishna avataara was there, Kali was not capable of doing anything. As long as Krishna touched this world with His lotus feet, Kali could not even touch the world.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 110:

गते सनातनस्य अंशे विष्णोः तत्र भुवो दिवम् /
तत्याज सानुजो राज्यं धर्मपुत्रो युधिष्ठिरः ॥ ११० ॥

When Krishna left this world, immediately, Yudhishtira left this world along with all his brothers.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 111:

विपरीतानि दृष्ट्वा च निमित्तानि हि पाण्डवः /
याते कृष्णे चकार अथ सः अभिषेकं परीक्षितः ॥ १११ ॥

When Dharmaputra saw that adharma was getting more and more prominent, at the time when Krishna left, he made Pareekshit the king, and he left.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 112:

प्रयास्यन्ति यदा च एते पूर्वाषाढां महर्षयः /
तदा नन्दात् प्रभृति एष गतिवृद्धिं गमिष्यति ॥ ११२ ॥

When these Saptarshis come to the Poorvaashaada nakshatra, starting with King Nanda, this Kali will become prominent.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 113:

यस्मिन् कृष्णो दिवं यातः तस्मिन् एव तदा अहनि /
प्रतिपन्नं कलियुगं तस्य सांख्यां निबोध मे ॥ ११३ ॥

The day Krishna ended His incarnation and left this world, on the same day, Kaliyuga started and became prominent. I will tell you the time duration of that.

Sri Engal Aalwaan's Commentary:

यस्मिन् कृष्ण इति । यस्मिन् श्री कृष्णः दिवं जगाम, तस्मिन् अहनि तत् क्षण एव कलियुगं प्रतिपन्नम् ।

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 114:

त्रीणि लक्षाणि वर्षाणां द्विज मानुष्य संख्यया ।
षष्टिश्चैव सहस्राणि भविष्यति एष वै कलिः ॥ ११४ ॥

Three lakh, sixty thousand years, from the *manushya maana*, is said to be the period of *Kali yuga*.

Sri Engal Aalwaan's Commentary:

भगवद्भयानकालत्वेन कलेः प्रस्तावात् तत्संख्या प्रथमांश उक्ता अपि इह अनूद्यते त्रीणि लक्षाणि इति । अत्र संध्यादिविवर्जिता कलिसंख्या उक्ता परीक्षित काले कलिसंध्यादित्वात् । शतानि तानि इति अत्र तु दिव्य द्वादश अब्द शतम् इति संध्यादिसहिता संख्या उक्ता ।

Earlier itself the *Kali yuga* duration was told. Why is it told again? Between *yugaas* there is a *Sandhyaa kaala*. This is told including that *Sandhyaa kaala*. During *Pareekshit kaala*, the *Kali Sandhyaa* period starts. At the end of a *chaturyuga*, there is a *Sandhyaa kaala*, where there is a gradual change from *Kaliyuga* to *Krutayuga*. These 1200 years includes the *Sandhyaa kaala*.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 115:

शतानि तानि दिव्यानां सप्त पञ्च च संख्यया ।
निश्शेषेण गते तस्मिन् भविष्यति पुनः कृतं ॥ ११५ ॥

According to the *divya varsha*, 1200 *devamaana*, when this is completed, then, again *Kruta yuga* will start.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 116:

ब्राह्मणाः क्षत्रियाः वैश्याः शूद्राः च द्विजसत्तम ।
युगेयुगे महात्मानः समतीताः सहस्रशः ॥ ११६ ॥

In every *yuga*, the *Braahmanaas*, *Kshatriyaas*, *Vaishyaas* and *Shoodraas*, thousands of them have come and gone.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 117:

बहुत्वान्नामधेयानां परिसंख्या कुलेकुले ।
पौनरुक्त्यादि साम्याच्च न मया परिकीर्तिता ॥ ११७ ॥

Paraasharar told about so many *vamshaas* to *Maitreyar*. He is telling that so many have come and gone, and it is not possible to tell all their names. Many names are repeating and similar, and I did not tell you all the names.

Sri Engal Aalwaan's Commentary:

बहुत्वादि इति । प्रतिकुलं नाम्नाम् आनन्त्य पौनरुक्त्याभ्यां परिसंख्या परितः संख्या न उक्ता ।

In every kula, so many names are again repeating, it is impossible to tell all the names. So they are not told.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 118:

देवापिः पौरवो राजा पुरुः च इक्ष्वाकु वंशजः ।

महायोगबलोपेतौ कलापग्रामसंश्रितौ ॥ ११८ ॥

Devaapi, Puruvamsha, (or Maru), Ishvaaku, and the descendants of all these kulaas, they were very powerful and strong kings. They were all living in Kalaapagraama.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 119:

कृते युगे तु इहागम्य क्षत्र प्रावर्तकौ हि तौ ।

भविष्यतो मनोर्वश बीजभूतौ व्यवस्थितौ ॥ ११९ ॥

In Kruta yuga, they all come here and start the Kshatriya vamsha again. They are the origin for the Manu vamsha in future.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 120:

एतेन क्रमयोगेन मनुपुत्रैः वसुंधरा ।

कृतत्रेताद्वापराणि युगानि त्रीणि भुज्यते ॥ १२० ॥

By these people, in order, the sons of Manu will enjoy this earth, in these three yugaas - Kruta, Treta and Dvaapara.

Sri Engal Aalwaan's Commentary:

एतेन इति । कृत त्रेता द्वापराणि इति युगत्रयं भुक्तिवचनं कलेः अल्पक्षत्रत्वात् ।

Why only three - Kruta, Tretaa, Dvaapara are told. Even in Kaliyuga, many Kshatriya vamshaas were told by Paraasharar. This is because it is a very short period compared to the other three yugaas. That is why it is not mentioned here separately. Kshatriyaas are very few in the Kaliyuga.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 121:

कलौ ते बीजभूताः तु केचित् तिष्ठन्ति वै मुने ।

यथा एव देवापि पुरू सांप्रतं समधिस्थितौ ॥ १२१ ॥

In Kaliyuga, these are all the people who will continue this vamsha. Some of them will still be there to continue the vamsha, like Devaapi, Puru, etc.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 122:

एष तु उद्देशतो वंशः तव उक्तो भूभुजां मया ।

निखिलो गदितुं शक्यो न एष वर्षशतैः अपि ॥ १२२ ॥

These vamshaas I have just told you - some of these kings only. If I have to tell completely, even hundred years is not enough.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 123:

*एते च अन्ये च भूपाला यैः अत्र क्षितिमण्डले /
कृतं ममत्वं महोन्धैः नित्यं हेय कलेवरे ॥ १२३ ॥*

These kings, and also other kings, in this world, were all covered by moha, and then they thought they had this belongingness, idea of possession, that this is mine, in their bodies, in their land, etc.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 124:

*कथं मया इयम् अचला मत्पुत्रस्य कथं मही /
मदंशस्य इति चिन्त्यार्ता जग्मुः अन्तम् इमे नृपाः ॥ १२४ ॥*

All these kings, how did they spend their time? How can own this land forever, how can my son get this land, my descendants, it should continue in my vamsha only, they should only be ruling over all these places, they worried about these things only, and lived their life and passed away.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 125:

*तेभ्यः पूर्वतराः च अन्ये तेभ्यः तेभ्यः तथा परे /
भविष्याः च एव यास्यन्ति तेषाम् अन्ये च ये अपि अनु ॥ १२५ ॥*

Those who were before them, and those before them, and even in future those who will come, those who follow them again, all these people.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 126:

*विलोक्य आत्मजयोद्योगं यत्राव्यग्रान् नराधिपान् /
पुष्पप्रहासैः शरदि हसन्ति इव वसुंधरा ॥ १२६ ॥*

Bhoomi devi is laughing at them, looking at them, all their efforts and endeavours in order to win over the land, to win over the earth. The earth itself is laughing at them, like the flower blooms in Sharat kaala.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 127:

*मैत्रेयं पृथिवीगीताञ्छलोकांश्चात्र निबोध मे /
यानाह धर्मध्वजिने जनकायासितो मुनिः ॥ १२७ ॥*

Pruthivi has told these shlokaas. I will tell you, listen to them. Asitamuni has told this to Dharmadhvajji, who was a Janaka.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 128:

पृथिवी उवाच -

कथमेष नरेन्द्राणां मोहो बुद्धिमताम् अपि /
येन फेनसधर्माणो अपि अति विश्वस्त चेतसः ॥ १२८ ॥

Pruthivi told - Though they are very intelligent, how can they have this kind of a delusion, *moha*, about owning this land. They are equivalent to a bubble in an ocean. They just come and go, are so short lived. They seem to be very confident about what they are thinking.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 129:

पूर्वम् आत्मजयं कृत्वा जेतुम् इच्छन्ति मन्त्रिणः /
ततो भृत्यां च पौरांश्च जिगीषन्ते तथा रिपून् ॥ १२९ ॥

First, they want to win over themselves, then they want to win over their ministers and servants, and all the people and enemies.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 130:

क्रमेण अनेन जेष्यामो वयं पृथ्वीं ससागराम् /
इति आसक्तधियो मृत्युं न पश्यन्ति अविद्वरगम् ॥ १३० ॥

Slowly, let us win over the entire world, along with the oceans. Like this, they are all the time interested in winning over the land, and they don't see death which is not very far off.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 131:

समुद्रावरणं याति भूमण्डलमथो वशम् /
कियत् आत्मजयस्य एतत् मुक्तिः आत्मजये फलम् ॥ १३१ ॥

They go till the end of the ocean, and they occupy the entire earth *bhoo mandala*, and what is this compared to the *indriya jaya*, which will actually lead to *mukti*.

Sri Engal Aalwaan's Commentary:

राज्य मुक्त्योः इन्द्रिय जय साध्यत्वे किं मुक्तिं हित्वा अल्पेन राज्येन इति आह समुद्रेति /

Winning over the kingdom, establishing themselves, and winning over their own senses - these two cannot be compared. Winning over the senses will lead them to liberation itself. Winning over the land is so meagre.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 132:

उत्सृज्य पूर्वजा याता यां नदाय गतः पिता /
तां ममतेवीव मूढत्वात् जेतुम् इच्छन्ति पार्थिवाः ॥ १३२ ॥

Their forefathers, the kings, when they passed away, they did not take the land. Their father did not take it along with him. *Pruthivi* is telling -

"They did not take me". They all passed away without taking me. Out of stupidity, they are trying to win over.

Sri Engal Aalwaan's Commentary:

उत्सृज्य इति / यां भुवं उत्सृज्य न आदाय एव, पितामहाद्या याताः पिता च गतः /

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 133:

मत्कृते पितृपुताणां भ्रातृणां चापि विग्रहः /

जयते अत्यन्त मोहेन ममत्वात् श्रुतचेतसाम् ॥ १३३ ॥

There will be difference of opinion, fights, among father and son, among brothers, in order to win over the land. Thinking that this is mine, the idea of possession is what is leading to all this.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 134:

पृथ्वी ममेयं सकला ममैषा मदन्वयस्य अपि च शाश्वतीयम् /

यो यो मृतो हि अत्र बभूव राजा कुबुद्धिरासीत् इति तस्य तस्य ॥ १३४ ॥

Regarding earth, one king says "This is mine". Another king says "This is mine". "This belongs to my descendants forever". Whoever has died and passed away, all those people had this evil thought.

Sri Engal Aalwaan's Commentary:

पृथ्वी इति / पृथ्वी मम इयम् इति भिन्नवक्त्वाक्यभङ्ग्यः / तत्र भूः एषा मम् इति एकः /
उेयं मम इति अन्यः / अपरो मम इयं शाश्वती इति वदन् एव यो यो राजा मृतो लोकान्तरे
जातः, तस्य तस्य अपि इह प्राङ्गुरणात् इयं भूः मम इति बुद्धिः आसीत् / मृते अन्यत्रे
पाठे, अन्यत्र प्राचीन राज्ञि मृते अथ अन्यो यो बभूव राजा तस्य अपि एवं दुर्बुद्धिः
आसीत् /

Before dying, they all thought that this belongs to me only. Every king thought like this. Every king had the same thought that this belongs to them.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 135:

दृष्ट्वा ममत्वात् धृतचित्तमेकं विहाय मां मृत्युवशं व्रजन्तम् /

तस्यानु यः तस्य कथं ममत्वं हृद्यास्पदं मत्प्रभवं करोति ॥ १३५ ॥

One king thought that this land belonged to him only. When he passed away, having seen him also, even then, people are not realizing. When he died leaving me here, one who follows him, how can he again have the idea of possession in him, that this belongs to him, even having seen a king who passed away without taking anything. Thus says Pruthivi.

Sri Engal Aalwaan's Commentary:

दृष्ट्वा इत्यादि / तस्य अनु यः परः मां त्यक्त्वा मृतं दृष्ट्वा यः ततः परो नृपस्यात् तस्य हृदि मत् प्रभवं भूविषयं ममत्वं कथम् आस्पदं करोति ।

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 136:

पृथ्वी ममैषा आशु परित्यजैनां वदन्ति ये दूत मुखैः स्व शत्रून् ।
नराधिपाः तेषु ममातिहासः पुनः च मूढेषु दया अभ्युपैति ॥ १३६ ॥

Like this, those who have this mamakaara in this land, I can only laugh at them. He says to his enemies - "Leave this land and go - this belongs to me only, this is mine". At the same time, they are such stupid idiotic people, that I have pity for them.

Sri Engal Aalwaan's Commentary:

पृथिवी इति । इति एवं ममत्व कारिषु मम अतिहासो भवति, दया याम्युपैति मामिति शेषः । दयामुपैमीति वा पाठः ।

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 137:

श्री पराशरः -

इति एते धरणी गीताः श्लोक मैत्रेय यैः श्रुताः ।
ममत्वं विलयं याति तपति अर्के यथा हिमम् ॥ १३७ ॥

Sri Paraasharar - What is the phala for those who listen to this, understand that they will not have any mamakaara. Whoever listens these shlokaas told by Pruthivi, for them, the mamatva will go away. Just as the ice melts away in the burning Sun.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 138:

इति एष कथितः सम्यक् मनोः वंशो मया तव ।
यत्र स्थितिप्रवृत्तस्य विष्णोः अंशांशका नृपाः ॥ १३८ ॥

Like this, I have told you the Manu vamsha. All these are Vishnu's Amsha.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 139:

श्रुनोति य इमं भक्त्या मनोः वंशम् अनुक्रमात् ।
तस्य पापम् अशेषं वै प्रणश्यति अमलात्मनः ॥ १३९ ॥

Whoever listens to this with a lot of devotion, this Manu vamsha, all their sins will get destroyed.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 140:

धन धान्यर्द्धिम् अतुलां प्राप्नोति अव्याहतेन्द्रियः ।
श्रुत्वा एवम् अखिलं वंशं प्रशस्तं शशिसूर्ययोः ॥ १४० ॥

This vamsha charita of Shashi and Soorya - the Chandra vamsha and Soorya vamsha, listening to all these with controlled senses, and with great devotion, they will get all the prosperity - dhana, dhaanya, etc.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 141:

इक्ष्वाकु जह्नु मान्धातु सगराविक्षितान् रघून् /
ययाति नहुषाद्यां च ज्ञात्वा निष्ठाम् उपागतान् ॥ १४१ ॥

When they all passed away - Ikshvaaku, Jahnu, Maandhaatru, Sagara, Avikshita, Raghu, Yayaati, Nahusha and others - knowing that they were all there, and they passed away ...

Sri Engal Aalwaan's Commentary:

इक्ष्वाकु इति / निष्ठाम् नाशम् /

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 142:

महाबलान् महावीर्यान् अनन्त धन सञ्चयान् /
कृतान् कालेन बलिना कथाशेषान् नराधिपान् ॥ १४२ ॥

... they were all very powerful people, they were very valiant, very strong, they had collected endless money, all these kings, only their story is remaining now. As time passed away, they all passed away, and only their story remains.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 143:

श्रुत्वा न पुत्र दारादौ गृहक्षेत्रादिके तथा /
द्रव्यादौ वा कृतप्रज्ञो ममत्वं कुरुते नरः ॥ १४३ ॥

If one listens to this, then they will not have the idea of possession, idea of "mine" in son, wife, house, land, wealth - they will not have the idea of possession. They will get the idea of non possession in all of these. They will be detached.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 144:

तप्तं तपो यैः पुरुषप्रवीरैः उद्वाहुभिः वर्षगणान् अनेकान् /
इष्ट्वा सुयज्ञैः बलिनो अतिवीर्याः कृता नु कालेन कथावशेषाः ॥ १४४ ॥

All these great people have performed tapas for many many years, raising both their hands for thousands of years. They performed lots of good yajnyaas, they became very powerful and strong, but as time passed by, they all passed away, and only their name is remaining here.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 145:

पृथुः समस्तान् विचचार लोकान् अव्याहतो यो विजितारिचक्रः /
स कालवाताभिहतः प्रणष्टः क्षिप्तं यथा शाल्मलितूलमग्नौ ॥ १४५ ॥

Pruthu went around the entire world, and unstopped, won over all his enemies. He was hit by the wind of *kaala*, time, and he was also destroyed. As though the cotton is thrown into fire, and it burns.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 146:

यः कार्तवीर्यो बुभुजे समस्तान् दीपान् समाक्रम्य हतारिचक्रः /
कथा प्रसङ्गेषु अभिधीयमानः स एव संकल्प विकल्प हेतुः ॥ १४६ ॥

As Kaartaveeryaarjuna who was a great king, enjoyed all the continents, he occupied the whole earth and won over all his enemies; when someone is telling about his story, then they will get a doubt whether he was really there or not. Because he is no more now, and only his story is remaining. People get a doubt whether he was really there or not.

Sri Engal Aalwaan's Commentary:

य इति / संकल्प विकल्प हेतुः संकल्पस्य मनसः विकल्पः संशयः, तस्य हेतुः किम् एवम् विधः काश्चित् आसीत् न वा इति संशयस्य निमित्तम् /

They get a doubt in their mind. Is it possible for someone to be like this. Was he really there or not? That is the state now.

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 147:

दशाननाविक्षत राघवाणाम् ऐश्वर्यमुद्भासित दिङ्मुखानाम् /
भस्मापि शिष्टं न कथं क्षणेन भ्रूभङ्गपातेन धिक् अन्तकस्य ॥ १४७ ॥

Their wealth was all over, and they had won over all directions, Dashaanana, Avikshata, Raaghava and others. Even their ash is not remaining now. Yama, just by the raising of his eyebrows, they all got destroyed. Not even their ash is remaining now.

Sri Engal Aalwaan's Commentary:

दशानन इति / भस्मापि कथं न जातं कथं न तिष्ठति / यत् वा तेषाम् ऐश्वर्यं निश्शेषदग्धत्वात् भस्मावस्थम् अपि न जातम् / इदम् कथम् इति आश्चर्ये /

How is it possible?

Sri Vishnu Puraana, Amsha 4, Chapter 24, Shloka 148:

कथाशरीरत्वम् अवाप यद्वै मान्धातु नामा भुवि चक्रवर्ती /
श्रुत्वा अपि तत्को हि करोति साधुः ममत्वम् आत्मनि अपि मन्दचेताः ॥ १४८ ॥

Maandhaatru was a great *chakravarti*. Only his story is remaining now. He is also gone. Having listened to this, how can, in their own self, think that this belongs to me. They are all dull minded ones.

Sri Engal Aalwaan's Commentary:

कथाशरीरत्वम् इति / आत्मनि अहंत्वाश्रये देहे अपि, किमुत ममत्व आस्यदे पुत्र कलत्र क्षेत्रादौ /

Aatmani means in their own deha. Means that they have deha aatma bhramaa. They think that the body itself is aatman. Even in their body they cannot think that this is mine. How can they think in their land, house, family, son, etc.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 149:

भगीरथाद्याः सगरः ककुत्स्थो दशाननो राघवलक्ष्मणौ च /

युधिष्ठिराद्याः च बभूवुः एते सत्यं न मिथ्या क नु ते न विद्मः ॥ १४९ ॥

Bhageeratha and others, Sagara, Kakutstha, Dashaanana, Raaghava, Lakshmana, Yudhishtira - is it true or false, we do not know whether they were there.

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 150:

ये साम्प्रतं ये च नृपा भविष्याः प्रोक्ता मया विप्रवर उग्रवीर्याः /

एते तथा अन्ये च तथा अभिधेयाः सर्वे भविष्यन्ति यथा एव पूर्वे ॥ १५० ॥

Those who are now, and those who are going to come in future, whom I have told you about, all the great Brahmins and valiant people, they will all be just like those who were there earlier; when their time is measured, it is very short.

Sri Engal Aalwaan's Commentary:

पूर्वे अधिपा इव वर्तमाना भविष्याः च नृपा भविष्यन्ति इति अभिवेयाः /

Sri Vishnu Puraana, Amsa 4, Chapter 24, Shloka 151:

एतत् विदित्वा न नरेण कार्यं ममत्वम् आत्मनि अपि पण्डितेन /

तिष्ठन्तु तावत् तनयात्मजाया क्षेत्रादयो ये च शरीरिणो अन्ये ॥ १५१ ॥

One who is a pandita should not have the idea of possession in himself. When he cannot make in his own body, how can he think of mamatva in his own wife or land, or even in other people who are having embodied souls. How can he say that they are his friends or his relatives? How can one have the idea of possession, how can one have such a thought?

Sri Engal Aalwaan's Commentary:

उक्तमर्थं संक्षिप्तत्राह एतत् विदित्वा इति /

Paraasharar is concluding what is told so far.

This concludes Chapter 24 of Amsa 4.

॥ इति श्री विष्णु पुराणे चतुर्थे अंशे चतुर्विंशो अध्यायः ॥

॥ इति श्री विष्णुपुराण व्याख्याने श्री विष्णु चित्तीये चतुर्थे अंशे चतुर्विंशो अध्यायः ।

This concludes Amsha 4.

॥ इति श्री विष्णु पुराणे चतुर्थांशः समाप्तः ॥

॥ श्री विष्णु चित्तीये चतुर्थांशः समाप्तः ।

We have concluded four Amshaas. Two more Amshaas are remaining. In Amsha 5, it is mostly about Krishnaavataara.

Naaraayanam namaskrutya naram cha eva narottamam |
Deveem sarasvateem vyaasam tato jayam udeerayet ||

Sri Krishnaarpanamastu

Sri VishNu PurANam

(Vol 5)



Annotated Commentary in English by

VidvAn Sri A. Narasimhan SvAmi

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Sri Krishnaya Parabrahmane Namaha
Sreemathe Ramanujaya Namaha

Amsha 5

Offering our pranaamams to all the Bhaagavataas in this Satsanga.

We will now study the sacred and wonderful story of Krishnaavataara. This is in the 5th Amsha.

॥ अथ पञ्चमे अम्शे प्रथमो अध्यायः ॥

Brahma's Stuti to Lord Vishnu

Now, Chapter 1 of Amsha 5.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 1:

मैत्रेयः -

नृपाणां कथितः सर्वो भवता वंशविस्तरः ।

वंशानुचरितं चैव यथावत् अनुवर्णितम् ॥ १ ॥

Sri Engal Aalwaan's Commentary:

नृपाणाम् इति । उक्तः चतुर्थे अंशे लिङ्गज्ञापकधर्मधर्मप्रवर्तकः क्षत्रवंशः ।

Maitreya - O Sage Paraasharar - all the great kings who established Dharma in this world, you told me about all those Kshatriya vamshaas, the mahaaraajaas who were there and also their descendants. You have told me that vamsha anucharita as it is.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 2:

अंशावतारो ब्रह्मर्षे योऽहं यदुकुलोद्भवः ।

विष्णोः तं विस्तरेण अहं श्रोतुम् इच्छामि तत्त्वतः ॥ २ ॥

Sri Engal Aalwaan's Commentary:

अंशावतार इति । विष्णोः व्यापकस्य नारायणस्य * अन्तर्बहिः च तत् सर्वं व्याप्य नारायणः स्थितः * इति श्रुतेः ।

I want to know about *Vishnu's avataara*. He incarnated in *Yadukula*. That I would like to know in great detail.

The name *Vishnu* is from *vishalr vyaaptou* - it is a *vyaapaka naamadheya*. It shows his all pervasiveness. *Vishnu* means *Naaraayana* who is all pervading. His *avataara*, the *Krishnaavataara*, I would like to know about that in detail.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 3:

चकार यानि कर्माणि भगवान् पुरुषोत्तमः ।

अंशांशेन अवतीर्य उर्व्या तत्र तानि मुने वद ॥ ३ ॥

Sri Engal Aalwaan's Commentary:

चकार इति । भगवान् पुरुषोत्तमः पर व्यूह विभवादिषु सर्वत्र स्वरूप रूप गुणादिभिः परिपूर्ण एव सन् इच्छा गृहीत परिच्छिन्न देव मनुष्य आदि देहतया अंश इति अंशांश इति च व्यपदिश्यते; कृष्णादि अवतारेषु अपि विश्वरूप दर्शन आदि अतिमानुष प्रवृत्तौ सर्वैश्वर्यस्य व्यक्तत्वात् ।

One who knows about the *avataara*, and also the "*janma karma cha me divyam*", and all His *aascharya cheshtitaas*,

In all His incarnations, He is always *paripoorna* only, in every aspect - *svaroopaa, roopa, guna*. He is only said to be *amsha*, or *amshaamsha*, because out of His own will, He takes on a limited form of a human or deva, and He remains Himself in that form. This is said to be *amsha* of *Vishnu*. But, He is always *poorna* in every aspect in every incarnation. Even in His *avataaraas* where He reveals Himself in limited form of a human, like *Krishnaavataara*, we can see His *sarvaishvarya*, that He is all pervading, *Sarveshvara*, when He shows His *vishvaroopaa*.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 4:

श्री पराशरः -

मैत्रेय श्रूयताम् एतत् यत् पृष्टोऽहम् इह त्वया ।

विष्णोरंशांशसंभूतिचरितम् जगतो हितम् ॥ ४ ॥

Sri Engal Aalwaan's Commentary:

मैत्रेय इति । सम्भूतिश्चरितं च संभूतिचरितम् ।

Sri Paraasharar - O *Maitreyar*, do listen to this story, about *Krishna*, which you asked me. His incarnation and also His wonderful acts, which He did for the good of the world.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 5:

देवकस्य सुतां पूर्वं वसुदेवो महामुने ।

उपयेमे महाभागां देवकीं देवतोपमाम् ॥ ५ ॥

Vasudeva married Devaka's daughter, Devaki, who was like a devataa.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 6:

कंसः तयोः वररथं चोदयामास सारथिः ।

वसुदेवस्य देवक्या संयोगे भोजनन्दनः ॥ ६ ॥

Sri Engal Aalwaan's Commentary:

कंस इति । वररथं कल्याणरथम् । वधूश्च वरश्च वरौ, तयोः रथम् इति ।

Kamsa, was the charioteer for the ratha where Devaki and Vasudeva were sitting. When they got married, for the procession, he became the charioteer.

Vararatha means the shreshtha ratha. Or as the ratha where vadhu and vara are there.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 7:

अथ अन्तरिक्षे वाक् उच्चैः कंसम् आभाष्यसादरम् ।

मेघगंभीर निर्घोषं समाभाष्य इदम् अब्रवीत् ॥ ७ ॥

Sri Engal Aalwaan's Commentary:

अथ इत्यादि । अत्र वाक् शब्देन अशरीरी वक्ता लक्ष्यते । आभाष्यसादरम् इति समासपदम् । आभाष्य अर्थे यथा सादरः स्यात् तथा तं समाभाष्य आमन्त्र्य ।

At that time, there was an aakaashavaani, loud voice in the sky; it addressed Kamsa, like a thunder, it was loud and clear, and this is what it said.

Here, vaak means a person without a body. Having attracted his attention, that ashareeravaani told Kamsa.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 8:

यामेतां वहसे मूढ सह भर्त्रा रथे स्थिताम् ।

अस्याः तव अष्टमो गर्भः प्राणान् अपहरिष्यति ॥ ८ ॥

O stupid person. Whom you are taking in this chariot, being the saarathi along with her husband, her eighth garbha, child, is going to kill you.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 9:

श्री पराशरः -

इति आकर्ण्य समुत्पाठ्य खड्गं कंसो महाबलः ।

देवकीं हन्तुम् आरब्धो वसुदेवोऽब्रवीदिदम् ॥ ९ ॥

Sri Paraasharar - Having heard that, immediately, Kamsa brings out his sword, and tries to kill Devaki. Then Vasudeva tells him thus.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 10:

न हन्तव्या महाभाग देवकी भवता अनघ ।

समर्पयिष्ये सकलान् गर्भान् अस्योदर उद्भवान् ॥ १० ॥

Sri Engal Aalwaan's Commentary:

न हन्तव्य इति । अस्योदरुद्भवान् इति आर्षसन्धिः । यत् वा अस्य तव इति अन्वयः ।

अथवा अस्य मम उदरोद्भवान् इति वा । * अडादङ्गात् * इति श्रुतेः, * पुमान् पुंसो अधिके शुके * इत्यादि स्मृति वचनात् च ।

Please do not kill her, I will give you all the children, and you can do whatever you want.

It should have been "Asyaah udarodbhavaan", but it is "Asya udarodbhavaan". This is Aarsha prayoga, rishi prayoga, which we have to take as it is. It can also have the meaning as "tava", yours. Or it can also mean "mama", which is through me, Vasudeva. Shruti says that a child is nothing but the father, father who is again reborn. Smruti also says this.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 11:

श्री पराशरः -

तथा इति आह ततः कंसो वसुदेवं द्विजोत्तम ।

न घातयामास च तां देवकीं तस्य गौरवात् ॥ ११ ॥

Sri Engal Aalwaan's Commentary:

तथा इति । तथा इति अङ्गीकृत्य कंसः देवकीं न घातयामास । स्वार्थे णिच् ।

Sri Paraasharar - Then Kamsa told Vasudeva that "Let it be so", and he did not hurt her. Out of respect to Vasudeva, he stopped hurting her.

Kamsa accepted Vasudeva's words.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 12:

एतस्मिन् एव काले तु भूरिभारावपीडिता ।

जगाम धरणी मेरौ समाजं त्रिदिवौकसाम् ॥ १२ ॥

At the same time, *Bhoomi Devi* was finding it very difficult. There was so much weight (evil forces) on the earth, that she was unable to bear the weight. So, she goes to the assembly of all the gods, in *Meru parvata*.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 13:

सब्रह्मकान् सुरान् सर्वान् प्रणिपत्य अथ मेदिनी ।

कथयामास तत् सर्वं खेदात् करुण भाषिणी ॥ १३ ॥

She was very much distressed and hurt, and very sad. She told all the gods, after bowing down to *Brahma* and all the gods. She started to narrate her problem, feeling very sad.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 14:

भूमिः -

अग्निः सुवर्णस्य गुरुः गर्वा सूर्यः परो गुरुः ।

ममाप्यखिल लोकानां गुरुः नारायणोऽगुरुः ॥ १४ ॥

Sri Engal Aalwaan's Commentary:

अग्निः इत्यादि । नारायणोगुरुरिति । अगुरुः गुरुरहितः । अत्र गुरु शब्दः करणवाची, *

अग्नेः अपर्यं प्रथमं हिरण्यं भूः वैष्णवी सूर्यसुताः च गावः । लोकात्रयः तेन भवन्ति दत्ता यः कांचनं गां च महीं च दद्यात् । इति संवर्तस्मृतेः ।

Bhoomi Devi - *Agni* is the guru of gold. Sun is the guru of the cows. For me, *Naaraayana* is the *guru*, who is the *Guru* of all. HE is without a guru.

Naaraayana is one who does not have a guru, because *guru* means *kaaranavaachee*. There is a *pramaana* from *Samvartta smruti* - Gold is said to be born of *Tejas, Agni*. *Bhoodevi* is from *Vishnu*. All the cows are born from Sun. One who donates gold or a cow, or some land, is equivalent to donating all the three worlds. That is the greatness of these three.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 15:

प्रजापतिपतिः ब्रह्मा पूर्वेषाम् अपि पूर्वजः ।

कलाकाष्ठानिमेषात्मा कालः च अव्यक्त मूर्तिमान् ॥ १५ ॥

Now, *Bhoomidevi* starts to tell that everything is *Sriman Naaraayana's shareera*. He is also the Lord of *Prajaapati*. He existed before anyone else. He is only present in the form of *kalaa, kaashtha, nimesha, kaala, avyakta*. He takes the form of all these things.

Everything is *shareera* to Him. The *shareera* is as told by *Bhaashyakaarar*, that which is controlled, supported, and is existing for the purpose of the *shareeri*. These are the three relationships all the time. This is *shareera-shareeri bhaava*.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 16:

तत् अंश भूत सर्वेषां समूहो वस्सुरोत्तमाः ॥ १६ ॥

Sri Engal Aalwaan's Commentary:

तत् अंश भूत इति । तत् अंशभूतः तत् शरीर भूतः । उत्तरत्र * रूपं विष्णोः महात्मनः, * सर्वं विष्णुमयं जगत् * इत्यादेः दर्शनात् ।

O Lord, we are all His *amsha* only. Our *samooha* is also His *shareera* only.

Amsha is *shareera*. *Amsha* is also told in the *Brahma Sutraas*, *Amsho naanaa vyapadeshaat*, in *Amshaadhikarana*. *Visheshana Amsha* and *Visheshya Amsha*. Everything is *visheshana* to Him, being His *shareera*. *Roopa, amsha, tanu, kaaya, vapu*, are all *paryaaya padaas*, telling *shareera* in so many ways, established by *Bhaashyakaarar* in *Vedaarthasangraha, Bhaashya*.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 17:

आदित्या मरुतः साध्याः रुद्राः वसु अश्वि वह्नयः ।

पितरो य च लोकानां स्रष्टाराऽत्र त्रिपुरोगमाः ॥ १७ ॥

All the *Aadityaas*, the *Marut ganaas*, *Saadhyaas*, *Ekaadasha Rudraas*, *Ashta Vasus*, *Ashvini Devataas*, *Vahni*, *Pitrus*, those who create the worlds - *Atri* and others, everyone, all of them are forms of *Vishnu*.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 18:

एत तस्य अप्रमेयस्य विष्णोः रूपं महात्मनः ॥ १८ ॥

Vishnu is incomparable. All are His *roopa* only, His *shareera*.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 19:

यक्ष राक्षस दैतेयाः पिशाच उरग दानवाः ।

गन्धर्व अप्सरसः च एव रूपं विष्णोः महात्मनः ॥ १९ ॥

Earlier, it was told as *Amsha*, now it is told as *Roopa*. *Amsha* and *roopa* both mean *shareera* only. *Yakshas*, *Raakshasaas*, *Daiteyaas*, *Pishaachaas*, *Urugaas*, *Daanavaas*, *Gandharvaas*, *Apsarasas*, all are *Vishnu's roopa*, *shareera* only.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 20:

ग्रहर्क्षतारकाचित्र गगन अग्नि जल अनलाः ।

अहं च विषयाः च एव सर्वं विष्णुमयं जगत् ॥ २० ॥

Sri Engal Aalwaan's Commentary:

ग्रहर्क्ष इति । ऋक्षाणि नक्षत्राणि । तारकाः अश्विनि आदयः ।

Planets, stars, *Ashvini* and others, *aakaasha*, *tejas*, *ap*, *vaayu*, and *pruthivi*, (all the *pancha bhootaas*), and all the countries, the whole world is *Vishnumaya*, everything is *Vishnu* only.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 21:

तथा चानेकरूपस्य यस्य रूपाणि अहर्निशम् ।

बाध्य बाधकतां यान्ति कल्लोला इव सागरे ॥ २१ ॥

Bhagavaan who is existing in all these forms, day and night, they keep destroying each other, one becomes more, one becomes less, one disappears, another appears, just like the waves of an ocean, one will rise and another will fall.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 22:

तत् साम्प्रतममा दैत्याः कालनेमि पुरागमाः ।

मर्त्यलोकं समाक्रम्य बाधन्ते अहर्निशं प्रजाः ॥ २२ ॥

Presently, *Kaalanemi* and other *daityaas*, are all occupying the *martya loka*, and are troubling all the people day and night.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 23:

कालनेमिः हतो यो असौ विष्णुना प्रभविष्णुना ।

उग्रसेनसुतः कंसः संभूतस्य महासुरः ॥ २३ ॥

When *Kaalanemi* was killed, he was born as *Ugrasena's* son, *Kamsa*. Though *Ugrasena* is a *Kshatriya*, *Kamsa*, by his *aacharanaa*, was like a *raakshasa*.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 24:

अरिष्टो धेनुकः केशी प्रलंबो नरकस्तथा ।

सुन्दो असुरः तथा अति उग्रो बाणः च अपि बलेस्सुतः ॥ २४ ॥

Arishta, Dhenuka, Keshi, Pralamba, Naraka, Sunda, and the ferocious Baana, who is Bali's son,

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 25:

तथा अन्ये च महावीर्या नृपाणां भवनेषु ये ।

समुत्पन्ना दुरात्मानः तान् न संख्यातुम् उत्सहे ॥ २५ ॥

And all these other very valiant and powerful people, born in the houses of the kings, are all evil kind of people, and I cannot even count how many of them are there.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 26:

अक्षौहिण्यो अत्र बहुला दिव्यमूर्तिधराः सुराः ।

महाबलानां दृप्तानां दैत्येन्द्राणां ममोपरि ॥ २६ ॥

Sri Engal Aalwaan's Commentary:

अक्षौहिण्य इति । * अक्षौहिण्याः सप्ततिरष्टशतान्येकविंशतिसकस्रम् । द्विरदास्था रथाः

तत्त्रिपञ्च गुणकाः सुरङ्गकनराः ।

I am bearing all these people, and so many *akshouhunis* of them are there. All these powerful people are all there.

Akshouhini is 31,870 elephants and chariots. Three times that number is the horses, and five times is the number of soldiers.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 27:

तत् भूरि भार पीडार्था न शक्नोमि अमरेश्वराः ।

बिभर्तुम् आत्मनानम् अहम् इति विज्ञापयामि वः ॥ २७ ॥

I am unable to bear that weight, because so many of them are there. I tell you that I am unable to bear this weight. Please help me out, *Bhoomidevi* is telling. I cannot bear this weight anymore.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 28:

क्रियतां तत् महाभागा मम भारावतारणं ।

यथा रसातलं नाहं गच्छेयम् अति विह्वला ॥ २८ ॥

If this weight is not reduced, if the evil forces are not destroyed, I will be drowned in *Rasaatala* with great suffering. Please prevent that and reduce this weight that I am bearing right now.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 29:

इति आकर्ण्य धरा वाक्यम् अशेषैः त्रिदशेशवरैः ।

भुवो भारवतारार्थं ब्रह्मा प्राह प्रचोदितः ॥ २९ ॥

On listening to these words of *Bhoomidevi*, and all the gods, in order to reduce this weight, *Chaturmukha Brahma* tells them.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 30:

ब्रह्मा-

यथाह वसुधा सर्वं सत्यमेव दिवौकसः ।

अहं भवो भवन्तः च सर्वे नारायणात्मकाः ॥ ३० ॥

Brahma - Everything is *Vishnu's roopa*, whatever she said is all true only. Myself, *Rudra* and all of you, have *Naaraayana* as our inner controller, *antaryaami*. He is our *aatmaa*.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 31:

विभूतयः च याः तस्य तासामेव परस्परम् ।

आधिक्य न्यूनता बाध्य बाधकत्वेन वर्तते ॥ ३१ ॥

Sri Engal Aalwaan's Commentary:

विभूतय इति आदि । तासामेव आधिक्य न्यूनता परस्परं बाध्य बाधकत्वेन वर्तते बाध्य बाधकत्वे हेतुः इति अर्थः ।

All are His *vibhootis* only. Among the, one is more and one is less. One is superior, one is inferior; one is more powerful, one is less powerful. Like this, there is more-and-less *bhaava*. Like the waves, where one rises, and another falls.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 32:

तत् आगच्छत गच्छमः क्षीराब्धेः तटमुत्तमम् ।

तत्र आराध्य हरिं तस्मै सर्वं विज्ञापयाम वै ॥ ३२ ॥

Please come, let us all go to the banks of *Ksheera saagara*. Let us worship *Hari* there, and tell all this to Him. And find out what should be done.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 33:

सर्वथा एव जगति अर्थे स सर्वात्मा जगन्मयः ।

सत्त्वांशेन अवतीर्य उर्व्या धर्मस्य कुरुते स्थितिम् ॥ ३३ ॥

Immediately, I know that *Vishnu* will incarnate Himself, here, and will do everything good for the world. He will establish *Dharma* again. The whole world is Him only, He is the *sarvaatman*.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 34:

श्री पराशरः -

इति उक्त्वा प्रययौ तत्र सह देवैः पितामहः ।

समाहितमनाः च एवम् तुष्टाव गरुडध्वजम् ॥ ३४ ॥

Sri Paraasharar - Having told thus, along with all the gods, Chaturmukha Brahma goes there with a tranquil mind, and starts to eulogize Bhagavaan Sriman Naaraayana, who is Garudadhvaja.

The Brahma Stuti by Chaturmukha Brahma starts here

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 35:

ब्रह्मा -

द्वे विद्ये त्वमनाम्नाय परा चैवापरा तथा ।

ते एव भवतो रूपे मूर्त अमूर्त आत्मिके प्रभो ॥ ३५ ॥

Sri Engal Aalwaan's Commentary:

द्वे विद्ये इत्यादि श्लोकद्वयम् एकं वाक्यम् । द्वे विद्ये इति । अनाम्नाय आम्नाय अपरिच्छेय । द्वे विद्ये इति शब्दजन्यं विवेकजन्यं च ज्ञानम् उच्यते । * आगमोत्थं विवेकात् च द्विधा ज्ञानं तथा उच्यते । शब्द ब्रह्म आगममयं परं ब्रह्म विवेकजम् * इति हि वक्ष्यति । ब्रह्म परम् ब्रह्मविषयम्, शब्दब्रह्म आगमोत्थं ज्ञानम् । परं च एव ब्रह्म विवेकजं ज्ञानम् । ब्रह्म विषये विवेकज शब्द ब्रह्म विषय आगमज ज्ञानात्मिके पर अपरे द्वे विद्ये इति अन्वयः । तत् रूपे इति अर्थः । ते उपनिषत् प्रसिद्धे मूर्त अमूर्त आत्मिके द्वे ब्रह्मणि प्रकृति पुरुषौ च भवत एव रूपे । अणीयोतिस्थूलात्मान् अणीयसाम् अतिस्थूलानाम् च आत्मभूत । अथवा अनाम्नाय इति अनादिरक्रतुरिति वदध्ययनादिविधेः अवश्यं भवतो रूपे निरूपके मूर्त अमूर्त आत्मिके मूर्त अमूर्त ब्रह्म विषयतया तत् आत्मिके शब्दब्रह्म परब्रह्म रूपे द्वे ब्रह्मशब्द वाच्ये मूर्त अमूर्तात्मिके पर अवर रूपे द्वे विद्ये त्वम्, ते एव भवतः रूपे इति अन्वयः ।

Brahma - He addresses Bhagavaan as Anaamnaaya. Two vidyaas are told. Your two forms are there - moorta and amoorta.

There are two shlokaas which are a single sentence. Anaamnaaya means one whose nature, qualities cannot be explained as this much only, by the Shrutis. Shrutis are unable to tell all His qualities in full. It is not able to tell the aananda guna itself. Shruti just says "Yato vaacho nivartante, apraapya manasaa saha",

words cannot describe Him fully, and mind cannot know Him fully. He can be described and known, but not fully. Two *vidyaas* are told - *Paraa vidyaa* and *Aparaa vidyaa*. This also comes in *Mundakopanishad*. *Paraa vidyaa* is the *upaasane*, and *Aparaa vidyaa* is the *tattvajnyaana*, obtained from the *Vedaas*. One is that obtained through *shabda*, and another is through *viveka*, discriminatory knowledge, *jnyaana*. From *Aagamaas*, *Shabda Brahma* can be known. *Parabrahma* can be known through *Viveka*. One is through textual knowledge, and the other is through meditation, *nidhidhyaasana*. *Shravana*, *manana*, *nidhidhyaasana* are told; first through textual knowledge, then through contemplation, and then *upaasane*, *Parabrahma* can be reached. These are explained here as two *vidyaas* - *Paraa vidyaa* and *Aparaa vidyaa*, that which is manifest and that which is unmanifest. In respect of *Brahman*, *Brahma vishaya*, that which is born if *viveka* is the knowledge. *Shabda Brahma* is obtained through *Aagamaas*. One is *Para*, one is *Apara*. These are the two *vidyaas* explained here. In *Upanishads*, it is told about *Moorta* and *Amoorta Brahma*. Or, it can be *Prakruti* and *Purusha*, they are also Your form only. That which is the most subtle, and that which is in the gross form, You are the *aatman*. It is told for *Bhagavaan*, that *Anaadi*, *Akratu*. *Anaamnaaya* can also be taken as that Your form is *Anaadi*, *Akratu*. This is the gist - there are two *roopaas*, one is *Shabda Brahma* which is *Aagamaja*, and another is *Parambrahma* which is *Vivekaja*. Initially, the textual knowledge is known by study of the text, and then through contemplation, meditation, one has to experience, which is *Vivekaja*. These are the two - *Paraa* and *Aparaa vidyaas*.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 36:

द्वे ब्रह्मणी त्वणीयोतिस्थूलात्मस्सर्व सर्ववित् ।

शब्दब्रह्म परं च एव ब्रह्म ब्रह्ममयस्य यत् ॥ ३६ ॥

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 37:

ऋग्वेदः त्वं यजुर्वेदः सामवेदः तु अथर्वणः ।

शिक्षा कल्पो निरुक्तं च च्छन्दो ज्योतिषमेव च ॥ ३७ ॥

Sri Engal Aalwaan's Commentary:

कर्म प्रतिपादक ऋग्वेदादि आगमो अपि त्वत् रूपम् इति आह ऋग्वेद इति आदिना ।

You are the *Rigveda*. *Rigveda* is also Your form only. You are the *Yajus*, *Saama* and *Atharva Vedaas*. You are the six *Angaas* - *Shikshaa*, *Kalpa*, *Nirukta*, *Chandas*, *Jyotisha*.

Rigveda are all the *aagamaas* which are talking about the *karma*. The *aaraadhya* and *phala prada* of all the *karmaas* are You only.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 38:

इतिहास पुराणे च तथा व्याकरणं प्रभो ।

मीमांसा न्यायशास्त्रं च धर्मशास्त्राणि अधोक्षज ॥ ३८ ॥

You are the *Itihaasa*, *Puraana*, *Vyaakarana*. You are both the *Meemaamsaas* put together - *Poorva Meemaamsa* (*vyaakhyaana* for the *Karma Kaanda*), and *Uttara Meemaamsa* (*vyaakhyaana* for the *Jnyaana Kaanda*). You are the *Nyaaya shastra*, and *Dharma shastra*. All of them are Your form only. All are established in You only. You are the *aaraadhya* and *phala prada*. They all eulogize You only.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 39:

आत्माऽऽत्मदेहगुणवद् विचाराचारि यत् वचः ।

तत् अपि आद्यपते नान्यत् अध्यात्म आत्मस्वरूपवत् ॥ ३९ ॥

Sri Engal Aalwaan's Commentary:

ब्रह्म प्रतिपादक उपनिषत् भागो अपि त्वत् रूपम् इति आह आत्मा आत्मा इति । अत्र प्रथमेन शब्देन जीवपरावुच्येते । द्वितीयेन सूक्ष्मशरीरम् । देहः स्थूल शरीरम् । गुणवत् अव्यक्तम् । एवम् उभय आत्म उभय देह अव्यक्त विषयम् विचारम् आचरद्यदुपनिषत् वाक्यं तत् च त्वतो न अन्यत् । ३९ ॥

Having told the *karma pratipaadaka bhaaga*, now, *Brahma pratipaadaka bhaaga* is being told here. The *karma pratipaadaka bhaaga* is about the *aaraadhana bhaaga* of the Lord. *Upanishad bhaaga* is the *aaraadhya svaroop*. That is also You only. *Jeevaatman* and *Paramaatman* are the first *aatma* told here. The second *aatma* is the *sookshma shareera*. *Deha* is *sthoola shareera*. *Gunavat* means the *moola prakruti*, *pradhaana*. *Sookshma shareera*, *sthoola shareera*, the two *aatmans* - *jeevaatman* and *Paramaatman*, then *Avyakta* (*moola prakruti*), all these are the topics discussed in the *Upanishad bhaaga*. These are all Your form only.

The *Veda bhaaga*, the *pravartana* is done by You only. They are all telling about You only. All are controlled by You only. They are all related to You. Everything is from You only.

These *shlokaas* are talking about the various forms of *Bhagavaan*.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 40:

त्वम् अव्यक्तम् अनिर्देश्यम् अचिन्त्य अनामवर्णवत् ।
अपाणिपादरूपं च शुद्धं नित्यं परात्परम् ॥ ४० ॥

Sri Engal Aalwaan's Commentary:

यथात्मानम् देहम् अधिकृत्य वर्तमानतया अध्यात्मनो जीवस्य स्वरूपं त्वत्तो न अन्यत् ।
तद्वत् मुक्तो अपि त्वत् रूपम् इति आह त्वम् अव्यक्तम् इति । अव्यक्तम् बाह्येन्द्रिय
अगोचरम् । अनिर्देश्यम् इतर सजातीयतया । अचिन्त्यम् मनसा । अनाम देव
मनुष्यादीनाम् अरहितम् । अवर्णम् पीत शुक्ल आदि वर्णविहीनम् । शुद्धम् क्लेश कर्मादि
निर्मुक्तम् । परम् पदम् मुक्त स्वरूपम् गुण प्रवृत्त्या परं पदम् । तस्य अगुणं महत् इति
उक्तम् । परविषयो वा अयं श्लोकः । शुद्धं नित्यं परं पदं च इति च पाठः ।

You cannot be perceived by the external senses. You cannot be told as belonging to same class as anything else. You cannot be thought of through mind. The *mukta aatma svaroop*a does not have the deva, *manushya*, these names. Does not have colour also, like white or red. Does not have hands and legs. Does not have *karma* and other *kleshaas*. This can also be explained with respect to *Paramaatman*.

*Jeevaatma svaroop*a is also supported by You only, controlled by You only. Having told about the *baddha jeevaas*, now, the *muktaatman* is also Your *shareera* only.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 41:

शृणोषि अकर्णः परिपश्यसि त्वम् अचक्षु रूपो बहुरूप रूपः ।
अपाद हस्तो जवनो ग्रहीता त्वं वेत्सि सर्वं न च सर्ववेद्यः ॥ ४१ ॥

Sri Engal Aalwaan's Commentary:

अथ परमेव आह शृणोषि इत्यादिना । अचक्षुरूपः अचक्षुः अरूपः च, चक्षुः स्वरूप रहितो वा ।
बहुरूप रूपः स्वेच्छागृहीत बहुविध रूपः । अनेन करणनिरपेक्षं सर्वं कार्यं सामर्थ्यम् उक्तम्,
* अपाणिपादः * इत्यादि श्रुतेः ।

Now, comes the eulogizing about *Bhagavat svaroop*a itself. You do not have *praakruta* ears, but You still listen. You don't have eyes, but You see everything. You don't have *roopa*, but You are existing in many many forms. Of Your own will, You take on so many forms. Without the *indriyaas*, You can do anything. You can do everything without the need for senses. Nobody can know Him. He does not have legs or hands, but can move around fast, and can also hold things. He does not have eyes, but He sees. He does not have ears, but can listen to everything. This is also told in the *Shvetaashatara Upanishad*, and is quoted here. You know

everything but You cannot be known by anyone. You do not have hands and legs, but You can move around and hold anything. This shows His *aashcharya shakti*, *sarva shaktitva*.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 42:

अणोरणीयाम्सम् असत्स्वरूपं त्वां पश्यतोऽज्ञाननिवृत्तिरग्र्या ।
धीरस्य धीरस्य बिभर्ति नान्यत् वरेण्यरूपात् परतः परात्मन् ॥ ४२ ॥

Sri Engal Aalwaan's Commentary:

अणोरिति । अणोः जीवात् अणीयांसम् । असत्स्वरूपम् दृश्यरूपरहितम् । धीः अस्य यस्य उपासकस्य धीः वरेणरूपा त्वतो अन्यत् न बिभर्ति न विषयीकरोति, तस्य त्वां पश्यतः, अग्र्या आत्यन्तिकी, अज्ञाननिवृत्तिः कर्म निवृत्तिः । यत् वा पूर्वार्धम् एकं वाक्यम् । तस्य स्पष्टो अर्थः । धीर्यस्य यस्य धीः संकल्पः, सर्वं बिभर्ति, तस्मात् त्वतो अन्यत् न अस्ति इति ।

Compared to the *jeevaatman* who himself is subtle, You are still more subtle. You are without a visible form. One who sees You, all their *ajnyaana* will get destroyed. *Dheerasya* is repeated. One *dheera* is an *upaasaka*, *dhiyaa ramate iti dheerah*, an *upaasaka*. Another way to break is "*dheeh asya*". An *upaasaka* will never think about anything other than You, his mind will always be focussed on You, is the meaning. From that most auspicious form of Yours, other than that, the mind of the *upaasaka* will never contemplate on anything else. When such an *upaasaka* is seeing You, one who beholds You through *upaasane*, his *karma* will get completely destroyed, forever. Or we can also take this as two sentences, the first part as one sentence, and the second part as another. The *dheeh* part - such a person's *sankalpa* only bears everything, this is about *Paramaatman*. Because of this, there is nobody other than You, there is nobody equal or greater than You. *Paramaatman* supports everything through *sankalpa* itself.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 43:

त्वं विष्वनाभिः भुवनस्य गोप्ता सावर्णि भूतानि तवान्तराणि ।
यत् भूतं भव्यं यत् अणोरणीयः पुमान्स्त्वम् एकः प्रकृतेः परस्तात् ॥ ४३ ॥

Sri Engal Aalwaan's Commentary:

त्वम् इति । नाभिराधारः आन्तराणि अन्तस्थानि, यत् अणोरणीयः यत् भूतं भव्यम्, प्रकृतेः परस्तात् पुमान् यः, तत् सर्वं त्वम् एकम् एव ।

You are the protector, support of the world. All beings are in You. You are subtler than the subtle. You are what was before, and what will happen in the future. Whatever is superior to *prakruti*, that is You only. This is eulogizing *Bhagavaan*.

You are the *aadhaara*, the hub, that supports the entire world. You are the protector of the whole world. All beings are in You, all supported by You, all depending on You. What was there before, and what is going to come in future, You are more subtler than the subtlest. You are the sentient beings who are superior to the non-sentient, *prakruti*. Everything is You only. Everything is Your *shareera*, Your *prakaara* only, inseparably associated with You, being supported by You, controlled by You, and it all exists for Your purpose. This is the *shareera shareeri bhaava*.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 44:

एकः चतुर्धा भगवान् हुताशो वर्चो विभूतिं जगतो ददाति ।
त्वं विश्वतः चक्षुः अनन्तमूर्ते त्रेधा पदं त्वं निदधासि धातः ॥ ४४ ॥

Sri Engal Aalwaan's Commentary:

एकः इत्यादि । चतुर्धा त्रेतोपासनात्मना, वैद्युतजाठरनिर्मन्थ्यवाडवात्मना वा, यो हुताशो जगतो वर्चः तेजः, विभूतिम् अणिमादिं ददाति, सः अपि त्वम्, त्रेधा पदं त्रिविक्रमत्वे त्रिषु लोकेषु पदं निदधासि । यत् वा, * स इमान् लोकान् विचक्रमेधो देवानधोवाचम् * इति श्रुति उक्त प्रकारेण । अथवा उपासनार्थं गिरित्रये सन्निधत्ते समारोहणे विष्णुपदे गयशिरसि इति हि नैरुक्ताः ।

Tretaagni, *Oupaasanaagni*, *Vaidyutaagni* and *Jaatharaagni*, *Vaadavaagni* - these forms - You are the *varchas*, *tejas* of this world. You are the bestower of all the siddhis - *Animaa*, *Laghimaa*, *Mahimaa*, *Garimaa*, etc, the *ashta siddhis*. You are the eye of the whole world - You are the controller of everything. You are existing in all these forms. During *Trivikrama avataara*, You occupy all the three worlds. You occupy all the worlds. In the *Nirukta*, it is told that You are covering *Samaarohana*, *Vishnupada* and the head of cow.

Tretaagni are the three *agnis* - *Gaarhapatya*, *Aavahaneeya* and *Daakshinaagni*. These, and *Upaasanaagni* - all these four are You only. You are the *tejas* which is present in these four forms - *Vaidyuta* (lightning), *Jaathara* (in the stomach), *Nirmanthya* (produced on rubbing two *aranis*) and *Vaadava*. You are only the *agni* present in these four forms. You only give all the siddhis - *Animaa*, *Laghimaa*, *Garimaa*, etc. You are the controller of all that, and because of You only, objects

have those capabilities, *devataas* have their capabilities. You are present in infinite forms. You are like the eyes of the whole world.

Bhagavaan's aascharya svaroopaa is being explained in this part of the *Vishnu Puraana*. Which we continue next.

In *Trivikrama avataara*, You were so big that You occupied all the three worlds. *Sri Engal Aalwaan* quotes from *Aitareya Braahmana*. In the *Deva Asura yuddha*, *Vishnu* says that three steps whatever He occupies can belong to the *Devaas*, and He occupied all the worlds with three steps. In *Nirukta* it is told by *Yaaska* that the act of mounting or ascending, and *Vishnupada* is a hill marked with the footprints of *Vishnu*, in *Gaya*, as told in *Mahaabhaarata*. Or the western horizon is also called *Gayashiras*. Or *Ksheerasamudra* can also be told as *Vishnupada*. Or it can also be told as when the Sun enters a sign of the zodiac, the first sign after equinox.

We are studying Chapter 1 of *Amsha 5*. Where we are studying the *Brahma Stuti of Bhagavaan Sri Vishnu*.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 45:

यथा अग्नोरेको बहुधा समिध्यते विकारभेदैः अविवेकरूपः ।

तथा भवान् सर्वगतैकरूपी रूपाणि अशेषाणि अनुपुष्यतीश ॥ ४५ ॥

As the same fire is seen in many forms, through in its nature, fire, *Agni* is *avikaari*, seen in many forms, big, small, of different shapes, You are the Lord of everything, seen in so many forms, and are all pervading. You are present in all these forms.

This is also told in *Vedaartha Sangraha* by *Sri Bhaashyakaarar*, as "*Ekatve sati naanaatvam, naanaatve sati cha ekataa, achintyam brahmano roopam kastat veditum arhati*", "You are one but many, You are many but one, in Your nature, You are Lord of everything though You are present in many forms. Though You are one, everything is Your *prakaara* only. You are seen in so many forms. You are all pervading, and everything is Your mode being Your *shareera*".

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 46:

एकं तवाद्यं परमं पदं यत् पश्यन्ति त्वां सूरयो ज्ञानदृश्यम् ।

त्वत्तो नान्यत् किञ्चित् अस्ति स्वरूपं यत् वा भूतं यत् च भव्यं परात्मन् ॥ ४६ ॥

Sri Engal Aalwaan's Commentary:

**एकम् इति । अग्र्यम् अप्राकृतम्, एकम् अद्वयम् तव परमं पदं यत् तत् अपि त्वमेव इति ।
यत् वा तव परमं पदं यत् तत् एकं केवलम् अग्र्यम् अप्राकृतम् ।**

Paramapada is *divya*, *apraakruta*, not belonging to the *prakruti mandala*. That unique *Paramapada* is also You only. Your *Paramapada* is *divya*, divine, and is not *praakruta*, which is seen by *Nityasooris*, "*Sadaa pashyanti soorayah*". There is nothing which is not You, everything is *Brahmaatmaka* only, Your mode only. You only manifest in all these forms. This is told in the *Shrutis* - "*Bahusyaam prajaayeya*"; He did *sankalpa* that "I will become many". Whatever was there before, whatever is going to come in future, everything is You only.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 47:

व्यक्त अव्यक्त स्वरूपः त्वं समष्टि व्यष्टिरूपवान् ।

सर्वज्ञः सर्ववित् सर्व शक्ति ज्ञान बलर्द्धिमान् ॥ ४७ ॥

Sri Engal Aalwaan's Commentary:

**चेतनाचेतनयोः कार्य कारण भावावस्था द्वयम् अपि त्वम् एव इति आह - व्यक्त इति ।
यत् वा * समष्टिं विदुरव्यक्तं व्यष्टिः व्यक्तम् इह उच्यते * इति वा । अथवा समष्टिः
वासुदेवः, व्यष्टिः संकर्षणादिः । सर्वज्ञः सर्वदृक् इति च पाठः । सर्वज्ञः सर्वदृक् इति ।
सर्वश्चासौ जश्च, सर्वदृक् सर्वद्रष्टा । यत् वा करणैः सर्वतः च ज्ञाता । सर्व शक्ति ज्ञान
बहर्द्धिमान् सामान्य विषयं ज्ञानं सर्वज्ञानम् ।**

Bhagavaan is the *jagadeka kaarana*. *Kaaranaavasthaa* is said to be the *sookshma chit achit vishishta brahma*, and the *kaarya avasthaa* is said to be *sthoola chit achit vishishta brahma*. This is how *Bhaashyakaarar* has established in a wonderful way. You are the manifest and unmanifest form. *Samashti* is the collective creation, which is undifferentiated. *Vyashti* is where name and form are differentiated. After the *naama roopa vyaakarana*, *vyashti strushti* starts. All the forms are You only.

All the sentient and non sentients, in the *kaarya* and *kaarana avasthaa*, this is the *visishtaadvaita*. *Sookshma chit achit vishishta brahma* becomes *sthoola chit achit vishishta brahma*, both are *Brahman* only, and everything is *Brahmaatmaka*. *Samashti* is said to be *avyakta*. *Vyashti* is said to be *vyakta*. Because *naama roopa vibhajana* is not done in *samashti*. During the stage where *naama roopa vibhajana* is done, when there is differentiation into names and forms, this is said to be *vyashti*, *vyakta*, manifest. Among the four forms - *Vaasudeva*, *Pradyumna*, *Aniruddha*, *Sankarshana*, the *para roopa Vaasudeva* is the *ati sookshma*, *samashti*

form; and *Sankarshana*, *Aniruddha*, *Pradyumna* are said to be the *vyashti* forms. He is everything and He is also the knower. Or He is the one who sees everything. He sees everything but He is not seen by anyone. Or, one who can know everything through all His means, instruments, *indriyaas*, which are all *apraakruta* only. *Sarva shakti*, *sarva jnyaana*, *sarva balarddhimaan*. He is all powerful, He knows everything.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 48:

अन्यूनश्चाप्यवृद्धिः च स्वाधीनो नादिमान् वशी ।

क्लमतन्द्रीभयक्रोध कामादिभिः असंयुतः ॥ ४८ ॥

Your form, nature will neither diminish nor increase. You are independent, *svaadheena*, and not *paraadheena*. You are beginningless. You are the controller of everything. Tiredness, laziness, fear, anger, desire, You don't have any of these things.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 49:

निरवद्यः परः प्राप्तेः निरधिष्ठोऽक्षरः क्रमः ।

सर्वेश्वरः पराधारो धाम्नां धामात्मकोऽक्षयः ॥ ४९ ॥

Sri Engal Aalwaan's Commentary:

निरवद्य इति । परः प्राप्तेः प्राप्तेः परः, दुष्प्राप इति अर्थः । निरधिष्ठः निराधारः, क्रमः अप्रतिबन्ध महोत्साहः । * वृत्तिः सर्गतानयेषु क्रमः * इति सूत्रे वृत्तिः अप्रतिबन्धः, सर्ग उत्साहः, तायनं स्थि(र) ततेति दर्शनात् । क्रम इति कर्तरि द्वयोः अर्थयोः व्युत्पत्तिः । सर्वेश्वर पराधार सर्वेषाम् ईश्वर परेषामाधार । सर्वेषामीश्वराणां पराधार इति वा । धाम्नां धामात्मक ज्योतिषां ज्योतिः । पाठान्तरे सर्वेश्वर इत्यादि संबुद्धिः ।

You are blemishless, untouched by any defect. One who is unattainable, very difficult to attain. He is the *aadhaara* for Himself, He does not have any other support. There is no deterioration, change, modification in Him. His *utsaaha* is so great that it is unstoppable. O Supreme Lord. He is the support for everything other than Himself. He is the supporter of all the *Eeshvaras*, Lords who are there. He is the Light of the lights. He gives the light to everything.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 50:

सकल आवरण अतीत निरालंबन भावन ।

महाविभूति संस्थान नमस्ते पुरुषोत्तम ॥ ५० ॥

Sri Engal Aalwaan's Commentary:

सकल इत्यादि । आवरणानि प्रकृत्यादीनि, कर्माणि वा । निरालंबन भावन अशरण्य भावन । महाविभूति संस्थान त्रिपाद्विभूतौ संस्थानं स्थितिः यस्य तथा उक्त ।

You are the beyond all the *aavaranaas* surrounding, like *prakruti*; or *karmaas*, which are also covering the *chetanaas* and others. For those who do not have any other protection, they take refuge in Him, He is *asharanya sharanya*. One who is present in the *nitya vibhooti*, the *Paramapada*, the *Tripaadvibhooti*. *Purushottama* is His name, "Atha asmi loke vede cha prathitah purushottamah" is told by Lord Krishna Himself.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 51:

नाकारणात् कारणात् वा कारणाकारणान्न च ।

शरीरग्रहणं व्यापिन् धर्मत्राणाय केवलम् ॥ ५१ ॥

Sri Engal Aalwaan's Commentary:

नाकारणात् इत्यादि । कारणं प्रयोजनं सुखम् । अकारणं अप्रयोजनं दुःखम् । कारणाकारणं मिश्रम् । एतत् उक्तम् भवति- न नारकीवदधर्मफल अनुभवाय तव शरीरग्रहणम् । न च स्वर्गिवत् धर्मफलानुभवार्थम् । न अपि मनुष्यादुवत् उभयफलानुभवार्थम् । किं तु केवलं धर्मत्राणाय इति । यत् वा कस्य सुखस्य आरणत्वात् प्रापकत्वात् कारणं धर्मः, तत् विरुद्धम् अकारणम् अधर्मः, तत् उभयं कारणाकारणं । एभ्यः क्रमात् तिर्यक् देव नराणां जन्म । तव तु नैवम्, अकर्मवश्यत्वात् । किं तु केवलम् इच्छया धर्मत्राणाय इति । * इच्छागृहीताम् अभिमतोरुदेहः, * न सा कर्मनिमित्तजा * इति च वक्ष्यति ।

The meaning of *kaarana* here is purpose, or *sukha*, joy, happiness. *Akaarana* is lack of purpose, or sorrow. *Kaaranaakaarana* is mix of both *sukha* and *dukha*. Why do You take *shareera*, why do You manifest Yourself as a human being, in *Raama*, *Krishna*, etc. *avataaraas* - it is not for the experience of *sukha* or *dukha*, or both *sukha* and *dukha*. You take Your *avataaras* only to protect dharma. He is all pervasive.

The gist of this is explained here. You don't take *shareera* for these three reasons - *sukha* only, *dukha* only, or both *sukha* and *dukha*. Those who go to *svarga*, only enjoy there, there is only *sukha*. Those who go to *naraka*, only get *dukha*. Those who come to *manushya loka*, get both, *ubhaabhyaam manushya lokah*, *sukha* and *dukha*. You are not taking a form because of any of these reasons. For experiencing the fruits of adharma, going to *naraka*, Your *shareera grahana* is not like that. And those who are in *svarga*, enjoying the fruits of *dharma*, that is also not the reason why You take Your form. Or like *manushya*, getting both *sukha* and

dukha. Your *shareera* is only for protecting *dharma*. There is another meaning given here - *ka aarana*. That which leads to *sukha*. This word *arana* is used in *Vedas* itself. *Brahmana ut aranam asi. Brahmana udeeranamasi*. This is told as *Brahma praapaka*. In this meaning, *kaarana* means *dharma* which leads to enjoyment of *sukha*. The opposite of this, *akaarana* becomes *adharma*. *Sukha, dukha* both are *kaaranaakaarana*. The three *janmas* - animal, *devaas, manushya*, are got because of *dukha, sukha*, or a mixture of both. You are *karmaadhyaksha*, You are not *karma vashya*. Your *avataaras* are for none of these reasons. "Sambhavaami aatma maayayaa", is what *Bhagavaan* says, His own *sankalpa*. Out of Your own will, You take on forms here and incarnate. He takes any form that He wants out of His own will, His own *sankalpa*, and that is not because of *karma*.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 52:

श्री पराशरः -

इति एवं संस्तवं श्रुत्वा मनसा भगवान् अजः ।

ब्रह्माणम् आह प्रीतेन विश्वरूपं प्रकाशयन् ॥ ५२ ॥

Sri Paraasharar - Having heard this *stotra*, *Bhagavaan Vishnu* was very pleased, He revealed His *Vishvaroop*a, and told *Brahma* thus.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 53:

श्री भगवान् उवाच -

भोभो ब्रह्मस्त्वया मतः सह देवैः यदिष्यते ।

तत् उच्यताम् अशेषं च सिद्धमेव अवधार्यताम् ॥ ५३ ॥

Sri Bhagavaan - O *Brahma*, tell me along with all these gods, whatever you are wanting, why you eulogized Me; you are seeking some help from Me, tell me what is that. Know that it is already done. Whatever you seek from Me, assume that it is already given to you.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 54:

श्री पराशरः -

ततो ब्रह्मा हरेः दिव्यं विश्वरूपमवेक्ष्य तत् ।

तुष्टाव भूयो देवेषु साधवसावनतात्मसु ॥ ५४ ॥

Sri Paraasharar - The moment *Chaturmukha Brahma* saw the *Vishvaroop*a of *Bhagavaan*, again he started to do *stotra* of *Bhagavaan Vishnu*. All the gods were present with a lot of respect, fear and devotion.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 55:

ब्रह्मा -

नमो नमस्ते अस्तु सहस्रकृत्वः सहस्र बाहो बहुवक्त्रपाद ।

नमो नमस्ते जगतः प्रवृत्ति विनाश संस्थानकराप्रमेय ॥ ५५ ॥

Chaturmukha Brahma - I bow down to You a thousand times. You have a thousand arms, faces and feet, meaning innumerable. You are unparalleled, immeasurable. You are the cause of *srushti*, *sthiti*, *laya* of all these worlds - creation, sustenance and dissolution.

This is similar to *Arjuna* seeing *Vishvaroop* and telling.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 56:

सूक्ष्म अति सूक्ष्म अति बृहत् प्रमाण गरीयसाम् अपि अति गौरवात्मन् ।

प्रधान बुद्धि इन्द्रियवत् प्रधान मूलात् परात्मन् भगवन् प्रसीद ॥ ५६ ॥

Sri Engal Aalwaan's Commentary:

सूक्ष्म इति । प्रधानस्य प्रकृतेः बुद्धि इन्द्रियवत् पुंसश्च प्रधान शेषिभूत । तेन मूल भूतत् अव्यक्तात् परात्मन् । तत् प्रधान इति पाठे, अव्यक्तस्य बुद्धि आदि अन्तःकरणस्य चक्षुरादेः वागादेः च प्रधान मूलभूत जीवात् उत्कृष्ट । प्रधान मूलम् इति पाठे प्रधान मूल भूतः त्वम् इति अर्थः ।

You are more subtle than the most subtle. You are bigger than the biggest. There is nothing bigger than You. There is nothing which is more subtle than You. *Prakruti* and *Purusha* - the non-sentient and sentient, You are the Lord of both *Prakruti* and *Purusha*. You are superior to even *avyakta* also, which is the source of all these. Be pleased.

There is a *paathantara* where *buddhi*, *manas*, *indriyaas* are told. You are superior to *jeeva*.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 57:

एषा मही देव महीप्रसूतैः महासुरैः पीडितशैलबन्धा ।

परायणं त्वां जगताम् उपैति भारावतारार्थम् अपारसार ॥ ५७ ॥

This *Bhoodevi*, O Lord, is being troubled, tortured, and the rocks and mountains are all breaking by the weight of the great, powerful *asuraas*, demons who have taken birth here. *Bhoodevi* is coming, and on behalf of her, we are all coming, and praying to You. You are the ultimate refuge, in order to reduce the *bhaara*, weight, to destroy the demons.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 58:

एते वयं वृत्ररिपुः तथा अयं नासत्यदसौ वरुणस्तथैव ।

इमे च रुद्रा वसवः ससूर्याः समीरणाग्नि प्रमुखाः तथा अन्ये ॥ ५८ ॥

We, Indra (one who killed Vrutraasura), the Ashvini Devataas, Varuna, Ekaadasha Rudraas, Ashta Vasus, Dvaadasha Aadityaas, Vaayu, Agni, and all other gods.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 59:

सुराः समस्ताः सुरनाथ कार्यम् एभिः मया यत् च तदीश सर्वम् ।

आज्ञापयाज्ञां परिपालयन्तः तव एव तिष्ठाम सदा अस्तदोषाः ॥ ५९ ॥

O Lord of everyone, whatever we have to do now, please do order. Whatever has to be done by all of them and me, please command us. We will obey Your commands, and stand to carry Your orders, without any blemish.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 60:

श्री पराशरः -

एवं संस्तूयमानस्तु भगवान् परमेश्वरः ।

उज्जहारात्मनः केशौ सितकृष्णौ महामुने ॥ ६० ॥

Sri Engal Aalwaan's Commentary:

एवम् इति । केशौ तेजसी । कः आत्मा तस्मिन् शेत इति केशः । मोक्षधर्मं केशव नाम निर्वचने* सूर्यस्य तपतो लोकान् अग्नेः सोमस्य चैव हि । अंशवो ये प्रकाशंते मम ते केशसंज्ञिताः । इति ।

Sri Paraasharar - Being eulogized thus by Chaturmukha Brahma, with all the gods assembled there, Lord Vishnu pulled out two hairs, one white and one black.

Two hairs means His *tejas*. It is a part, *amsha* of Him. Everything is His *tejas* only. They are all radiant, and that radiance is My *amsha* only. This is told in *Moksha Dharma*.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 61:

उवाच च सुरान् एतौ मत्केशौ वसुधातले ।

अवतीर्य भुवो भार क्लेशहानिं करिष्यतः ॥ ६१ ॥

These two *keshaas*, My *amsha*, My *tejas*, will come to the world, and will incarnate there, manifest there. Having done *avataara* there, they will put to end the torture that the *Bhoomi Devi* is facing due to the evil forces.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 62:

सुराश्च सकलास्स्वांशैः अवतीर्य महीतले ।

कुर्वन्तु युद्धम् उन्मतैः पूर्वोत्पन्नैः महासुरैः ॥ ६२ ॥

Let all the gods be born on the earth with their *amshaas*, and let them fight with the powerful demons who are already born there.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 63:

ततः क्षयमशेषास्ते दैतेया धरणीतले ।

प्रयायन्ति न सन्देहो मद्दृक्पातविचूर्णिताः ॥ ६३ ॥

At that time, all the *daityaas*, Diti's children will get destroyed. There is no doubt. They will be totally powdered when My attention falls on them.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 64:

वसुदेवस्य या पत्नी देवकी देवतोपमा ।

तत्र अयम् अष्टमो गर्भो मत्केशो भविता सुराः ॥ ६४ ॥

Sri Engal Aalwaan's Commentary:

वसुदेवस्य इति । तस्य अयम् इति पाठे तस्य अयम् इति आर्षः सन्धिः ।

One part of Me, one *Amsha* of Me, one *kesha*, *tejas*, will be born in Devaki, who is like a Goddess, *Vasudeva's* wife. The eighth child will be one of My *keshas*.

There is another *paatha*, *tasya ayam*, which is a masculine word addressing Devaki, this is *Aarsha sandhi*.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 65:

अवतीर्य च तत्र अयं कंसं घातयिता भुवि ।

कालनेमिं समुद्भूतम् इति उक्त्वा अन्तर्दधे हरिः ॥ ६५ ॥

Having told that My one *Amsha* will come and kill *Kamsa*, who is *Kaalanemi*, born as *Kamsa* now, then Hari disappeared.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 66:

अदृश्याय ततः तस्मै प्रणिपत्य महामुने ।

मेरुपृष्ठं सुरा जग्मुः अवतेरुः च भूतले ॥ ६६ ॥

Having again bowed down to *Hari*, who disappeared at that moment, they came down to the bottom of the *Meru parvata*, and then they came to *Bhoo mandala*.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 67:

कंसाय च अष्टमो गर्भो देवक्या धरणीधरः ।

भविष्यति इति आचक्षते भगवान् नारदो मुनिः ॥ ६७ ॥

At that time, Naarada comes to Kamsa's house and tells him that the eighth child of Devaki is Bhagavaan Himself. The Lord only will incarnate as the eighth garbha of Devaki.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 68:

कंसो अपि तत् उपश्रुत्य नारदात् कुपितः ततः ।

देवकीं वसुदेवं च गृहे गुप्त अवधारयत् ॥ ६८ ॥

Having heard this from Naarada, Kamsa got very angry, and he imprisoned both Devaki and Vasudeva, put them in confinement.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 69:

वसुदेवेन कंसाय तेन एव उक्तं यथा पुरा ।

तथा एव वसुदेवो अपि पुत्रम् अर्पितवान् द्विज ॥ ६९ ॥

Previously, as Vasudeva had told Kamsa that he will give his child to Kamsa, the moment a child is born, and Kamsa can do whatever he wants to that child, Vasudeva did in the same way.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 70:

हिरण्यकशिपोः पुत्रांश्च षड्गर्भा इति विश्रुताः ।

विष्णुप्रयुक्ता स्तान्निद्रा क्रमाद्रर्भानयोजयत् ॥ ७० ॥

Sri Engal Aalwaan's Commentary:

हिरण्यकशिपोरिति । षड्गर्भाः प्राग्जन्मनाम्ना कीर्तिमत् सुषेण आद्याः । ते हि पूर्वं हिरण्यकशिपोर्भातुः कालनेमि असुरस्य पुत्राः तं हिरण्यकशिपुम् अनादृत्य ब्रह्मार्चनात् कुपितेन तेन भाविजन्मनि पिता एव वो निहनिष्यति इति शक्ताः समुद्रे शायिता इति श्री हरिवंशे । तेन हिरण्यकशिपोः पुत्रा इति उपचारः । गर्भानयोजयत् देवकी जठरे गर्भत्वेन आयोजयत् ।

Though they were the six children of Kaalanemi, they are known as Hiranyakashipu's children itself. That yoga nidraa will make them born as six children of Devaki.

Hiranyakashipu's six children are well known as Keertimaan, Sushena and others, in the previous birth. They are the sons of Hiranyakashipu's brother Kaalanemi. In the Harivamsha, it is told that in their previous birth, they were the children of

Kaalanemi, brother of *Hiranyakashipu*, and they neglected the order of *Hiranyakashipu*, and were worshipping Lord *Vishnu*. He got very angry, and cursed them saying that their father only will kill them. They were all lying down in the ocean. It is only in a secondary sense that it is told that they are *Hiranyakashipu's* sons. They were brought and put in the *Devaki's* womb by *Yoganidraa*.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 71:

योगनिद्रा महामाया वैष्णवी मोहितं यया ।

अविद्यया जगत् सर्वं तामाह भगवान् हरिः ॥ ७१ ॥

Sri Engal Aalwaan's Commentary:

योगनिद्रा इति । योगनिद्रा योग एव निद्रा । भगवतः समाधिविशेषो योगः । अयं निद्रायत इति अन्येषां व्यामोहकत्वात् अस्य निद्रात्वम् । सा एव विचित्र कार्य कारित्वात् महामाया, ज्ञानविरोधित्वात् अविद्या ।

Bhagavaan Hari orders *Yoganidraa*. The whole world is deluded with the *ajnyaana*, *yoganidraa*.

Bhagavaan's samaadhi vishesha is said to be *Yoganidraa*. People think that He is sleeping. They don't understand what is His state in *samaadhi*. We also tell during *paryankaasana*, *aaraadhana* of *Bhagavaan*. He is always alert and awake, protecting all the worlds. But the world thinks that He is sleeping. That *nidraa* can make wonderful different kinds of things happen, *Bhagavaan's samaadhi vishesha*. It causes *ajnyaana* in people, it deludes them, because of that, it is called as *avidyaa*. It has got these names, *Mahaamaayaa*, *Avidyaa*.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 72:

श्री भगवान् उवाच -

निद्रे गच्छ मम आदेशात् पाताल तल संश्रयान् ।

एक एकत्वेन षड्गर्भान् देवकीजठरं नय ॥ ७२ ॥

Sri Bhagavaan said - It is My order, My command, go to the bottom of *Paataala loka*, and those who are residing there, the six sons of *Kaalanemi*, who are called as *Hiranyakashipu's* six sons, bring them one by one, in order, and put them in the womb of *Devaki*.

Sri Vishnu Puraana, Amsa 5, Chapter 1, Shloka 73:

हतेषु तेषु कंसेन शेषाख्यो अंशः ततो मम ।

अंशांशेन उदरे तस्याः सप्तमः संभविष्यति ॥ ७३ ॥

When all the six of them are killed one by one, by *Kamsa*, because of the curse they had, the seventh one is again, My *amsha* only, *Shesha*, *Adishesha* by name, *Balarama*. The seventh one will be My *amsha* only. So, the white and black hairs which were told, *amsha* of *Bhagavaan*, the *tejas* - the white *tejas* is *Balarama*, and the black one is *Krishna*.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 74:

गोकुले वसुदेवस्य भार्या अन्या रोहिणी स्थिता ।
तस्यास्स संभृतिसमं देवि नेयः त्वया उदरम् ॥ ७४ ॥

Sri Engal Aalwaan's Commentary:

गोकुल इति । तस्याः संभृतिसमम् इति क्रियाविशेषणं । गर्भाधानप्रसवकालाविरोधेन नेय इति अर्थः । प्राक् एव हि वसुदेव निषिक्त गर्भायाः पश्चात् गोकुलं गताया रोहिण्या जठरे सप्त मास अवस्थितं वायुरूपं गर्भम् अपसार्य तत्र देवकीगर्भं साप्तमासिकं संक्रामय इति हरिवंशे उक्तम् । तस्या उदरं नेय इति अन्वयः ।

Vasudeva's another wife, *Rohini*, is in *Gokula*.

Rohini will be pregnant at that time. It is told in *Harivamsha* that *Rohini* will be pregnant with *Vasudeva's* child, and she would have gone to *Gokula*. When it reaches the seventh month, her womb will be in the *Vaayu roopa*; at that time, take that womb and bring it to *Devaki's garbha*; and what is in *Devaki's garbha*, the white *Amsha*, *tejas*, which is *Shesha*, take this *garbha* to *Rohini*. So, that nobody will get a doubt when the child is born in the ninth month. This exchange of *garbhaas* should happen, Lord *Hari* tells *Yoganidraa*.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 75:

सप्तमो भोजराजस्य भयात् रोधोपरोधतः ।
देवक्याः पतितो गर्भ इति लोको वदिष्यति ॥ ७५ ॥

Sri Engal Aalwaan's Commentary:

सप्तम इति । रोधोवरोधतः रुध्यति अस्मिन् इति रोधो निरोधस्थानम् ।

In the seventh month, what people will think is that *Devaki* had miscarriage in the seventh month, due to fear of *Kamsa*. In the seventh month of *Devaki's* womb, if you take it and place it in *Rohini's garbha*, then the world will think that *Devaki* had a miscarriage, out of fear of *Kamsa*.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 76:

गर्भसंकर्षणात् सो अथ लोके संकर्षणेति वै ।

संज्ञामवाप्स्यते वीरः श्वेताद्रि शिखरोपमः ॥ ७६ ॥

Having extracted the *garbha* and brought to *Rohini*'s womb, because of this, he will be well known as *Sankarshana* itself. He will get the name of *Sankarshana*. He will be very powerful, valiant, and will be white like the peak of the *Shvetaadri*, White Crystal Mountain.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 77:

ततो अहं संभविष्यामि देवकीजठरे शुभे ।

गर्भं त्वया यशोदाय गन्तव्यम् अविलंबितम् ॥ ७७ ॥

At that time, I will incarnate Myself in *Devaki*'s womb. At the same time, you have to be born in *Yashoda*'s womb, at the same time when I enter *Devaki*'s *garbha*.

After the seventh *garbha*, *Balarama* is transferred to *Rohini*, during the seventh month, then everyone will think that *Devaki* had a miscarriage for the seventh child. Then I will enter *Devaki*'s womb as the eighth child. At the same time, you have to enter *Yashoda*'s *garbha*, *Bhagavaan* says, so that both are born at the same time. You go to *Yashoda*'s *garbha* when I enter into *Devaki*'s *garbha*.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 78:

प्रावृट्काले च नभसि कृष्णाष्टम्याम् अहं निशि ।

उत्पत्स्यामि नवम्यां तु प्रसूतिं त्वम् अवाप्स्यसि ॥ ७८ ॥

Sri Engal Aalwaan's Commentary:

प्रावृट्काल इति । नभसि श्रावणे मासि । नवम्याम् कृष्णाष्टम्या निशाशेषे नवमि अपि अस्ति इति भावः ।

During the rainy season, in the *Shraavana Maasa*, in *Krishna Ashtami*, I will be born in *Devaki*. I will incarnate as *Krishna avataara*. You will be born on *Navami*, the next day morning.

The remaining time of the night, *Navami* is there, is the meaning.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 79:

यशोदाशयने मां तु देवक्याः त्वाम् अनिन्दिते ।

मत् शक्ति प्रेरितमतिः वसुदेवो नयिष्यति ॥ ७९ ॥

Vasudeva being impelled by My power, will carry Me to *Yashoda*. He will bring you back to *Devaki* here.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 80:

कंसः च त्वाम् उपादाय देवि शैल शिलातले ।

प्रक्षेप्स्यति अन्तरिक्षे च संस्थानं त्वम् अवाप्स्यसि ॥ ८० ॥

When we both are born, at that time, *Kamsa* will immediately see you and take you, and throw you on a stone on top of a mountain. You will immediately go to the sky, and you will be located there.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 81:

ततः त्वां शतदृक् छक्रः प्रणम्य मम गौरवात् ।

प्रणिपातानतशिरा भगिनीत्वे ग्रहिष्यति ॥ ८१ ॥

Sri Engal Aalwaan's Commentary:

तत इति । शतदृक् सहस्रदृक् । शत सहस्र आदि शब्दा बहु अर्थ वाचिनो अपि दृश्यन्ते ।

Then *Indra* will bow down to you, because of My order, command, and will accept you as his sister.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 82:

त्वं तु शुम्भ निशुम्भ आदीन् हत्वा दैत्यान् सहस्रशः ।

स्थानैः अनेकैः पृथिवीम् अशेषां मण्डयिष्यसि ॥ ८२ ॥

Sri Engal Aalwaan's Commentary:

त्वम् च इति । स्थानैः योग पीठाख्यायतनैः विन्ध्यजालन्धरादयैः ।

You will kill many *asuraas* like *Shumbha*, *Nishumbha*, and you will destroy thousands of demons.

Yoganidraa who is the eighth child, will go to *antariksha*, and will be located there. She will be present in all the *Yoga peethaas* in this world like *Vindhya*, *Jaalandhara*. In *Tantra*, it is told that there are 51 *Yoga peethaas*.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 83:

त्वं भूतिः सन्नतिः क्षान्तिः कान्तिर्धौः पृथिवी धृतिः ।

लज्जा पुष्टिरुषा या तु काचित् अन्या त्वम् एव सा ॥ ८३ ॥

You are only *Bhooti, Sannati, Kshaanti, Kaanti, Dhyou, Pruthivee, Dhruti, Lajjaa, Pushti, Rushaa*, all these are you only.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 84:

ये त्वाम् आर्या इति दुर्गा इति वेदगर्भा अंबिका इति च ।
भद्रा इति भद्रकाली इति क्षेमदा भाग्यदेति च ॥ ८४ ॥

Sri Engal Aalwaan's Commentary:

य इति । आर्यादि नामाष्टकं दुर्गामन्त्र विशेष उद्धारार्थम् ।

Yoga Maayaa is *Durgaa Devi*, and in the *Durga Shataka*, the names are told. *Aaryaa, Durgaa, Vedagarbhaa, Ambikaa, Bhadraa, Bhadrakaalee, Kshemadaa, Bhaagyadaa*. You will be well known in the world with all these names.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 85:

प्रातः च एव अपराह्णे च स्तोष्यन्त्यानममूर्तयः ।
तेषां हि प्रार्थितं सर्वं मत् प्रसादात् भविष्यति ॥ ८५ ॥

Sri Engal Aalwaan's Commentary:

प्रातः इति । मत् प्रसादात् इति । न हि शक्तेः शक्तिमन्तम् अन्तरेण सामर्थ्यम् इति भावः ।

Whoever will pray to you morning and afternoon, all their desires will be fulfilled, with My power. I will give you the boon, that whatever they desire will be fulfilled.

With My grace, you will have the powers to give them all that they desire when they pray to you.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 86:

सुरामांसोपहारैः च भक्ष्यभोज्यैः च पूजिता ।
नृणाम् अशेष कामान्स्त्वं प्रसन्ना संप्रदास्यसि ॥ ८६ ॥

Sri Engal Aalwaan's Commentary:

सुर इति । सुरामांसादि उपहारः तु तत् तत् अधिकारविशेषशूद्रादेः, न सर्वेषाम् ।

Being worshipped with the *upahaaraas* like *suraa, maamsa*, and various kinds of foods and delicacies, you will be able to fulfil the desires of all the humans who pray to you everyday.

This offering is for *adhikaari visheshaas* like *shoodraas* and others, who do this kind of worship.

Sri Vishnu Puraana, Amsha 5, Chapter 1, Shloka 87:

ते सर्वे सर्वदा भद्रे मत् प्रसादात् असंशयम् ।

असंदिग्धा भविष्यन्ति गच्छ देवि यथा उदितम् ॥ ८७ ॥

Sri Engal Aalwaan's Commentary:

ते सर्वे इति । ते सर्वे कामाः असंदिग्धा अव्यभिचारितावाप्तयः स्युः । अत्र संशयो नास्ति ।

All of them will be happy and their desires will get fulfilled when they worship you with all My grace only. You go and carry on My orders.

This is the story of *Krishna Avataara*, what all happened, and how it happened, as told by *Sri Paraasharar* to *Sri Maitreyar*.

This concludes Chapter One of *Amsha 5*.

॥ इति श्री विष्णु पुराणे पंचमे अंशे प्रथमो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चितीये पंचमे अंशे प्रथमो अध्यायः ॥

We just saw Chapter 1 of *Amsha 5*. Where *Bhagavaan* has told *Yoga nidraa* what all should be done as preparations before He can incarnate. As per this, He said that the six children of *Kamsa* have to be brought and placed in *Devaki's garbha*. The seventh one will be another *amsha* of *Bhagavaan*, *Balarama*, and after that, He will Himself incarnate, and at the same time, *Yoga nidraa* will also enter into *Yashoda's* womb, and *Balarama* will go to *Rohini's garbha*. He tells *Yoga nidraa* that she will attain a good position, and will be praised by everyone, as *Durgaa*, and people will offer all kinds of offerings, and that she will bestow them with various benefits that they seek.

॥ अथ द्वितीयोऽध्यायः ॥

Devataa's Prayer to Bhagavaan in Devaki's womb

Now, the Second Chapter starts.

Sri Vishnu Puraana, Amsa 5, Chapter 2, Shloka 1:

श्री पराशरः -

यथोक्तम् सा जगद्धात्रा देवदेवेन वै तथा ।

षड्गर्भगर्भविन्यासं चक्रे च अन्यस्य कर्षणम् ॥ १ ॥

Sri Engal Aalwaan's Commentary:

यथा उक्तम् इति । षड्गर्भाख्यानां गर्भं देवक्या उदरे निक्षेपम्, अन्यस्य शेषाख्यस्य सप्तमगर्भस्य तत् जठरात् कर्षणम् ।

Sri Paraasharar - There is a *paathaantara*, called *Jagaddhaatri*, which applies to *Durgaa*. *Jagaddhaatraa* means *Bhagavaan*.

The God of gods, the *Sarveshvara*, *Bhagavaan*, whatever He said, as per that, the six children have to be brought and placed in *Devaki's* womb, and the seventh one *Shesha* has to be taken and placed with *Rohini*. Accordingly, *Yoga nidraa* carries out all of this.

Sri Vishnu Puraana, Amsa 5, Chapter 2, Shloka 2:

सप्तमे रोहिणीं गर्भं प्राप्ते गर्भं ततो हरिः ।

लोकत्रय उपकाराय देवक्याः प्रविवेश ह ॥ २ ॥

Sri Engal Aalwaan's Commentary:

सप्तम इति । गर्भं इतो रोहिणीं प्राप्ते देवक्या गर्भं हरिः प्रविवेश ।

The seventh one was taken to *Rohini's garbha*, and then, for the good of all the three worlds, *Bhagavaan* entered into *Devaki's* womb.

Sri Vishnu Puraana, Amsa 5, Chapter 2, Shloka 3:

योगनिद्रा यशोदायाः तस्मिन् एव तथा दिने ।

संभूता जठरे तद्वत् यथोक्तं परमेष्ठिना ॥ ३ ॥

Bhagavaan had told *Yoga nidraa* that the moment I enter into the womb of *Devaki*, at the same time, on the same day, *Yoga nidraa* should enter into *Yashoda's* womb. So that when *Krishna* incarnates, then *Krishna* will be exchanged with *Durgaa* by *Vasudeva*. *Yoga nidraa* carried out the instructions given by the Lord.

Sri Vishnu Puraana, Amsa 5, Chapter 2, Shloka 4:

ततो ग्रहगणः सम्यक् प्रचार दिवि द्विज ।

विष्णोरंशे भुवं याते ऋतवः चाबभुश्शुभाः ॥ ४ ॥

The planetary positions were located in wonderful positions, at the time when *Bhagavaan* entered into *Devaki's* womb. When the *amsha* of *Vishnu* came to this earth, all the seasons became pleasant and auspicious.

Sri Vishnu Puraana, Amsa 5, Chapter 2, Shloka 5:

न सेहे देवकीं द्रष्टुं कश्चित् अपि अतितेजसा ।

जाज्वल्यमानां तां दृष्ट्वा मनांसि क्षोभमाययुः ॥ ५ ॥

Devaki got so much of *tejas* because of carrying *Krishna* in her womb, that nobody was able to look at her, because of her *tejas*. She was radiant. Whoever saw her, their minds got disturbed, such was her *tejas*, once *Bhagavaan* entered into her womb.

Sri Vishnu Puraana, Amsa 5, Chapter 2, Shloka 6:

अदृष्टाः पुरुषैः स्त्रीभिः देवकीं देवतागणाः ।

बिभ्राणां वपुषा विष्णुं तुष्टुवुः ताम् अहर्निशम् ॥ ६ ॥

All the hosts of *devataas* in the *svarga loka*, unseen by men and women, in this world, they eulogized *Devaki* who was carrying *Vishnu*. Day and night they prayed to her.

How the *devataas* praised *Devaki* is told here, as she was carrying *Bhagavaan* Himself in her womb. This *stuti* is eulogizing *Bhagavaan* only indirectly through *Devaki*, as she is carrying none other than *Sri Krishna* in her womb.

Sri Vishnu Puraana, Amsa 5, Chapter 2, Shloka 7:

देवताः -

प्रकृतिः त्वं परा सूक्ष्मा ब्रह्मगर्भा अभवत्पुरा ।

ततो वाणी जगद्धातुः वेदगर्भा असि शोभने ॥ ७ ॥

Sri Engal Aalwaan's Commentary:

प्रकृतिः इति । ब्रह्मगर्भा आत्मगर्भा । यत् वा ब्रह्म शब्दो महत् वाची । या पुरा अभवत् सा त्वम् इति अन्वयः । जगद्धातुः संबन्धिनी । वेदगर्भा वाणी प्रणवः ।

Devataas - Before creation, during *pralaya*, that *prakruti*, You are only that. That which had all the sentients, *jeevaatmans* in it, before *srushti*, the *achit* and *chit* were all combined together, that *prakruti*, You are only that *prakruti*. Or, it can also be taken as *mahat*. From *moola prakruti*, *mahat* is created, then *ahamkaara*. So, *Brahma* can also be taken to mean *mahat*. You are the very primordial matter,

sookshma prakruti which was there before creation. The creator of the world, You are verily the *Pranava* itself.

Sri Vishnu Puraana, Amsa 5, Chapter 2, Shloka 8:

सृज्यस्वरूप गर्भा असि सृष्टिभूता सनातने ।

बीजभूता तु सर्वस्य यज्ञ (गर्भा) भूता अभवस्त्रयी ॥ ८ ॥

You are the very Creator, having all the objects that going to be are created in You. That Creator is verily You only. You are the very *anaadi Bhagavaan*. You are the source of everything. You are like the seed for everything. The three *Vedaas* which contain all the *yajnyaas*, is You only.

Sri Vishnu Puraana, Amsa 5, Chapter 2, Shloka 9:

फलगर्भा त्वमेवेज्या वह्निगर्भा तथा अरणिः ।

अदितिः देवगर्भा त्वं दैत्यगर्भा तथा दितिः ॥ ९ ॥

All the *yajnya kriyaas*, that are performed as the *aaraadhana* of *Bhagavaan*, by performing which *yajnyaas*, people get various *purushaarthas*, You are only that *Ijyaa*. When two *aranis*, firewood pieces are rubbed, fire is created, which is used for *Agnihotra*. The firewood which has that *arani*, You are verily that *arani* itself. You are *Aditi*, who gives birth to all the *devaas*. And also *Diti*, who gives birth to the *daityaas*.

Sri Vishnu Puraana, Amsa 5, Chapter 2, Shloka 10:

ज्योत्स्ना वासरगर्भा त्वं ज्ञानगर्भा असि सन्नतिः ।

नयगर्भा परा नीतिः लज्जा त्वं प्रश्रयोद्वहा ॥ १० ॥

Sri Engal Aalwaan's Commentary:

ज्योत्स्ना इति । ज्योत्स्ना प्राक् संध्या । सत्सु नतिः सन्नतिः, शुश्रूषा । नीतिः नीतिशास्त्रं, तत्साध्यो न्यायो नयः ।

Jyotsnaa is the light before the *sandhyaa kaala*, in the early morning. You are that only, as that leads to *sandhyaa kaala*, and the day, as it contains the day. Serving the *aacharyaas*, or those from whom one learns, gets *jnyaana*, who give *jnyaana* on *shushroosha*, serving, who do the *jnyaana upadesha*, which leads to *jnyaana*, You are that. *Neetishastra* which has all the *nyaayaas*, etc., that You are only. You are the shyness which leads to modesty, or being humble.

Sri Vishnu Puraana, Amsa 5, Chapter 2, Shloka 11:

कामगर्भा तथा इच्छा त्वं तुष्टिः संतोषगर्भिणी ।

मेधा च बोधगर्भा असि धैरगर्भोद्वहा धृतिः ॥ ११ ॥

Sri Engal Aalwaan's Commentary:

कामगर्भेति । कामः काम्यो अर्थः । तृष्टिः तृप्तिः, तत् जन्यो हर्षः संतोषः । मेधा
धारणाशक्तिः । धृतिः धीप्रतिष्ठा । धैर्यं अलौल्यम् ।

Any fruits that are desired, is said to be *kaama* here, and the desire; You are the desire which leads to various fruits, benefits desired by various people. You are the Trupti, because of which one gets *Harsha*, which is *Santosha* - one feels happy when contented, You are that only. You are the contentment which leads to happiness. You are the firmness of the mind which is obtained from *medhaa*. *Dhruti* is the capability to hold on, and carry on till the end of any *vrata*, You are that. You are the nature of not being fickle minded.

Sri Vishnu Puraana, Amsa 5, Chapter 2, Shloka 12:

ग्रहार्क्षतारकागर्भा द्यौरस्यखिलहैतुकी ।
एता विभूतयो देवी तथा अन्याः च सहस्रशः ॥ १२ ॥

Sri Engal Aalwaan's Commentary:

ग्रहर्क्षेति । हेतुरेव हैतुकी । एता इति । एताः प्रकृत्यादयो विभूतयः, अन्याः च ।

You are the *aakaasha*, which holds the planets, stars, and all the constellations. You are the cause of everything, which causes rains and other things. These are all eulogizing Lord only. All these *aishwaryaas*, and also thousands of others, are You only. *Devataas* are eulogizing *Devaki* like this.

Starting from *prakruti*, till now, whatever has been told, all those *vibhootis*, and also anything else not told here, all that are You only.

Sri Vishnu Puraana, Amsa 5, Chapter 2, Shloka 13:

तथा असंख्या जगद्धात्री सांप्रतं जठरे तव ।
समुद्राद्रिनदीद्वीप वनपत्तनभूषणा ।
ग्रामखर्वटखेटाद्या समस्ता पृथिवी शुभे ॥ १३ ॥

Sri Engal Aalwaan's Commentary:

तथा इति । असंख्या जगद्धात्री च तव जठरे । इदं प्रकृत्यादिभिः तत् सामानाधिकरण्य
निबन्धनम् ।

The innumerable *vibhootis* are all in Your womb. *Prakruti*, and everything, so far whatever is told. In Your womb, all the oceans, rivers, streams, all the forests, cities, towns, everything which is decorating the whole earth, is all in You only, the villages, *graama*, *kharvata*, hamlets, towns, the entire world is in You only, in Your womb.

The innumerable *vibhootis* are all in Your womb. This is the reason why they are all told with *Saamaanaadhikaranya*.

Sri Vishnu Puraana, Amsa 5, Chapter 2, Shloka 14:

समस्त वह्नयो अंभांसि सकलाः च समीरणाः ।

महोरगाः तथा यक्षा राक्षसाः प्रेतगुह्यकाः ॥ १४ ॥

All the fires, all the waters, all the winds, all the serpents, all the *yakshaas*, *raakshasaas*, *pretaas*, *guhyakaas*, all are in You only.

Sri Vishnu Puraana, Amsa 5, Chapter 2, Shloka 15:

ग्रहार्क्षतारका चित्र विमानशतसकुलम् ।

अवकाशमशेषस्य यत् ददाति नभस्थलम् ॥ १५ ॥

The collections of hundreds of wonderful *vimaanaas*, and the *aakaasha* that gives space to innumerable things, and everything, ...

Sri Vishnu Puraana, Amsa 5, Chapter 2, Shloka 16:

भूलोकश्च भुवर्लोकः स्वर्लोकोऽथ महर्जनः ।

तपश्च ब्रह्मलोकश्च ब्रह्माण्डमखिलं शुभे ॥ १६ ॥

... *Bhooloka*, *Bhuvarloka*, *Suvarloka*, *Maharloka*, *Janoloka*, *Tapoloka*, *Brahmaloka*, the entire *Brahmaanda* is in You.

Sri Vishnu Puraana, Amsa 5, Chapter 2, Shloka 17:

तदन्तरे स्थिता देवा दैत्य गन्धर्व चारणाः ।

महोरगाः तथा यक्षा राक्षसाः प्रेतगुह्यकाः ॥ १७ ॥

All the *Devaas*, *Daityaas*, *Gandharvaas*, *Chaaranaas*, the serpents, *Yakshaas*, *Raakshasaas*, *Pretaas*, *Guhyakaas*, who are all living in these worlds, ...

Sri Vishnu Puraana, Amsa 5, Chapter 2, Shloka 18:

मनुष्याः पशवः च अन्ये ये च जीवा यशस्विनी ।

तैः अन्तस्थैः अनन्तो असौ सर्वगः सर्वभावनः ॥ १८ ॥

... all the humans, animals, whoever is living, Who is having all of them in Him, He is called *Ananta*. He is all pervading. He has got everything in Him only.

Sri Vishnu Puraana, Amsa 5, Chapter 2, Shloka 19:

(रूप) नाम कर्म स्वरूपाणि न परिच्छेदगोचरे ।

यस्य अखिल प्रमाणानां स विष्णुः गर्भगः तव ॥ १९ ॥

Sri Engal Aalwaan's Commentary:

नाम कर्मेति । नामादेः प्रमाणानां परिच्छेद अगोचरत्वम् अनवधित्वम् । प्रमाणानि इति पाठे, यस्य विभूत्यादेः ज्ञापकानि इति अर्थः ।

All the things which are there, they are unsurpassable. We cannot even know how many names are there, all the beings which are there, having a name and form. They are so innumerable that one cannot even measure. That Vishnu is right now in your womb.

Sri Vishnu Puraana, Amsa 5, Chapter 2, Shloka 20:

त्वं स्वाहा त्वं स्वधा विद्या सुधा त्वं ज्योतिरंबर ।

त्वं सर्वलोकरक्षार्थम् अवतीर्णा महीतले ॥ २० ॥

Sri Engal Aalwaan's Commentary:

त्वम् इति । ज्योतिरंबर इति । अत्र ज्योतिः शब्देन * अदितिः द्यौः अदितिः अन्तरिक्षम् * इति मन्त्रोक्तादिः उच्यते । सुरभ्यदितिभ्यां प्रलोमितः काश्यपो वरुणस्य गां जहार । ततः कुपितेन ब्राह्मणा गोपो भवेति शप्तो असौ वसुदेवत्वं गतो गवाध्यक्षो अभूत् । अदितिः देवकी सुरभिः रोहिणी इति हि हरिवंशे कथा ।

You are born in this world for protecting all the worlds. You are only Svaaha, You are only Svadhaa, You are only Sudhaa. You are born in this world only to protect all the worlds.

Kaashyapa had two wives - Surabhi and Aditi. They pressurized him to get the cow from Varuna. He stole the cow from Varuna. Because he stole the cow from Varuna, Brahma got angry and gave him a curse to be born as a gopa. So, he was born in the gopa kula, as Vasudeva. He became the head of all the cows. In Harivamsha, it is told that Aditi is born as Devaki, and Surabhi is born as Rohini. And Kaashyapa as Vasudeva.

Sri Vishnu Puraana, Amsa 5, Chapter 2, Shloka 21:

प्रसीद देवि सर्वस्य जगतः शं शुभे कुरु ।

प्रीत्या तं धारयेशानं धृतं येनाखिलं जगत् ॥ २१ ॥

Sri Engal Aalwaan's Commentary:

प्रसीद इति । प्रीत्या धार्या मातुः प्रीत्या हि गर्भस्य गुणपोषः ।

You are carrying the *Sarveshvareshvara*, because the mother should be pleased, and love the child in the womb. Because of this, the child which will be born will be healthy and have good qualities. Be pleased and carry Him. It is very auspicious for you. Bring all auspiciousness to this world. Be pleased.

They eulogize *Devaki* like this, and indirectly eulogizing Lord *Krishna* who is in her womb.

This completes Chapter Two.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे द्वितीयो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याये श्री विष्णु चितीये पञ्चमे अंशे द्वितीयो अध्यायः ।

॥ अथ तृतीयो अध्यायः ॥

Avataara of Lord Krishna

Now, the Chapter Three.

Sri Vishnu Puraana, Amsha 5, Chapter 3, Shloka 1:

श्री पराशरः -

एवं संस्तूयमाना सा देवैः देवमधारयत् ।

गर्भेण पुण्डरीकाक्षं जगत् त्राणकारणम् ॥ १ ॥

Sri Paraasharar - Being eulogized like this, carrying Lord *Bhagavaan* Himself in her womb, and being prayed to like this by all the gods, carrying *Pundareekaaksha* in her womb, who is the cause of protection of all the worlds, ...

Sri Vishnu Puraana, Amsha 5, Chapter 3, Shloka 2:

ततो अखिल जगत् पद्म बोधाय अच्युत भानुना ।

देवकी पूर्वसंध्यायाम् आविर्भूतं महात्मना ॥ २ ॥

This is a wonderful *shloka* telling about the *Krishnaavataara*. *Krishna* Himself is like the Sun. He rose in order to enlighten, or make the lotus of the three worlds,

in order for it to bloom, the Sun in the form of *Achyuta* rose. To bring enlightenment to the whole world, the Lord rose like the Sun, incarnated Himself. *Devaki* herself was like a *Poorva Sandhyaa* which leads to sunrise. Leading to the rising of the Sun of the form of *Krishna*, to bring enlightenment to the lotus of all the three worlds.

Sri Vishnu Puraana, Amsa 5, Chapter 3, Shloka 3:

तत् जन्मदिनम् अत्यर्थम् आह्लाद्यमलदिङ्मुखम् ।
बभूव सर्वलोकस्य कौमुदी शशिनो यथा ॥ ३ ॥

Sri Engal Aalwaan's Commentary:

तज्जन्म इति । आह्लादी आह्लादकम् ।

That day on which *Krishnaavataara* happened, on which He incarnated on this world, it was most pleasant, and all the directions were without any blemish, were blemishless, pure and clear. Just like the full moon day of the moon, when the moon is fully bright, the whole world was very pleasant.

Sri Vishnu Puraana, Amsa 5, Chapter 3, Shloka 4:

सन्तः संतोषमधिकं प्रशमं चण्डमारुताः ।
प्रसादं निमग्ना याता जायमाने जनार्दने ॥ ४ ॥

All the wise men, the *jnyaanis*, were extremely pleased in their minds, and all the winds became quiet. The rivers flowed very pleasantly, as the Lord incarnated in this world.

Sri Vishnu Puraana, Amsa 5, Chapter 3, Shloka 5:

सिन्धवो निजशब्देन वाद्यं चक्रुः मनोहरम् ।
जगुः गन्धर्वपतयो ननृतुः च अप्सरोगणाः ॥ ५ ॥

All the oceans created beautiful music, through their sounds. All the *Gandharvaas* sang beautifully and the hosts of *Apsarases* danced with joy.

Sri Vishnu Puraana, Amsa 5, Chapter 3, Shloka 6:

ससृजुः पुष्पवर्षाणि देवा भुवि अन्तरिक्षगाः ।
जज्वलुः च अग्नयः शान्ताः जायमाने जनार्दने ॥ ६ ॥

The gods who were moving around in the *antariksha*, brought down a rain of flowers in this world, when the Lord incarnated. Fires were all burning when the Lord was born. Fires which were earlier put out because of the fear of *Kamsa*, all started to burn again brightly, as Lord *Krishna* incarnated in this world.

Sri Vishnu Puraana, Amsha 5, Chapter 3, Shloka 7:

मन्दं जगर्जुः जलदाः पुष्पवृष्टिमुचो द्विज ।

अर्धरात्रे अखिलाधारे जायमाने जनार्दने ॥ ७ ॥

The noise, thunder of the clouds was very pleasant. They all brought the rain of flowers. There was support of all the worlds, when He incarnated in the middle of the night.

Sri Vishnu Puraana, Amsha 5, Chapter 3, Shloka 8:

फुल्लेन्दीवरपत्राभं चतुर्बाहुम् उदीक्ष्य तम् ।

श्रीवत्सवक्षसं जातं तुष्टाव आनकदुन्दुभिः ॥ ८ ॥

He was bright like the leaves of the lotus, which had just bloomed. He appeared with four arms, and seeing him having the *Shreevatsa* sign in His chest, *Vasudeva* eulogized Him.

Sri Vishnu Puraana, Amsha 5, Chapter 3, Shloka 9:

अभिष्टूय च तं वाग्भिः प्रसन्नाभिः महामतिः ।

विज्ञापयामास तदा कंसात् भीतो द्विजोत्तम ॥ ९ ॥

Having praised the Lord with all the *stotraas*, which were very pleasant, he told *Krishna* thus, out of fear of *Kamsa*.

Sri Vishnu Puraana, Amsha 5, Chapter 3, Shloka 10:

वसुदेव उवाच -

जातो असि देवदेवेश शंख चक्र गदाधर ।

दिव्यरूपम् इदम् देव प्रसादेन उपसंहर ॥ १० ॥

Vasudeva - O Lord of Lords, carrying *Shanka*, *Chakra*, *Gadaa*, You are born here. Be pleased and withdraw this *divya roopa*, this wonderful form of Yours, please withdraw it, because it is beyond this *prakruti mandala*, it is *apraakruta*.

Sri Vishnu Puraana, Amsha 5, Chapter 3, Shloka 11:

अद्य एव देव कंसो अयं कुरुते मम घातनम् ।

अवतीर्ण इति ज्ञात्वा त्वाम् अस्मिन् मम मन्दिरे ॥ ११ ॥

If *Kamsa* comes to know that You are incarnated, he will hurt You, he may even kill. He will kill You if he comes to know that You are born in my place. He will hurt me. Please withdraw this form of Yours which is *apraakruta*.

Sri Vishnu Puraana, Amsha 5, Chapter 3, Shloka 12:

देवकी उवाच -

यो अनन्त रूपो अखिल विश्व रूपो गर्भे अपि लोकान् वपुषा बिभर्ति ।
प्रसीदताम् एष स देवदेवो यो मायया आविष्कृत बाल रूपः ॥ १२ ॥

Sri Engal Aalwaan's Commentary:

य इति । अखिल विश्व रूपः अखिल जगत् रूपः । गर्भे अपि गर्भ स्थितिओ अपि । मायया
आश्चर्य रूपया शक्त्या ।

Devaki said - O, the whole world is Your form only. You have got innumerable forms. Even being in the womb, You are supporting all the worlds. Be pleased, O Lord of Lords. Out of Your own *sankalpa*, *maayaa*, (or *aashcharya cheshtita*) You have taken this form of a child. This wonderful act of Yours, nobody can comprehend that You have taken this form of a child here.

Sri Vishnu Puraana, Amsha 5, Chapter 3, Shloka 13:

उपसंहर सर्वात्मन् रूपम् एतत् चतुर्भुजम् ।
जानातु मा अवतारं ते कंसो अयं दितिजन्मजः ॥ १३ ॥

Sri Engal Aalwaan's Commentary:

उपसंहर इति । दितिजन्मजः दितिजन्मा दैत्यः, तस्मात् जातः । द्रमिडाख्येन दैत्येन
उग्रसेनस्य वेष धारेण तत् भार्यायां चौरेण उत्पादितः कंस इति हरिवंश उक्तेः ।

Please do withdraw this form of Yours, having four arms. Let Kamsa not know that You have incarnated here. *Diti janma* is *daitya*, and *Kamsa* was born to a *daitya*.

In *Harivamsha*, it is said that there is a *daitya* by name *Dramida*, who impregnated *Ugrasena's* wife, without anyone knowing, and that is how *Kamsa* was born.

Sri Vishnu Puraana, Amsha 5, Chapter 3, Shloka 14:

श्री भगवान् उवाच -
स्तुतो अहं यत् त्वया पूर्व पुत्रार्थिन्या तत् अद्य ते ।
सफलं देवि संजातं जातो अहं यत् तव उदरात् ॥ १४ ॥

Sri Engal Aalwaan's Commentary:

स्तुत इति । पूर्व स्वायंभुवे मन्वन्तरे । युवयोः पृश्नेसुतपस्त्वे पृश्निगर्भः, स एव अदिति
काश्यपयोध् वामनः, देवकी वसुदेवत्वे कृष्ण इति जातो अहम् । इत्थं भागवत उक्तम् ।

कृष्णस्य चतुर्भुज रूप उपसंहार उक्त्या कंसवधान्तं द्विभुजत्व उपलब्धिः । परमार्थतः तु चतुर्भुजत्वम् एव, नरक शिशुपाल पौण्ड्रक वध आदिषु प्रसिद्धेः ।

Sri Bhagavaan said - Earlier, you had praised me, you had done *tapas*, and had asked Me for a boon, which was that you wanted Me to be born as your child. See Me as being born as your child. That prayer of yours has fructified today, has come to fruition today, Now, I am born in your womb.

In *Svaayambhuva Manvantara*, they had done *tapas*, as *Prushni* and *Sutapa*. To them, *Bhagavaan* was born as *Prushnigarbha*. They had prayed that He should be born in three *janmaas*. The next *janma* was that of *Vaamana*, when *Prushni* and *Sutapa* were born as *Aditi* and *Sutapa*, *Bhagavaan* was born as their child *Vaamana*. Now, *Aditi* and *Kaashyapa* have become *Devaki* and *Vasudeva*, and *Bhagavaan* has incarnated as *Krishna*. This is told in *Srimad Bhaagavata*. Because *Vasudeva* and *Devaki* say that "Withdraw Your four arms", till the killing of *Kamsa*, *Krishna* is seen with only two arms. But, in reality, He always had *chaturbhuja* only, but He had not revealed all the four arms. He had revealed only two *bhujas* till killing *Kamsa*. After that, He is seen with *chaturbhuja* only. This *chaturbhuja* is seen in *Naraka*, *Shishupaala*, *Pundraka* killings also.

Sri Vishnu Puraana, Amsha 5, Chapter 3, Shloka 15:

श्री पराशरः -

इति उक्त्वा भगवान्स्तूष्णीं बभूव मुनिसत्तम ।

वसुदेवो अपि तं रात्रौ आदाय प्रययौ बहिः ॥ १५ ॥

Sri Paraasharar - Bhagavaan says this to *Devaki* and then keeps quiet. *Vasudeva* takes *Krishna* and moves out.

Sri Vishnu Puraana, Amsha 5, Chapter 3, Shloka 16:

मोहिताः च अभवन् तत्र रक्षिणो योगनिद्रया ।

मथुराद्वारपालाः च व्रजति आनकदुन्दुभौ ॥ १६ ॥

When *Vasudeva* (*Aanakadundubhi*) started to carry *Krishna*, and go out of *Mathura*, all the security people who were guarding the prison, they all went to deep sleep, because of the *Yoga nidraa*, the *sankalpa* of *Bhagavaan*. The *dvaarapaalakaas* of *Mathura* also went into deep sleep. *Vasudeva* started to move out; they all went into deep sleep.

Sri Vishnu Puraana, Amsha 5, Chapter 3, Shloka 17:

वर्षतां जलदानां च तोयम् अति उल्बणं निशि ।

संवृत्यानुययौ शेषः फेणैः आनकदुन्दुभिम् ॥ १७ ॥

Sri Engal Aalwaan's Commentary:

वर्षताम् इति । अति उल्बणम् अतिशब्दम् ।

There was heavy rain at that time, the clouds were pouring down. There was a lot of noise. When Vasudeva was carrying child Krishna, Aadishesha himself appeared and covered Vasudeva completely, and followed him.

Sri Vishnu Puraana, Amsa 5, Chapter 3, Shloka 18:

**यमुनां च अति गंभीरां नानावर्तशताकुलाम् ।
वसुदेवो वहन् विष्णुं जानुमात्रवहां ययौ ॥ १८ ॥**

Sri Engal Aalwaan's Commentary:

यमुनाम् इति । जानुमात्रवहाम् इति अत्र हेतुः वहन् विष्णुम् इति ।

The Yamunaa river was very deep, had many whirlpools, hundreds of them. When Vasudeva was carrying Vishnu, it was just as deep as his knees, which was very deep otherwise. It became knee deep for Vasudeva, because he was carrying none other than the Lord of Lords, Vishnu.

Sri Vishnu Puraana, Amsa 5, Chapter 3, Shloka 19:

**कंसस्य करदानाय तत्र एव अब्यागताम्स्तटे ।
नन्दादीन् गोपवृद्धां च यमुनाया ददर्श सः ॥ १९ ॥**

Sri Engal Aalwaan's Commentary:

कंसस्य इति । नन्दादीन् ददर्श, स्वयं तैः अदृष्टः ।

When he was going there, on the banks of Yamunaa, he saw Nanda and other old gopaas, who had come there in order to pay taxes to Kamsa. But, he was unseen by them. Then never saw Vasudeva carrying Krishna and Aadishesha covering him. Vasudeva crossed the Yamunaa river, which became knee deep for him - all these things they never saw. This was the maayaa of Vishnu.

Sri Vishnu Puraana, Amsa 5, Chapter 3, Shloka 20:

**तस्मिन् काले यशोदा अपि मोहिता योगनिद्रया ।
ताम् एव कन्यां मैत्रेय प्रसूता मोहिते जने ॥ २० ॥**

At the same time, *Yashoda* was also covered with *mohaa*, and went into deep sleep. Everyone went into deep sleep, because of *Bhagavaan's sankalpa*, she gave birth to a girl child.

Sri Vishnu Puraana, Amsha 5, Chapter 3, Shloka 21:

वसुदेवो अपि विन्यस्य बालमादाय दारिकाम् ।

यशोदाशयनातूर्णम् आजगाम अमितद्युतिः ॥ २१ ॥

Vasudeva placed *Krishna* there, and picked up the girl child which was born there. He took that girl child and came quickly back to where he was, with *Devaki*.

Sri Vishnu Puraana, Amsha 5, Chapter 3, Shloka 22:

ददृशे च प्रबुद्धा सा यशोदा जातमात्मजम् ।

नीलोत्पलदल श्यामं ततो अत्यर्थं मुदं ययौ ॥ २२ ॥

When *Yashoda* woke up, she saw that there was a beautiful, wonderful boy, born to her. He was of the colour of the leaves of the *Neelotpala*, the dark blue lotus, and He had such a wonderful hue, and she thought that He was born to her only. And she was extremely happy.

Sri Vishnu Puraana, Amsha 5, Chapter 3, Shloka 23:

आदाय वसुदेवो अपि दारिकां निजमन्दिरे ।

देवकीशयने न्यस्य यथा पूर्वम् अतिष्ठत ॥ २३ ॥

Vasudeva brought back the girl child, and placing that child next to *Devaki*, he came back to his original position.

Sri Vishnu Puraana, Amsha 5, Chapter 3, Shloka 24:

ततो बालध्वनिं श्रुत्वा रक्षिणः सहसा उत्थिताः ।

कंसाय आवेदयामासुः देवकीप्रसवं द्विज ॥ २४ ॥

Immediately, that child started to cry. All the security guards who had gone into deep sleep, they heard the cry of the child, and immediately woke up. They rushed to *Kamsa* and told him that the eighth child is born.

Sri Vishnu Puraana, Amsha 5, Chapter 3, Shloka 25:

कंसः तूर्णम् उपैत्य एनां ततो जग्राह बालिकाम् ।

मुञ्चमुञ्च इति देवक्या सन्नकण्ठ्या निवारितः ॥ २५ ॥

Kamsa immediately picked up the child, and *Devaki* was telling "Leave the child, leave the child", her voice was choked completely. She was overcome with so much emotion and grief that she was crying and begging to *Kamsa*, to leave the child. But, he never listened to her.

Sri Vishnu Puraana, Amsa 5, Chapter 3, Shloka 26:

चिक्षेप च शिलापृष्ठे सा क्षिप्ता वियति स्थिता ।

अवाप रूपं सुमहत् सायुधाष्टमहाभुजम् ॥ २६ ॥

He threw the child on the floor. Immediately, the child went to the sky, and became big, with eight arms, each arm carrying a weapon, that child took on a wonderful form in the sky.

Sri Vishnu Puraana, Amsa 5, Chapter 3, Shloka 27:

प्रजहास तथा एव उच्चैः कंसं च रुषिता अब्रवीत् ।

किं मया क्षिप्तया कंस जातो यः त्वां वधिष्यति ॥ २७ ॥

Sri Engal Aalwaan's Commentary:

प्रजहास इति । यः त्वां वधिष्यति स जात इति अन्वयः ।

Being extremely angry, that child, which went into *antariksha* and took on a wonderful huge form, and said loudly - "What is the purpose of killing me, one who kills you is already born".

One who kills you is already born.

Sri Vishnu Puraana, Amsa 5, Chapter 3, Shloka 28:

सर्वस्वभूतो देवानाम् आसीत् मृत्युः पुरा स ते ।

तत् एतत् संप्रधार्य आशु क्रियतां हितम् आत्मनः ॥ २८ ॥

Sri Engal Aalwaan's Commentary:

सर्वभूत इति । पुरा कालनेमित्वे ।

When you were *Kaalanemi*, he killed you. Get some assurance and do what is good for you. Think of doing something good to protect yourself, live properly. Otherwise you will be killed by Him, one who will kill you has already come into this world.

Sri Vishnu Puraana, Amsa 5, Chapter 3, Shloka 29:

इति उक्त्वा प्रययौ देवी दिव्य सक् गन्धभूषणा ।

पश्यतो भोजराजस्य स्तुता सिद्धैः विहायसा ॥ २९ ॥

Having told thus, the *Devi, Yoganidraa*, who had taken this form, wearing the most wonderful garlands, *gandha*, clothes, ornaments, as *Kamsa* was seeing, just went off being eulogized by all the *siddhaas*, she just went away.

This completes Chapter Three. This is the *Krishnaavataara ghatta*, the most wonderful part where *Krishna* incarnated.

॥ इति श्री विष्णुपुराणे पञ्चमे अंशे तृतीयो अध्यायः ॥

॥ इति श्री विष्णुपुराणव्याख्याने श्री विष्णु चितीये पञ्चमे अंशे तृतीयो अध्यायः ॥

॥ अथ चतुर्थो अध्यायः ॥

Kamsa's Discussion with the Asuraas

Now, Chapter Four.

Sri Vishnu Puraana, Amsa 5, Chapter 4, Shloka 1:

श्री पराशरः -

कंसः तत उद्विग्नमनाः प्राह सर्वान् महासुरान् ।
प्रलंब केशि प्रमुखान् आहूय असुरपुङ्गवान् ॥ १ ॥

Sri Engal Aalwaan's Commentary:

कंस इति । ततोद्विग्नेत्यार्षः सन्धिः ।

Sri Paraasharar - *Kamsa*, being very agitated in his mind, because he did not know what to do, he called all his other *asuraas*, powerful *asuraas* who were with him - *Pralamba*, *Keshi*, etc. and told them thus -

Sri Vishnu Puraana, Amsa 5, Chapter 4, Shloka 2:

कंसः -

हे प्रलंब महाबाहो केशिन् धेनुक पूतने ।
अरिष्ट आद्याः तथा एव अन्ये श्रूयतां वचनं मम ॥ २ ॥

Sri Engal Aalwaan's Commentary:

हे प्रलंब इति । हे प्रलंब इत्यादि युष्माभिः अन्यैः च श्रूयताम् इति अन्वयः ।

Kamsa - O Pralamba, Keshi, Dhenuka, Pootanaa, Arishta, and others, listen to what I am telling, very carefully.

Pralamba and others, listen to what I am telling.

Sri Vishnu Puraana, Amsa 5, Chapter 4, Shloka 3:

मां हन्तुम् अमरैः यत्नः कृतः किल दुरात्मभिः ।

मत् वीर्यतापितान् वीरो न तु एतान् गणयामि अहम् ॥ ३ ॥

All the gods, the bad ones, are making all kinds of efforts to kill me. They have been troubled with my power, and strength. I don't care at all for them, as I am all powerful and valiant.

Sri Vishnu Puraana, Amsa 5, Chapter 4, Shloka 4:

किम् इन्द्रेण अल्पवीर्येण किं हरेण एकचारिणा ।

हरिणा वापि किं साध्यं छिद्रेष्वसुरघातिना ॥ ४ ॥

What can *Indra* do, who is very weak, does not have any power. What can *Rudra* do, who roams alone? Even *Hari*, what can He do, who finds some fault and kills the demons all the time, what can He do to me? I am so powerful.

Sri Vishnu Puraana, Amsa 5, Chapter 4, Shloka 5:

किम् आदित्यैः किं वसुभिः अल्पवीर्यैः किम् अग्निभिः ।

किं वा अन्यैरमरैः सर्वैः मत् बाहु बलनिर्जितैः ॥ ५ ॥

What can the *Dvaadasha Aadityaas*, the *Ashta Vasus* do? All these are weak, they don't have any power. What can all the fires do? Even other gods, what can they do to me? They cannot even harm me. I have won over all of them with my strength and powers.

Sri Vishnu Puraana, Amsa 5, Chapter 4, Shloka 6:

किं न दृष्टो अमरपतिः मया संयुगमेत्य सः ।

पृष्ठेनैव वहन् बाणान् अपगच्छन् न वक्षसा ॥ ६ ॥

Amarapati Indra wanted to wage a war with me, he came, and turned his back and ran away, carrying the arrows in his back itself.

Sri Vishnu Puraana, Amsa 5, Chapter 4, Shloka 7:

मत् राष्ट्रे वारिता वृष्टिः यदा शक्रेण किं तदा ।

मत् बाणभिन्नैः जलदैः आपो अमुक्ता यथा ईप्सिताः ॥ ७ ॥

Sri Engal Aalwaan's Commentary:

मत् राष्ट्र इति । आपोमुक्ताः अमुप्ता इति च्छेदः ।

When *Shakra, Indra*, prevented rains in my land, country, at that time, I used my arrows and tore apart all the clouds, and we had rains as much as we wanted. I am so powerful, and the *devaas* cannot do anything to me.

Sri Vishnu Puraana, Amsha 5, Chapter 4, Shloka 8:

किम् उर्व्याम् अवनीपाला मत् बाहु बलभीरवः ।
ते सर्वे असन्नतिं याता जरासन्धमृते गुरुम् ॥ ८ ॥

Sri Engal Aalwaan's Commentary:

किम् उर्व्याम् इति । ते सर्वे सन्नतिम् इति अत्र असन्नतिं इति पदच्छेदः । न सर्व इति वा पाठः । गुरुं श्वशुरम् ।

All the kings on this earth, what can they do? They are already very scared of my powers. They all bow down to me, and except my father in law, *Jaraasandha*.

Sri Vishnu Puraana, Amsha 5, Chapter 4, Shloka 9:

अमरेषु ममावज्ञा जायते दैत्यपुङ्गवाः ।
हास्यं मे जायते वीराः तेषु यत्नपरेषु अपि ॥ ९ ॥

I just don't care of the gods, I neglect all the gods, O *daityaas*. I laugh at all the efforts that they are making. Whatever efforts they are putting, looking at that, I laugh at them. What they are doing is laughable.

Sri Vishnu Puraana, Amsha 5, Chapter 4, Shloka 10:

तथा अपि खलु दुष्टानां तेषाम् अपि अधिकं मया ।
अपकाराय दैत्येन्द्रा यतनीयं दुरात्मनाम् ॥ १० ॥

Even then, because they are all bad people, we have to put some effort to trouble, harm them. We have to put effort to trouble them.

Sri Vishnu Puraana, Amsha 5, Chapter 4, Shloka 11:

तत् ये यशस्विनः केचित् पृथिव्यां ये च यज्वनः ।
कार्यो देव अपकाराय तेषां सर्वात्मना वधः ॥ ११ ॥

Sri Engal Aalwaan's Commentary:

तत् इति । यज्वनः यज्वानः, दीर्घभाव आर्षः । विद्यान्निरन्ना देवा नङ्क्षयन्ति इति देवापकारः ।

In order to ridicule all the gods, we have to kill all those who are very successful, those who are performing *yaaga*, in this world.

Sri Vishnu Puraana, Amsa 5, Chapter 4, Shloka 12:

उत्पन्नः च अपि मे मृत्युः भूतपूर्वस्स वै किल ।

इति एतत् दारिका प्राह देवकीगर्भसंभवा ॥ १२ ॥

And the child which was born to *Devaki*, that one who is going to kill me, is already born; and even earlier, he had killed me. He is now born again is what the child told me.

Sri Vishnu Puraana, Amsa 5, Chapter 4, Shloka 13:

तस्मात् बालेषु च पुरो यत्नः कार्यो महीतले ।

यत्र उद्रिक्तं बलं बाले स हन्तव्यः प्रयत्नतः ॥ १३ ॥

So, we have to have an eye on all the children also, and wherever you see some child having some extraordinary powers, you have to kill that child also.

Sri Vishnu Puraana, Amsa 5, Chapter 4, Shloka 14:

इति आज्ञाप्य असुरान् कंसः प्रविश्याशु गृहं ततः ।

मुमोच वसुदेवं च देवकीं च निरोधतः ॥ १४ ॥

Having ordered all the demons who were there with him, he quickly entered into his house, and he freed *Vasudeva* and *Devaki* from imprisonment.

Sri Vishnu Puraana, Amsa 5, Chapter 4, Shloka 15:

कंस उवाच -

युवयोः घातिता गर्भा वृथैवैते मया अधुना ।

को अपि अन्य एव नाशाय मम गर्भः समुद्यतः ॥ १५ ॥

Kamsa continued - I have troubled you unnecessarily, and this has served no purpose. I have killed all your children. Someone else, I don't know who, is already born in order to kill me.

Sri Vishnu Puraana, Amsa 5, Chapter 4, Shloka 16:

तत् अलं परितापेन नूनं तत् भाविनो हि ते ।

अर्भका युवयोः दोषात् च आयुषो यत् वियोजिताः ॥ १६ ॥

Sri Engal Aalwaan's Commentary:

तत् अलं इति । तत् भाविनः भवितव्यतादृशमरणाः ।

Don't feel bad because all your children were destined to die like that. They had some defect, and because of their *karmaas*, they were destined to be killed like that.

Sri Vishnu Puraana, Amsha 5, Chapter 4, Shloka 17:

श्री पराशरः -

इति आश्वास्य विमुक्त्वा च कंसः तौ परिशङ्कितः ।

अन्तर्गृहं द्विजश्रेष्ठ प्रविवेश ततः स्वकम् ॥ १७ ॥

Sri Paraasharar - Having told them like that, and still having doubts about who is born to kill him, he was always troubled in his mind, he entered into his house after that.

This completes Chapter Four.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे चतुर्थो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चितीये पञ्चमे अंशे चतुर्थो अध्यायः ॥

We just saw Chapter 4 of *Amsha 5*, where *Kamsa* recalls the words of *Durgaa* that the person who kills him is already born, so he calls all the *asuraas* *Pralamba*, *Dhenuka*, *Keshi*, *Pootanaa*, and others, and tells them to be cautious and watch out, and says that he is not scared of *Indra* or *Hari*. He is so arrogant with his powers that nobody can do any harm to him. He says that even then, we have to be very careful and cautious, because the gods are always trying to kill him. Any child, if seen with extraordinary powers, just kill that child, he instructs them. Then he frees *Devaki* and *Vasudeva* and then retires. The story of *Krishna* continues now, the *Krishnaavataara*.

॥ अथ पञ्चमो अध्यायः ॥

Nandagopa's Prayer to Lord Naaraayana

Now, Chapter Five.

Sri Vishnu Puraana, Amsha 5, Chapter 5, Shloka 1:

श्री पराशरः -

विमुक्तो वसुदेवो अपि नन्दस्य शकटं गतः ।

प्रहृष्टं द्रुष्टवान् नन्दं पुत्रो जातो मम इति वै ॥ १ ॥

Sri Paraasharar - Vasudeva approaches Nanda, and having seen him, is very happy. Nanda is also very happy, and says that a son is born to him. Vasudeva also tells him that "It is your good luck, good fortune that you have got a son".

Sri Vishnu Puraana, Amsha 5, Chapter 5, Shloka 2:

वसुदेवो अपि तं प्राह दिष्ट्यादिष्ट्येति सादरम् ।

वार्धके अपि समुत्पन्नः तनयो अयं तव अधुना ॥ २ ॥

Vasudeva says - "Even in old age, you have got a son, you are extremely fortunate".

Sri Vishnu Puraana, Amsha 5, Chapter 5, Shloka 3:

दत्तो हि वार्षिकः सर्वो भवद्भिः नृपतेः करः ।

यदर्थम् आगताः तस्मात् न अत्र स्थेयं महाधनैः ॥ ३ ॥

Sri Engal Aalwaan's Commentary:

दत्तो हि इति । वार्षिकः सांवत्सरिकः । न अत्र स्थेयम् इत्यादिना महाधनानां दुष्टनृप समीप स्थितिः दोषाय तत् गम्यताम् इति स्व सुत रक्षण अभिप्रायेण उक्तिः सूचिता ।

Vasudeva says - "You came to pay the tax and other things to Kamsa, and now that you have finished your work, you should not stay any longer. Those who have money should not stay longer than needed".

The yearly taxes and others that you have paid. When the king comes to know that someone is very rich, they may tax more money, and it is not a good thing. That was not the real intention of Vasudeva. Why he said that is that Krishna is there, and Nandagopa has to go there, and look after him, so that he should not stay here longer, because Kamsa may start thinking of doing some harm. That was the real intention of Vasudeva.

Sri Vishnu Puraana, Amsha 5, Chapter 5, Shloka 4:

यदर्थम् आगताः कार्यं तत् निष्पन्नं किमास्यते ।

भवद्भिः गम्यतां नन्द तत् शीघ्रं निजगोकुलम् ॥ ४ ॥

For whatever purpose you came here, that is already done; you please return quickly to Gokula.

Sri Vishnu Puraana, Amsha 5, Chapter 5, Shloka 5:

मम अपि बालकः तत्र रोहिणीप्रभवो हि यः ।

स रक्षणीयो भवता यथा अयं तनयो निजः ॥ ५ ॥

Vasudeva says - "Even my son is born to *Rohini* there, please do look after him just as you look after your son, and protect him".

Sri Vishnu Puraana, Amsa 5, Chapter 5, Shloka 6:

इति उक्ताः प्रययुः गोपा नन्दगोपपुरोगमाः ।

शकटारोपितैः भाण्डैः करं दत्त्वा महाबलाः ॥ ६ ॥

Having told thus, all the people - *Nandagopa* and others returned back in their carts, carrying their things, having paid the taxes.

Sri Vishnu Puraana, Amsa 5, Chapter 5, Shloka 7:

वसतां गोकुले तेषां पूतना बालघातिनी ।

सुप्तं कृष्णम् उपादाय रात्रौ तस्मै स्तनं ददौ ॥ ७ ॥

Now, *Pootanaa*'s story comes. When they were staying in *Gokula*, *Pootanaa*, who was sent to kill all the children, came there. *Krishna* was sleeping. She took *Krishna* and wanted to feed him.

Sri Vishnu Puraana, Amsa 5, Chapter 5, Shloka 8:

यस्मै यस्मै स्तनं रात्रौ पूतना संप्रयच्छति ।

तस्यतस्य क्षणेनाङ्गं बालकस्य उपहन्यते ॥ ८ ॥

Whomever she breast-fed, all the children were killed within no time.

Sri Vishnu Puraana, Amsa 5, Chapter 5, Shloka 9:

कृष्णस्तु तत् स्तनं गाढं कराभ्याम् अतिपीडितम् ।

गृहीत्वा प्राणसहितं पपौ क्रोधसमन्वितः ॥ ९ ॥

What *Krishna* did is told here. *Krishna* immediately caught hold of her breast powerfully, and pulling it away, He sucked the very life of *Pootanaa*, having been very angry with her. He drank the milk along with her life also.

Sri Vishnu Puraana, Amsa 5, Chapter 5, Shloka 10:

सा अतिमुक्तमहारावा विच्छिन्न स्नायु बन्धना ।

पपात पूतना भूमौ म्रियमाणा अतिभीषणा ॥ १० ॥

When *Krishna* did like this, she cried out very loudly, and all her muscles broke away, because of the pain she felt at that time. She fell on the ground, and she looked very ferocious.

Sri Vishnu Puraana, Amsa 5, Chapter 5, Shloka 11:

तत् नाद श्रुति संव्रस्ताः प्रबुद्धाः ते व्रजौकसः ।

ददशुः पूतनोत्सङ्गे कृष्णं तां च निपातिताम् ॥ ११ ॥

Having heard that sound, that cry of *Pootanaa*, all the people who were there in *Vraja* woke up, and saw this big demon in the form of *Pootanaa*, and Krishna sitting next to her.

Sri Vishnu Puraana, Amsha 5, Chapter 5, Shloka 12:

आदाय कृष्णं संत्रस्ता यशोदा अपि द्विजोत्तम ।

गोपुच्छब्रामणेनाथ बाल दोषम् अपाकरोत् ॥ १२ ॥

Immediately, *Yashoda* came, and got very scared, he immediately picked up *Krishna*, and brought the tail of a cow, which is a good sign, and with that *go-puccha*, she removed all the *baala dosha*, as she was so scared that such a thing has happened. She thought that the child must be very scared.

Sri Vishnu Puraana, Amsha 5, Chapter 5, Shloka 13:

गोकरीषम् उपादाय नन्दगोपो अपि मस्तके ।

कृष्णस्य प्रददौ रक्षां कुर्वश्चैतदुदीरयन् ॥ १३ ॥

Immediately, *Nandagopa* brought the coddung and put the *tilaka* on the forehead of *Krishna*, in order to protect *Krishna*, and he also started to pray to the almighty to protect *Krishna*.

Sri Vishnu Puraana, Amsha 5, Chapter 5, Shloka 14:

नन्दगोपः -

रक्षतु त्वाम् अशेषाणां भूतानां प्रभवो हरिः ।

यस्य नाभिसमुद्भूत पङ्कजात् अभवत् जगत् ॥ १४ ॥

Nandagopa - Let *Hari*, who is the creator of all the beings in this world, and from whose navel (*naabhi*) - the Lotus which came out, the whole world was created, protect You.

Sri Vishnu Puraana, Amsha 5, Chapter 5, Shloka 15:

येन दम्ष्ट्राग्रविधृता धारयति अवनिः जगत् ।

वराहरूपधृक् देवः स त्वां रक्षतु केशवः ॥ १५ ॥

Nandagopa prays to the many *avataaras* of *Hari*. On whose teeth, the *Varaaha roopa dhaari* pulled up the earth, that *Keshava*, let Him protect You. He prayed to *Keshava*.

Sri Vishnu Puraana, Amsha 5, Chapter 5, Shloka 16:

नखाङ्कुरविनिर्भिन्न वैरि वक्षस्थलो विभुः ।

नृसिंहरूपी सर्वत्र रक्षतु त्वां जनार्दनः ॥ १६ ॥

The *Nrusimha roopee Janaardana* who incarnated as *Nrusimha* to protect *Prahlaada*, and who, just with His nails, killed *Hiranyakashipu*, by tearing away his chest, let Him protect you.

Sri Vishnu Puraana, Amsa 5, Chapter 5, Shloka 17:

वामनो रक्षतु सदा भवन्तं यः क्षणादभूत् ।

त्रिविक्रमक्रमाक्रान्त त्रैलोक्यः स्फुरदायुधः ॥ १७ ॥

Sri Engal Aalwaan's Commentary:

वामन इति । त्रिविक्रमक्रमैः पदन्यासैः, क्रमेण आक्रान्त त्रैलोक्यः ।

That *Vaamana*, let Him protect You all the time. Who, within a moment took three strides, and measured all the three worlds. He occupied all the three worlds, in no time. And also all His weapons also grew like that.

Sri Vishnu Puraana, Amsa 5, Chapter 5, Shloka 18:

शिरस्ते पातु गोविन्दः कण्ठं रक्षतु केशवः ।

गुह्यं च जठरं विष्णुः जङ्घे पादौ जनार्दनः ॥ १८ ॥

Let *Govinda* protect Your head. Let *Keshava* protect Your neck. Let *Vishnu* protect Your stomach and secret parts. Let *Janaardana* protect the knees and feet. *Nandagopa* prays to protect *Krishna*.

Sri Vishnu Puraana, Amsa 5, Chapter 5, Shloka 19:

मुखं बाहू प्रबाहू च मनः सर्वेन्द्रियाणि च ।

रक्षतु अव्याहतैश्वर्यः तव नारायणो अव्ययः ॥ १९ ॥

Sri Engal Aalwaan's Commentary:

मुखम् इति । प्रबाहू कूर्परादधोभागौ ।

Let Your face, hands, elbows, Your mind, all the sense organs, Let *Naaraayana* who is *avyaya*, protect You. *Naaraayana*, who is the Supreme Lord, let Him protect You.

Sri Vishnu Puraana, Amsa 5, Chapter 5, Shloka 20:

शार्ङ्ग चक्र गदापाणोः शंखनादहताः क्षयम् ।

गच्छन्तु प्रेतकूष्माण्ड राक्षसा ये तवाहिताः ॥ २० ॥

Let *Bhagavaan Vishnu*, who is holding all these *divya aayudhaas*, the weapons, bow *Shaarnga*, *Chakra*, *Gadaa*, holding all of these, and with the blow of His conch, the *Shanka Naada* itself, let the *preta*, *kooshmaanda*, *raakshasa*, and all of these, let them be destroyed.

Sri Vishnu Puraana, Amsa 5, Chapter 5, Shloka 21:

त्वां पातु दिक्षु वैकुण्ठो विदिक्षु मधुसूदनः ।

हृषीकेशो अम्बरे भूमौ रक्षतु त्वां महीधरः ॥ २१ ॥

Let *Madhusoodana*, who is in *Vaikuntha* protect You in all the directions, and also in between in the inter directions, any harm coming from any of these directions. Let *Hrusheeksha* protect from any harm coming from the sky. On this earth, let *Maheedhara* protect You.

Sri Vishnu Puraana, Amsa 5, Chapter 5, Shloka 22:

श्री पराशरः -

एवं कृतस्वस्त्ययनो नन्दगोपेन बालकः ।

शायितः शकटस्याधो बालपर्यङ्कितातले ॥ २२ ॥

Sri Engal Aalwaan's Commentary:

एवम् इति । स्वस्त्ययनम् क्षेमप्रपणं कर्म । बालपर्यङ्किता बालार्थो अल्पपर्यङ्कः । तलम् उपरिभागः ।

Sri Paraasharar - The prayer that *Nandagopa* offered to Lord *Hari*, invoking all His incarnations, in order to protect *Krishna* and do all good to Him. There was a small bed which was made, in that cot itself; *Nandagopa* let *Krishna* to sleep on top of that bed.

Sri Vishnu Puraana, Amsa 5, Chapter 5, Shloka 23:

ते च गोपा महत् दृष्ट्वा पूतनायाः कलेवरम् ।

मृतायाः परमं त्रासं विस्मयं च तदा ययुः ॥ २३ ॥

The *gopaas*, when they saw that huge body of *Pootanaa*, were extremely terrified, and were very surprised that such a thing has happened to *Krishna*. With this, *Pootanaa's* story is completed.

This completes Chapter Five.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे पञ्चमो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चितीये पञ्चमे अंशे पञ्चमो अध्यायः ॥

॥ अथ षष्ठो अध्यायः ॥

Krishna's Baala Leelaas

Now, Chapter Six.

Sri Vishnu Puraana, Amsa 5, Chapter 6, Shloka 1:

श्री पराशरः -

कदाचित् शकटस्य अधः शयानो मधुसूदनः ।

चिक्षेप चरणौ ऊर्ध्वं स्तन्यार्थी प्ररुरोद ह ॥ १ ॥

Sri Paraasharar - Below the cart, they had made a small bed for *Krishna*, and He was sleeping there. He felt hungry, and He wanted to be fed with milk. He lifted His small feet and kicked the cart. He cried loudly, asking for milk.

Sri Vishnu Puraana, Amsa 5, Chapter 6, Shloka 2:

तस्य पादप्रहारेण शकटं परिवर्तितम् ।

विध्वस्त कुंभभाण्डं तत् विपरीतं पपात वै ॥ २ ॥

Sri Engal Aalwaan's Commentary:

तस्य इति । विध्वस्त कुंभ भाण्डं- कुंभाः घटाः, भाण्डानि गर्गर्यादि उपकरणानि ।

कुप्यभाण्डपाठे स्वर्णरजतेतर द्रव्यमय भाण्डम् इति अर्थः । शकटं मुराविष्टम् । * तदा शकटरूपेण दैत्यस्ताम् आश्रितो मुरः * हरिवंशे ।

As soon as child *Krishna* kicked the cart, with His feet, immediately, that whole cart turned upside down, and all the vessels kept on that, were completely broken, destroyed.

The pots which were kept, and instruments kept on the cart were destroyed. A *raakshasa* by name *Mura* had come in the form of that cart, *Shakata*, and nobody knew that. That *Shakata* was completely shattered into pieces, having been turned upside down. That his name is *Mura* is told in *Harivamsha*, he is known as *Shakataasura*.

Sri Vishnu Puraana, Amsa 5, Chapter 6, Shloka 3:

ततो हहकृतः सर्वो गोपगोपीजनो द्विज ।

आजगाम अथ ददृशे बालम् उत्तानशायिनम् ॥ ३ ॥

All the people around there, the *gopaas* and *gopis*, were suddenly disturbed, having heard this great sound, of this cart getting totally destroyed, and all the pots thrown away and broken, and they made a lot of noise. They did not know what had happened. Immediately, all of them came and saw the boy lying on His back there.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 4:

गोपाः केन इति केन इदं शकटं परिवर्तितम् ।

तत्र एव बालकाः प्रोचुः बालेन अनेन पातितम् ॥ ४ ॥

Sri Engal Aalwaan's Commentary:

गोपाः इति । केनकेनेत्यत्रापि प्रोचुः इति अन्वयः । विस्मयाद्वीप्सा ।

When they came there, they asked - "Who did this, who did this?", "Who was responsible for turning this cart upside down like this?". The kids who were playing around there, they said that this baby who is lying here, did like this - that baby only kicked and did all of this.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 5:

रुदता दृष्टम् अस्माभिः पादविक्षेपपातितम् ।

शकटं परिवृत्तं वै न एतत् अन्यस्य चेष्टितम् ॥ ५ ॥

The baby was crying, and having cried, kicked the cart with the feet. Just with that kick itself, this cart turned upside down fully and broke, nobody else did anything.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 6:

ततः पुनरतीव आसन् गोपा विस्मयचेतसः ।

नन्दगोपो अपि जग्राह बालम् अत्यन्त विस्मितः ॥ ६ ॥

The *gopaas* were all surprised and shocked, looking at this. *Nandagopa* immediately took the child, and he was also shocked.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 7:

यशोदा शकटारूढभग्नभाण्डकपालिकाः ।

शकटं चार्चयामास दधि पुष्प फल अक्षतैः ॥ ७ ॥

Sri Engal Aalwaan's Commentary:

यशोदा इत्यादि । अर्चनार्थं शकटे आरोपिताः भग्नभाण्डकपालिकाः यया सा ।

Yashodaa came immediately and did *poojaa* to the *Shakata* and other things which were broken, with flowers, fruits, *akshataa*. She had kept all those things for purpose of *poojaa*. She did *poojaa* with those things.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 8:

गर्गः च गोकुले तत्र वसुदेवप्रचोदितः ।

प्रच्छन्न एव गोपानां संस्कारानकरोतयोः ॥ ८ ॥

Sri Engal Aalwaan's Commentary:

गर्गः च इति । गर्गः यदुपुरोहितः । गोपानां संच्छन्नः तैः आज्ञातः ।

Vasudeva sent *Garga Muni* to *Gokula*, secretly. Secretly, without revealing his identity, without anyone knowing, *Garga Rishi*, did *naamakarana samskaara* to the boys.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 9:

ज्येष्ठं च राममित्याह कृष्णं चैव तथा अवरम् ।

गर्गो मतिमतां श्रेष्ठो नाम कुर्वन् महामतिः ॥ ९ ॥

Sri Engal Aalwaan's Commentary:

ज्येष्ठम् इति । मतिमतां मुनीनाम् ।

Garga Rishi named the elder one as *Raama*, and the younger one as *Krishna*.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 10:

स्वल्पेन एव तु कालेन रंगिणौ तौ तदा व्रजे ।

घृष्टजानुकरौ विप्र बभूवतुः उभावपि ॥ १० ॥

Sri Engal Aalwaan's Commentary:

स्वल्पेन इति । रंगिणौ संचारिणौ ।

After some time, very soon, they started to move around, crawl around, supported by their hands and knees, both *Raama* and *Krishna*.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 11:

करीषभस्मदिग्धाङ्गौ भ्रममाणौ इतस्ततः ।

न निवारयितुम् सेहे यशोदा तौ न रोहिणी ॥ ११ ॥

Their bodies got smeared with cow dung and ashes of burnt cow dung, and they started moving around, crawling around everywhere, and *Yashoda*, *Rohini* could not control them at all.

Sri Vishnu Puraana, Amsa 5, Chapter 6, Shloka 12:

गोवाटमध्ये क्रीडन्तौ वत्सवाटं गतौ पुनः ।
तत् अहर्जातगोवत्सपुच्छाकर्षणतत्परा ॥ १२ ॥

Sri Engal Aalwaan's Commentary:

गोवाटमध्य इति । गोवाटं गोक्षेत्रम् ।

They started to walk. They went to the cowshed, and started playing there, and pulling the tails of the just born calves which were there. They started playing like that, and making a lot of mischief all around.

Sri Vishnu Puraana, Amsa 5, Chapter 6, Shloka 13:

यदा यशोदा तौ बालौ एकस्थानचरावुभौ ।
शशाक नो वारयितुं क्रीडन्तौ अतिचञ्चलौ ॥ १३ ॥

When they became so mischievous, roaming around together, making all kind of mischief, *Yashoda* could not control them at all. She could not do anything, it was beyond her powers and capability. What she did one day ...

Sri Vishnu Puraana, Amsa 5, Chapter 6, Shloka 14:

दाम्ना मध्ये ततो बद्ध्वा बबन्ध तमुलूखले ।
कृष्णमक्लिष्टकर्माणम् आह चेदममर्षिता ॥ १४ ॥

Then, she brought a small rope and tied *Krishna* to a stone, the grinding stone used for hand grinding. Then she told *Krishna* who was very mischievous, being very angry.

Sri Vishnu Puraana, Amsa 5, Chapter 6, Shloka 15:

यदि शक्नोषि गच्छ त्वम् अति चञ्चलचेष्टित ।
इति उक्त्वा अथ निजं कर्म सा चकार कुटुंबिनी ॥ १५ ॥

"O naughty boy, if you are capable of moving around, go anywhere, and let me see how You will go now. You are becoming very mischievous". Then she left Him there and attended to her usual work.

Sri Vishnu Puraana, Amsa 5, Chapter 6, Shloka 16:

व्यग्रायामास तस्यां स कर्षमाण उलूखलम् ।

यमलार्जुन मध्येन जगाम कमलेक्षणः ॥ १६ ॥

When she got so angry and went off, this boy *Krishna* started to pull the stone, and went in between two trees - *Arjuna* trees which were there, and started to move in between them. His eyes were so beautiful as the petals of a just bloomed lotus.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 17:

कर्षता वृक्षयोर्मध्ये तिर्यक् गतम् उलूखलम् ।

भग्नावुत्तुंगशाखाग्नौ तेन तौ यमलार्जुनौ ॥ १७ ॥

When He started to pull the stone which got stuck in between the two trees, the very tall trees were totally uprooted, when He pulled the stone which got stuck.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 18:

ततः कटकटाशब्द समाकर्णनतत्परः ।

आजगाम व्रजजनो ददर्श च महाद्रुमौ ॥ १८ ॥

When the "Katakata" noise of the falling of the trees which got uprooted, was heard by the people of that *Vraja*, they came immediately and saw these huge trees having fallen on either side.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 19:

नवोद्गताल्पदन्तांशु सितहासं च बालकम् ।

तयोर्मध्यगतं दाम्ना बद्धं गाढं तथोदरे ॥ १९ ॥

This tells beautifully as to how *Krishna* looked at that time. He was having a beautiful smile on His face, and when He smiled like that, the small teeth which were just starting to grow, were shining like anything in His mouth. They saw that boy in between the trees, having been tied with the rope. She had tied to stone to His stomach very tightly.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 20:

ततः च दामोदरतां स ययौ दामबन्धनात् ॥ २० ॥

From then on, He came to be known as *Daamodara*, because she tied Him around His stomach with the rope.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 21:

गोपवृद्धाः तता सर्वे नन्दगोपपुरोगमाः ।

मन्त्रयामासुः उद्विग्ना महोत्पात अतिभीरवः ॥ २१ ॥

All the elderly people, the *gopaas*, gathered together, started to think about what to do, they were extremely scared by looking at all these evil signs which were

happening. They were terrified with all the things which happened - *Pootanaa*, *Shakataasura*, now the *Yamalaarjuna* trees, such huge trees being uprooted; all these unusual and startling evil signs which they saw. They were very scared.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 22:

स्थाने नेह न नः कार्यं व्रजामो अन्यन्महावनम् ।
उत्पाता बहवो हि अत्र दृश्यन्ते नाशहेतवः ॥ २२ ॥

Sri Engal Aalwaan's Commentary:

स्थानेन इति । स्थानेन स्थित्या ।

"Staying here is of no use, we should not stay here any more. Let us leave this place and go to *Vrundaavana*. There are many evil signs which are being seen here. They are causing destruction, and they are not good signs, let us leave this place and go to *Vrundaavana*", they thought.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 23:

पूतनाया विनाशश्च शकटस्य विपर्ययः ।
विना वातादिदोषेण द्रुमयोः पतनं तथा ॥ २३ ॥

The big *raakshasi Pootanaa* was killed. *Shakata* which got upside down and broke, and *raakshasa Mura* was killed. Without any winds or anything, two huge trees fell. These are all not good signs, and there could be more such evil things happening, there could be more destruction, and cause great harm to all of us. They thought like this.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 24:

वृन्दावनम् इतस्स्थानात् तस्मात् गच्छाम मा चिरम् ।
यावत् भौम महोत्पात दोषो नाभिभवेत् व्रजम् ॥ २४ ॥

Sri Engal Aalwaan's Commentary:

वृन्दावनम् इति । इतः बृहद्वनाख्यात्, भौममहोत्पातः चरस्थिरेषु विकृतिः । स
सप्तरात्रपाकः । तत् पाक कलात् प्राक् तत् भूमि त्यागिनां न दोष इति श्रूयते ।

This place is called *Bruhadvana*, from here, let us go to *Vrundaavana*. Let us go immediately to *Vrundaavana* from here. Before all these evil signs are going to destroy this *Vraja* completely and bring a lot of harm to us, let us leave this place and go. The unusual changes which happened in all the movables and immovables - that is supposed to intensify in seven nights; before it happens, if

one leaves the place, then there is no *dosha* in that. They decided to leave immediately and go to *Vrundaavana*.

Sri Vishnu Puraana, Amsa 5, Chapter 6, Shloka 25:

इति कृत्वा मतिं सर्वे गमने ते व्रजौकसः ।

ऊचुः स्वं स्वं कुलं शीघ्रं गम्यताम् मा विलंब्यथ ॥ २५ ॥

Sri Engal Aalwaan's Commentary:

इति इति । कुलं कुटुंबम् ।

Having decided like that, they all went home and told all the people living in *Vraja* to "Let us all pack our things, everything which is there in our houses, and go immediately, don't delay anymore". They told their families.

Sri Vishnu Puraana, Amsa 5, Chapter 6, Shloka 26:

ततः क्षणेन प्रययुः शकटैः गोधनैः तथा ।

यूथशो वत्सपालाः च कालयन्तो व्रजौकसः ॥ २६ ॥

Sri Engal Aalwaan's Commentary:

तत इति । कालयन्तः चारयन्तः । गोधनम् इति शेषः ।

Immediately, taking all their cows and all of those, taking all the things that they had in their carts, they took everything and left that place, along with all the people of *Vraja*.

Sri Vishnu Puraana, Amsa 5, Chapter 6, Shloka 27:

द्रव्यावयवनिर्धूतं क्षणमात्रेण तत् तदा ।

काकभाससमाकीर्णं व्रजस्थानम् अभूत् द्विज ॥ २७ ॥

Sri Engal Aalwaan's Commentary:

द्रव्यावयव इति । द्रव्यावयवनिर्धूतं वीहि अन्न दधि आदि द्रव्यावयवाः निर्धूताः आकीर्णा यत्र । * क्तो अधिकरणे च * इति सूत्रम् ।

The moment they left, all the leftovers of all the things which were there, were spread all over, and within no time, that whole place was occupied by crows, and vultures and the birds.

The grains, rice, curd, etc. whatever was left, was thrown, and in order to eat that, the birds started coming.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 28:

वृन्दावनं भगवता कृष्णेन अक्लिष्टकर्मणा ।

शुभेन मनसा ध्यातं गवां सिद्धिमभीप्सता ॥ २८ ॥

Immediately, Bhagavaan Krishna did sankalpa that "Let Vrundaavana prosper with all the cows and everything, and let Vrundaavana become a good liveable place".

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 29:

ततः तत्र अतिरुक्षे अपि धर्मकाले द्विजोत्तम ।

प्रावृट्काल इवोद्भूतं नवशष्पं समन्ततः ॥ २९ ॥

Then, it happened, that even though it was fierce summer, very hot time, just as all the plants grow in the rainy season, just like that, tender grass and others, started to grow there, all over in Vrundaavana. This is because of the mahatva of Krishna who is going there.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 30:

स समावासितः सर्वो व्रजो वृन्दावने ततः ।

शकटावाटपर्यन्तः चन्द्रार्धाकारसंस्थितः ॥ ३० ॥

Sri Engal Aalwaan's Commentary:

स इति । शकटीवाटः अल्पशकटीश्रेणी प्रान्ते यस्य सः । व्रततिवावी चा वाटशब्दः ।

चन्द्रार्द्धाकारत्वं यमुनानुरोधात् । शकटीवाटपर्यन्त इति च पाठः ।

Then went and started to make a living in Vrundaavana, having left Vraja and gone there. With their carts and other things, they formed a small community, and made all their houses in the form of an *ardha chandraakaara*, and lived there.

Because of the Yamunaa river, that took the shape of a half moon. They made their houses around Yamunaa river.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 31:

वत्सपालौ च संवृत्तौ रामदामोदरौ ततः ।

एकस्थानस्थितौ गोष्ठे चेरतुः बाललीलया ॥ ३१ ॥

Sri Engal Aalwaan's Commentary:

वत्सपालौ इति । एकस्थानस्थितौ लीलास्थानस्थितौ ।

Krishna and Balaraama, both, started to look after and protect the cows there. They stayed in one place and roamed around everywhere, enjoying everything as children.

It is in this Leelaa vibhooti, that Balaraama and Krishna incarnated. They were together, here, and they did all their wonderful acts here.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 32:

बर्हिपत्रकृतापीडौ वन्यपुष्पावतंसकौ ।

गोपवेणुकृतातोद्य पत्रवाद्यकृतस्वनौ ॥ ३२ ॥

Sri Engal Aalwaan's Commentary:

बर्हि इति । आपीडः शेखरः । गोपवेणुकृतातोद्य पत्रवद्याकृतस्वनौ गोपोचितवेणुमिरेव रचित मुरजादिकृत्यौ, पर्णमयवाद्यैः कृतस्वनौ च ।

They made garlands and decorated themselves, with the feathers of peacock, and taking all the flowers which were grown in the forest, they decorated themselves. They made bamboo flute, and made various instruments, and made wonderful sounds with all of this.

*They decorated on their head. The bamboo flutes used by the cowherds. They also made *Muraja* and other small instruments there. They made nice instruments using bamboo, leaves, etc. and started to play these instruments and made beautiful sounds.*

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 33:

काकपक्षधरौ बालौ कुमारौ इव पावकी ।

हसन्तौ च रमन्तौ च चेरतुः स्म महावनम् ॥ ३३ ॥

Sri Engal Aalwaan's Commentary:

काकपक्षधरौ इति । काकपक्षः शिखा । पावकी शाखविशाखाख्या स्कन्दांशौ ।

*Wearing the tufts hanging in one side, they were looking so beautiful with that - these two children. They were looking like *Agni* itself. Laughing and playing, they roamed around this *Vrundaavana*, everywhere.*

They were looking like *Shaakhaa* and *Vishaakhaa* which are two *amshaas* of *Skanda*, with all their *tejas*.

Sri Vishnu Puraana, Amsa 5, Chapter 6, Shloka 34:

क्वचित् वहन्तौ अन्योन्यं क्रीडमानौ तथा परैः ।

गोपपुत्रैः समं वत्सांश्चारयन्तौ विचेरतुः ॥ ३४ ॥

Sometimes they carried each other, *Krishna* carried *Balaraama*, and *Balaraama* carried *Krishna*. And they started playing all around. And playing with all the other *gopa baalaas*, the children of other *gopaas*, and taking all the cows, they were roaming around all those places.

Sri Vishnu Puraana, Amsa 5, Chapter 6, Shloka 35:

कालेन गच्छता तौ तु सप्तवर्षौ महाव्रजे ।

सर्वस्य जगतः पालौ वत्सपालौ बभूवतुः ॥ ३५ ॥

These two, who are the protectors of all the worlds, became cowherds. They started to protect the cows, calves. Taking on the role of cowherds, were the protectors of the whole world. They became 7 years old.

Sri Vishnu Puraana, Amsa 5, Chapter 6, Shloka 36:

प्रावृट्कालः ततो अतीव मेघौघ स्थगितांबरः ।

बभूव वारिधाराभिः ऐक्यं कुर्वन् दिशामिव ॥ ३६ ॥

Then the rainy season came. The sky was filled with thick dark clouds. It was the peak rainy season. With the rains, it looked as though all the directions became one. It poured down so heavily.

Sri Vishnu Puraana, Amsa 5, Chapter 6, Shloka 37:

प्ररूढनवशष्पाद्या शक्रगोपाचिता मही ।

तथा मारकतीवासीत् पद्मरागविभूषिता ॥ ३७ ॥

Sri Engal Aalwaan's Commentary:

प्ररूढ इति । शक्रगोपः अरुणः कीटविशेषः । मारकती मरकतमयी ।

These are some beautiful explanations of the rainy season, how *Vrundaavana* was looking. It was completely filled with newly grown plants. The earth was filled with red insects. It was as though decorated by the emeralds, rubies, and those gems. It looked so beautiful.

Sri Vishnu Puraana, Amsa 5, Chapter 6, Shloka 38:

ऊहुः उन्मार्गवाहीनि निम्नगांभांसि सर्वतः ।
मनांसि दुर्विनीतानां प्राप्य लक्ष्मीं नवामिव ॥ ३८ ॥

Sri Engal Aalwaan's Commentary:

ऊहुः इति । ऊहुः जग्मुः । वहतिरत्र प्रापणे ।

The river which was flowing in the town, started to overflow, and go beyond the banks, because of the heavy rains. It was as though the minds of the weak and evil minded people, or the suffering people, they suddenly find a lot of wealth, property, how their mind becomes so joyous, just like that, the rivers were overflowing beyond their banks.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 39:

न रेजे अन्तरितश्चन्द्रो निर्मलो मलिनैः धनैः ।
सद्वादिवादो मूर्खाणां प्रगल्भाभिरिवोक्तिभिः ॥ ३९ ॥

Sri Engal Aalwaan's Commentary:

नेति । सद्वादिवादः वैदिकवादः । मूर्खाः वेदबाह्य कुदृष्टयः ।

The moon was completely covered by the dark clouds. The moon did not shine at all. It was as though the good arguments of the wise people, when it is overtaken or thrown out by the arrogant arguments of the stupid people with loud voice. The moon was completely covered by clouds.

Fools or stupid people are those who do not follow the *Vedaas*, those who do not believe in the validity of the *Vedaas*, or those who interpret the *Vedaas* in a wrong way. Their arguments overtake the *vaidika vaada*, of the wise persons, it was like that. This is the similarity given there.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 40:

निर्गुणेनापि चापेन शक्रस्य गगने पदम् ।
अवाप्यताविवेकस्य नृपस्येव परिग्रहे ॥ ४० ॥

Sri Engal Aalwaan's Commentary:

निर्गुणेन इति । अविवेक नृपतिपरिग्रहे निर्गुणेन पुरुषेणेव ।

The *Indradhanush* was without any colours, or was unstrung. The bow of Indra was in the heavens, was as through a person who is an *aviveki*, who is given a very high position by a king. It was just like that.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 41:

मेघपृष्ठे बालकानां रराज विमला ततिः ।

दुर्वृत्ते वृत्तचेष्टेव कुलीनस्य अति शोभना ॥ ४१ ॥

Sri Engal Aalwaan's Commentary:

मेघपृष्ठ इति । दुर्वृत्ते अपकारिणि, कुलीनस्य अभिजातस्य, वृत्तचेष्टा सत् चरितम्

उपकारादिकं लब्धपरभागम् औज्ज्वल्यं याति । यत् वा दुर्वृत्तलक्षणं दृष्ट्वा सज्जनचेष्टेव ।

One who is having a bad conduct, or who does bad to others - towards him, how does one who have a good conduct, or one born in a good clan, how will he behave? A person with a good conduct, how he behaves with a person having a bad conduct - just like that, on the back of the clouds, the row of *chaataka* birds, storks, were all shining forth, behind the clouds, beautifully.

Durvrutta is one who has done *apakaara*. *Kuleena* is one born in a good clan.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 42:

न बबन्धाम्बरे स्थैर्यं विद्युत् अत्यन्तचञ्चला ।

मैत्रीव प्रवरे पुंसि दुर्जनेन प्रयोजिता ॥ ४२ ॥

The lightning which just stays for a flash of a second, it was just like the friendship of a wise person with an evil minded person, that which does not stay for long. In the same way, the lightning came in a flash and went off.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 43:

मार्गा बभूवुः अस्पष्टाः तृणशष्पचयावृताः ।

अर्थान्तरं मनुप्राप्ताः प्रजडानामिवोक्तयः ॥ ४३ ॥

Sri Engal Aalwaan's Commentary:

मार्गा इति । अर्थान्तरं स्व विवक्षितात् अन्यम् अर्थम् ।

The roads became covered with all the plants. One could not even see where there was a road, or not. Because plants were grown all over. It was as though the ignorant ones speak with one intention, and it gets conveyed in a different intention; where they want to say something and they say something else.

Whatever they want to say, it conveys a different meaning. In the same way, the paths were all covered by plants and one could not make out which was a path, and which was not. This was not clearly noticeable.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 44:

उन्मत्त शिखिसारंगे तस्मिन् काले महावने ।
कृष्णरामौ मुदा युक्तौ गोपालैश्चेरतुस्सह ॥ ४४ ॥

Sri Engal Aalwaan's Commentary:

उन्मत्त इति । सारंगः चातकः ऋष्यो वा ।

All the *chaataka* birds, the peacocks, were all excited. With all of them, *Krishna* and *Rama* very joyously roamed around, everywhere, along with all the other *gopa baalaas*.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 45:

क्वचिद्गोभिस्समं रम्यं गेयतानरतावुभौ ।
चेरतुः क्वचित् अत्यर्थं शीतवृक्षतलाश्रितौ ॥ ४५ ॥

Sri Engal Aalwaan's Commentary:

क्वचि इति । गेयतानरतौ तानो नाम गायतो अन्यस्यान्येन वेणु आदि कृत्य श्रुत्याद्यनुग्रहः ।

Sometimes, they would go singing along with the cows, making their noises. Sometimes they took rest below a pleasant tree.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 46:

क्वचित् कदंबसक्चित्रौ मयूरसग्विराजितौ ।
विलिप्तौ क्वचित् आसातां विविधैः गिरिधातुभिः ॥ ४६ ॥

Sometimes, they made garlands out of *Kadamba* flowers, and they decorated themselves with those garlands. Sometimes, they decorated themselves with the feathers of peacocks. They smeared their body with various fragrant things available there.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 47:

पर्णशय्यासु संतृप्तौ क्वचित् निद्रान्तरैषिणौ ।
क्वचित् गर्जति जीमूते हाहाकाररवाकुलौ ॥ ४७ ॥

Sri Engal Aalwaan's Commentary:

पर्णशय्यासु इति । निद्रान्तरैषिणौ निद्रार्थम् अवकाशार्थिनौ ।

Sometimes, they made a bed out of the leaves that have fallen, which were soft and beautiful and slept there, nicely lying down. When the thunders were heard, they also made a lot of noise. It was a very joyous time for them. They enjoyed with all the other *gopa baalaas*, roaming around everywhere in *Vrundaavana*. This rainy season was so beautiful for them. They enjoyed in all possible ways.

Sri Vishnu Puraana, Amsa 5, Chapter 6, Shloka 48:

गायताम् अन्यगोपानां प्रशंसापरमौ क्वचित् ।

मयूरकेकानुगतौ गोपवेणुप्रवादकौ ॥ ४८ ॥

Sri Engal Aalwaan's Commentary:

गायताम् इति । केकानुगतौ ताराध्वनि अनुगतौ । तत् उक्तम्* तारं तु विंध्यात्सवनं तृतीयं शिरोगतं तश्च सदा प्रयोज्यम् । मयूर हंसान्यभृतस्वराणां तुल्येन नादेन शिरःस्थितेन* इति ।

Sometimes, they praised the singing of other *gopa* boys. They imitate the sounds of the peacocks sometimes, with the bamboo flute.

Sri Vishnu Puraana, Amsa 5, Chapter 6, Shloka 49:

इति नानाविधैः भावैः उत्तमप्रीतुसंयुतौ ।

क्रीडन्तौ तौ वने तस्मिन् चेरतुः तुष्टमानसौ ॥ ४९ ॥

Being extremely happy and playing all the time, and enjoying, singing, dancing, making noise, they were having a very nice time, and were enjoying their stay there.

Sri Vishnu Puraana, Amsa 5, Chapter 6, Shloka 50:

विकाले च समं गोभिः गोपबृन्दसमन्वितौ ।

विहृत्याथ यथायोगं व्रजमेत्य महाबलौ ॥ ५० ॥

Sri Engal Aalwaan's Commentary:

विकाले च इति । विकाले रात्रौ अपि ।

During evenings they will come back, along with the cows and other *gopa baalaas*, they would come back to *Vrundaavana*. Again, in the nights also, along with the cows and boys, they would go around in *Vrundaavana*.

Sri Vishnu Puraana, Amsha 5, Chapter 6, Shloka 51:

गोपैः समानैः सहितौ क्रीडन्तावमराविव ।

एवं तावूषतुः तत्र रामकृष्णौ महाद्युति ॥ ५१ ॥

Like this, *Rama* and *Krishna*, along with other *gopaas*, enjoyed their life there, just like the *devaas* in the heavens.

This is the *Baala Chesthita* of *Krishna*. The *Kaalinga* story comes in the next chapter.

This completes Chapter Six.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे षष्ठो अध्यायः ॥

॥ इति श्री विष्णु पुराणे व्याख्याने श्री विष्णु चितीये पञ्चमे अंशे षष्ठो अध्यायः ॥

We just saw Chapter 6 of *Amsha 5*. We continue with Chapter 7.

॥ अथ सप्तमो अध्यायः ॥

Kaaliya Mardana

Now, Chapter Seven. *Paraasharar* continues to narrate the *baala leelaa* of *Bhagavaan*. This chapter is about the *Kaalinga Mardana* episode.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 1:

श्री पराशरः -

एकदा तु विना रामं कृष्णो वृन्दावनं ययौ ।

विचचार वृतो गोपैः वन्यपुष्पस्रगुज्ज्वलः ॥ १ ॥

Sri Engal Aalwaan's Commentary:

एकदा तु इति । विना रामम् - सहितस्य नागहृदयप्रवेशं न अनुमन्येत ।

Sri Paraasharar - Without Balaraama accompanying Him, Sri Krishna went to Vrundaavana and was surrounded all around by group of friends, *gopaas*, and they decorated with garlands of the flowers, which were available in the forest, and they were all looking very bright and nice.

They were going near the river *Kaalindi*, where the serpent was there, and *Balaraama* told *Krishna* not to go near that alone. But, once, *Krishna* went without *Balaraama*, being accompanied by the *gopaas*.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 2:

स जगाम अथ कालिन्दीं लोलकल्लोलशालिनीम् ।
तीरसंलग्नफेनौघैः हसन्तीम् इव सर्वतः ॥ २ ॥

Sri Engal Aalwaan's Commentary:

स इति । फेनस्य शौकल्याद्धसन्तीम् एव इति उत्प्रेक्षा । हसन्तीम् अङ्गारशकटिकामिव
इति उपमा वा । अत्र ज्वालवत् कल्लोलः, भस्मवत् फेनः ।

He was roaming around all around the place. When He was roaming around that place, they came near the *Kaalindi* river, and how that *Kaalindi* river was, is told by *Sri Paraasharar*. That *Kaalindi* river had huge tides all over, and with the white foam at the banks, it looked as though the *Kaalindi* river was smiling with that all around.

Here is given an exaggeration, because the foam is white, it looked as though the river was smiling. Or, it was like the burning charcoal all around, because of the ashes which were there, along with the foam.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 3:

तस्याश्चातिमहाभीमं विषाग्निश्रितवारिणम् ।
हृदं कालीयनागस्य ददर्श अतिविभीषणम् ॥ ३ ॥

Sri Engal Aalwaan's Commentary:

तस्या इति । श्रितं तप्तम् ।

There was one part, a pool, where it was very deep, and was filled with poisonous fire, the water was burning with poison, as though like fire. It was very fierce, that pool. That was the residing place of *Kaaliya sarpa*, serpent, and *Krishna* along with His friends, saw that fierce deep pool there.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 4:

विषाग्निना प्रसरता दग्धतीरमहीरुहम् ।
वाताहताम्पुविक्षेपस्पर्शदग्धविहंगमम् ॥ ४ ॥

That poisonous fire was all around, and all the trees near the banks, were all completely burnt. The winds carrying the water particles from the pool, when those water particles touched the birds flying around, those birds were immediately burnt down.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 5:

तमतीव महारौद्रं मृत्युवक्रमिवापरम् ।

विलोक्य चिन्तयामास भगवान्मधुसूदनः ॥ ५ ॥

That fierce pool, which was so scary, looked as though it was the face of death itself. Having seen that, *Krishna* started to think, what to do about that.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 6:

अस्मिन् वसति दुष्टात्मा कालीयो असौ विषायुधः ।

यो मया निर्जितः त्यक्त्वा दुष्टो गच्छेत् पयोनिधिम् ॥ ६ ॥

Sri Engal Aalwaan's Commentary:

अस्मिन् इति । यो मया इत्यादि । मया मत् विभूति भूतेन ताक्षर्येण इति अर्थः । नष्टः न दृष्टः । सो अस्मिन् मत्स्य मत्स्यानुजिघृक्षु सौभरि शाप भीत ताक्षर्य दुष्प्रवेशे वसति । अयमर्थो भागवते द्रष्टव्यः ।

One who has the poisonous weapon, *Kaaliya*, the evil serpent, is living in this pool. Having been defeated by Me, this evil serpent should go back to the ocean.

This evil serpent was defeated by *Garuda*, who is also a *vibhooti* of *Krishna* only. So, "*mayaa*" is told as "*mat vibhooti bhootena*". This evil serpent was not seen by *Garuda*, otherwise, he would have been driven away or killed, so he was hiding in the waters that time. He has escaped from the ocean, and has come into this *Kaalindi* river, this pool, because of a story in *Bhaagavata* which is referred here. *Garuda* was cursed by *Soubhari*. *Garuda* was interested in eating the fishes living there, and *Soubhari* cursed him not to come there. So, *Garuda* could not enter into this particular *Kaalindi* river, so, *Kaaliya* was very safe there. So, *Kaaliya* came and lived there.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 7:

तेनेयं दूषिता सर्वा यमुना सागरंगमा ।

न निरैः गोधैः चापि तृषार्तैः उपभुज्यते ॥ ७ ॥

The *Yamunaa* river, which goes and joins the ocean, is completely poisoned, and because of that, either humans or cows, when they are very thirsty, cannot even touch the waters.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 8:

तदस्य नागराजस्य कर्तव्यो निग्रहो मया ।

निस्त्रासास्तु सुखं येन चरेयुः व्रजवासिनः ॥ ८ ॥

I have to now defeat this *Kaaliya*, and send him away from this place. So that all the people around here, and all the animals, without any fear, can go around and drink this water.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 9:

एतदर्थं तु लोके अस्मिन् अवतारः कृतो मया ।

यदेषाम् उत्पथस्थानां कार्या शान्तिः दुरात्मनाम् ॥ ९ ॥

My *avataara*, the very purpose for which I have incarnated is this only, in order to control and destroy the evil minded ones who are in the wrong path, not following the path of dharma, who are on the path of adharma. I have to control those people who are on the wrong path, and have to destroy them. That is why I have incarnated, He thought.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 10:

तदेतं न अतिदूरस्थं कदंबमुरुशाखिनम् ।

अधिरुह्य पतिष्यामि हृदे अस्मिन्ननिलाशिनः ॥ १० ॥

Sri Engal Aalwaan's Commentary:

तत् इति । कदंबः असौ अमृतमानतया ताक्षर्येण क्रान्ततत्त्वात् न दग्ध इति पुराणान्तर सिद्धम् ।

Nearby there was a *Kadamba* tree. I will climb on that tree, and will jump into this pool where the *Kaaliya* is living, He thought so.

How that *Kadamba* tree did not get burnt is explained. It is told in other *Puraanaas* that when *Garuda* was carrying the *Amruta*, he crossed over this tree, and a drop of *Amruta* fell on this, and so nothing has happened to this tree.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 11:

श्री पराशरः -

इत्थं विचिन्त्य बद्ध्वा च गाढं परिकरं ततः ।

निपपात हृदे तत्र नागराजस्य वेगतः ॥ ११ ॥

Sri Engal Aalwaan's Commentary:

इत्थम् इति । परितः क्रियत इति परिकरो वस्त्रम् ।

Sri Paraasharar - Having thought over like this, He tied His cloth tightly, and climbed over the *Kadamba* tree. And *Krishna* jumped into that pool, where that serpent was living, with force.

Having tied His clothes tightly, He jumped into the pool.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 12:

तेन अतिपतता तत्र क्षोभितस्स महाहृदः ।

अत्यर्थं दूरजातां तु समसिञ्चन् महीरुहान् ॥ १२ ॥

When He fell like that, the whole pool was disturbed totally, and the waters from there went and splashed on the trees which were far away also. From the force with which He jumped into the pool.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 13:

ते हि दुष्टविषज्वाला तप्तांबुपवनोक्षिताः ।

जज्वलुः पादपाः सद्यो ज्वालाव्याप्तदिगन्तराः ॥ १३ ॥

All the trees which were being splashed with the water, which was full of poison from this pool, when this water went and fell on the trees, those trees all got burnt down all over.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 14:

आस्फोटयामास तदा कृष्णो नागहृदे भुजम् ।

तत् शब्द श्रवणात् च आशु नागराजो अभ्युपागमत् ॥ १४ ॥

He started to loudly hit the waters with His arms, having heard that sound of splashing of the waters, the serpent king *Kaaliya* immediately came there.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 15:

आताम्रनयनः क्रोधात् विषज्वालाकुलैः मुखैः ।

वृत्तो महाविषैः च अन्यैः उरगैः अनिलाशनैः ॥ १५ ॥

His face was very red with anger, he had multiple hoods, and all his faces were burning with poison. He was accompanied by other highly poisonous snakes.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 16:

नागपत्न्यः च शतशो हरिहार उपशोभिताः ।
प्रकंपित तनुक्षेप चलत् कुंतलकान्तयः ॥ १६ ॥

Sri Engal Aalwaan's Commentary:

नागपत्न्यः च इति । हरिहार इत्यादिना हार आदि भूषितत्वं उक्तेः, व्यक्त वाक्य उक्तेः च तासां मनुष्य समपूर्व कायत्वं विज्ञेयम् ।

The wives of the serpents, hundreds of them, came. They all came, having taken the form of humans, it looked like, as they were wearing garlands. The hair on their heads was all moving nicely, and their bodies were shaking. All the wives of the serpents came there in hundreds.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 17:

ततः प्रवेष्टितः सर्पैः स कृष्णो भोगबन्धनैः ।
ददंशुः ते अपि तं कृष्णं विषज्वालाकुलैः मुखैः ॥ १७ ॥

Immediately, Krishna was caught with the heads of the snakes, surrounded around Him, and caught Him with all their hoods. All the other snakes also, their faces were burning with poison. He was bitten all over by the other snakes also.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 18:

तं तत्र पतितं दृष्ट्वा सर्पभोगैः निपीडितम् ।
गोपा व्रजम् उपागम्य चुक्रशुः शोकलालसाः ॥ १८ ॥

Sri Engal Aalwaan's Commentary:

तम् इति । लालसाः व्याकुलाः । पश्यतेति चुक्रशुः ।

When Krishna fell there, and was caught by the serpents, and His body was all surrounded by serpents, all the gopaas went to Vraja, and were feeling very sad. They were shouting "Look there, look there".

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 19:

गोपाः -
एष मोहं गतः कृष्णो मग्नो वै कालियहृदे ।
भक्ष्यते नागराजेन तमागच्छत पश्यत ॥ १९ ॥

Gopaas - O this Krishna, what has happened to Him? Now, He is under some kind of delusion. He has fallen in this pool of Kaaliya. He is being eaten by the serpent king. All of you come and see. They started shouting.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 20:

तत् श्रुत्वा तत्र ते गोपा वज्रपातोपमं वचः ।

गोप्यः च त्वरिता जग्मुः यशोदा प्रमुखा हृदम् ॥ २० ॥

When they heard this news, it was as though they were hit by the *vajraayudha* itself. *Gopaas* were terrified. The *gopis* and *gopaas* immediately ran towards that place, and *Yashoda* also came there.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 21:

हाहा क्वासाविति जनो गोपीनामतिविह्वलः ।

यशोदया समं भ्रान्तो द्रुतप्रस्खलितं ययौ ॥ २१ ॥

Sri Engal Aalwaan's Commentary:

हाहा इति । विह्वलः परवशः ।

They started making noise - "Where is *Krishna*, where is *Krishna*". They were all lost, did not know what to do. They were so scared, and feeling sad. Along with *Yashoda*, they all came there.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 22:

नन्दगोपः च गोपाः च रामः च अद्भुतविक्रमः ।

त्वरितं यमुनां जग्मुः कृष्णदर्शनलालसाः ॥ २२ ॥

Sri Engal Aalwaan's Commentary:

नन्दगोप इति । कृष्णदर्शनलालसाः । अत्र लालसपदम् औत्सुक्यपरम् ।

Along with *Yashoda*, *Nandagopa* also came there. *Balarama* also came there. They came running to the place. To see *Krishna*, what has happened to Him. They were all very anxious. They came running anxiously, about what has happened.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 23:

ददृशुः च अपि ते तत्र सर्पराजवशंगतम् ।

निष्प्रयत्नीकृतं कृष्णं सर्पभोगविवेष्टितम् ॥ २३ ॥

They saw that *Krishna* was totally tied by the serpents, and was unable to move also. He was totally surrounded by the serpents, tightly held.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 24:

नन्दगोपो अपि निश्चेष्टो न्यस्य पुत्रमुखे दृशम् ।

यशोदा च महाभागा बभूव मुनिसत्तम ॥ २४ ॥

Nandagopa, immediately stood there, and was just not able to move. He was stunned, did not know what to do. He kept on looking at *Krishna's* face, and the same thing happened to *Yashoda* also.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 25:

गोप्यस्त्वन्या रुदन्त्यश्च ददृशुः शोककातराः ।

प्रोचुः च केशवं प्रीत्या भयकातर्यगद्गदम् ॥ २५ ॥

Sri Engal Aalwaan's Commentary:

गोप्यः इति । कातराः अधीराः ।

The *gopis* were all crying and feeling so sad, they saw *Krishna* and told Him with great love, being very scared. Their voice were choking.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 26:

गोप्यः -

सर्वा यशोदया सार्धं विशामो अत्र महाहृदम् ।

सर्पराजस्य नो गन्तुम् अस्माभिः युज्यते व्रजम् ॥ २६ ॥

Gopis - Along with *Yashoda*, all of us are going to jump into this pool, O *Krishna*. We are going to jump into this pool of *Kaaliya*, serpent king, and we will not go back to *Vraja*.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 27:

दिवसः को विना सूर्यं विना चन्द्रेण का निशा ।

विना वृषेन का गावो विना कृष्णेन को व्रजः ॥ २७ ॥

O *Krishna*, how can there be day without the Sun? How can there be night without the moon? How can there be cows without calves? How can we go to *Vraja* without You, O *Krishna*? Without *Krishna*, how can *Vraja* exist?

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 28:

विनाकृता न यास्यामः कृष्णेनानेन गोकुलम् ।

आरंभं नातिसेव्यं च वारिहीनं यथा सरः ॥ २८ ॥

Without *Krishna* coming with us, we will not go to *Gokula* at all. It will not at all be pleasant for us, and it will become unliveable, just like a stream without any water. They started crying and told *Krishna*.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 29:

यत्र नेन्दीवरश्यामकायकान्तिरयं हरिः ।

तेनापि मातुर्वासेन रतिरस्तीति विस्मयः ॥ २९ ॥

Sri Engal Aalwaan's Commentary:

यत्र इति । यत्र न हरिः तेनापि मातुर्वासने जननीगृहेणापि रतिरस्ति चेत् विस्मयः ।

कृष्णरहित मातृगृहे अपि प्रीतिः न अस्ति इति अर्थः ।

Where, this *Hari*, whose eyes are like the petals of a beautiful lotus, and His body is shining with blackish blue hue, if this *Krishna, Hari* is not there, how can we go there? It is really surprising that we will not like our mother's house also. If someone likes their mother's house more, without *Krishna* being there, it will be a real surprise for us, meaning that it will not be likeable. We don't even want to go to our parents house.

If someone likes to go to their mother's place, it is a surprise because nobody would like to go, without *Krishna*. We will not even like our own parent's house, without *Krishna* being there.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 30:

उत्फुल्लपंकजदलस्पष्टकान्तिविलोचनम् ।

अपश्यान्तो हरिं दीनाः कथं गोष्ठे भविष्यथ ॥ ३० ॥

Sri Engal Aalwaan's Commentary:

उत्फुल्ल इति । कथं भविष्यथ कथमपि भवितुं न शक्यथेत्यर्थः ।

The beauty of His eyes, just like the bloomed petals of a lotus, are so beautiful. Without seeing this *Krishna*, with such beautiful eyes, how can we even live there?

We cannot live at all, without *Hari*.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 31:

(अत्यर्थ) अत्यन्त मधुरालाप हताशेषमनोरथम् ।

न विना पुण्डरीकाक्षं यास्यामो नन्दगोकुलम् ॥ ३१ ॥

Sri Engal Aalwaan's Commentary:

अत्यर्थ इति । अत्यर्थं अत्यन्तम् ।

Krishna, whose talk is so sweet, He captures all our imagination. Without this *Pundareekaaksha*, how can we even go to *Nandagokula*?

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 32:

भोगेनाविष्टतस्यापि सर्पराजस्य पश्यत ।

स्मितशोभि मुखं गोप्यः कृष्णस्यास्मत् विलोकने ॥ ३२ ॥

Sri Engal Aalwaan's Commentary:

भोगेनेति । अस्मत् विलोकने सति इति शेषः ।

Though He is completely surrounded and caught by the serpents, in their hoods, even then, look at *Krishna*. His face is so bright. Looks as though He is slightly smiling, it is so beautiful. Seeing us, His face seems to be so bright and beautiful, even when caught in the grip of the serpents.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 33:

श्री पराशरः -

इति गोपीवचः श्रुत्वा रौहिणेयो महाबलः ।

गोपां च त्रासविधुरान् विलोक्य स्तिमितेक्षणान् ॥ ३३ ॥

Sri Engal Aalwaan's Commentary:

इति इति । त्रासविधुरान् त्रासनिष्चेष्टान् ।

Sri Paraasharar - Having heard the words of the *gopis*, *Rohini's* son *Balaraama*, and all the *gopaas*, who had no strength, being so weak and scared, having seen all of them, ...

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 34:

नन्दं च दीनम् अत्यर्थं न्यस्तदृष्टिं सुतानने ।

मूर्च्छकुलां यशोदां च कृष्णमाहात्म्यसंज्ञया ॥ ३४ ॥

Sri Engal Aalwaan's Commentary:

नन्दं च इति । आत्मसंज्ञया अनन्यविद्येन संकेतेन ।

Balaraama, having seen all these *gopis*, and *gopaas*, and *Nanda* also, who was feeling so sad, in a pitiable state, who was going on seeing *Krishna* only, and also

Yashoda, who was almost fainting, wanted to convey to *Krishna* His greatness, told so.

He told *Krishna* in a way which nobody else could make out. *Balarama* conveyed to *Krishna* who He really is. Nobody else could understand what *Balarama* was conveying Him.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 35:

किमिदम् देवदेवेश भावो अयं मानुषस्त्वया ।

व्यज्यते अत्यन्तम् आत्मानं किमनन्तं न वेत्सि यत् ॥ ३५ ॥

Sri Engal Aalwaan's Commentary:

किमिदम् इति । किं त्वम् आत्मानम् अनन्तम् - ईश्वरं यत् न वेत्सि, तेन सर्प दष्टत्वम् ऊर्च्छादिरयं मानुषो भावः अत्यन्तं व्यज्यते, किम् इदम् इति अन्वयः ।

O Lord of Lords. What is this human behaviour of Yours. You are showing this humanly behaviour, You are behaving as though an ordinary human, why are You not realizing that You are *Ananta*?

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 36:

त्वमेव जगतो नाभिः अरणामिव संश्रयः ।

कर्ता अपहर्ता पाता च त्रैलोक्यं त्वं त्रयीमयः ॥ ३६ ॥

Sri Engal Aalwaan's Commentary:

त्वम् एव इति । अराणां नाभिः इव त्वम् अस्य जगतः संश्रयः ।

You are the nave of the spokes, the spokes are all supported by the nave in the centre, and You are like that for the whole world. The whole world is residing in You, and supported by You. You are the Creator of the world, and You are the one who causes dissolution. You are also the Protector. You are the very personification of the three *Vedaas*. You are not realizing Who You are.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 37:

सेन्द्रैः रुद्राग्नि वसुभिः आदित्यैः मरुत् अश्विभिः ।

चिन्त्यसे त्वम् अचिन्त्यात्मन् समस्तैः च एव योगिभिः ॥ ३७ ॥

You, by *Indra*, *Rudra*, *Agni*, *Ashta Vasus*, *Dvaadasha Aadityaas*, *Marut Ganaas*, *Ashvini Devataas* - by all these, You are being meditated upon. You cannot be known completely. All the Yogis are meditating upon You.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 38:

जगत्त्यर्थं जगन्नाथ भारावतरणेच्छया ।

अवतीर्णो असि मर्त्येषु तवांशः च अहम् अग्रजः ॥ ३८ ॥

Sri Engal Aalwaan's Commentary:

जगत्त्यर्थं इति । तवांशः तव विभूतिः ।

You have incarnated here in order to protect the whole world, for the sake of *Bhoomi, Pruthivi*, who prayed to You, in order to reduce the evil forces on this world. I am also Your part, *amsa* only. I have incarnated as Your elder brother.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 39:

मनुष्यलीलां भगवन् भजता भवता सुरः ।

विडम्बयन्तः त्वल्लीलां सर्व एव सहासते ॥ ३९ ॥

Sri Engal Aalwaan's Commentary:

मनुष्य इत्यादि । मनुष्य देहग्रहणात्मिकां लीलां भजता त्वया हेतुभूतेन सुराः च गोपेषु जातः त्वल्लीलां विडम्बयन्तः अनुकुर्वन्त आसते ।

All the gods are having a nice smile, and are trying to imitate You, who are acting like a human, they are all mimicking these acts.

Even the gods who are all born among the *gopaas*, they are imitating what You are doing only.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 40:

अवतार्य भवान् पूर्व गोकुले तु सुराङ्गनाः ।

क्रीडार्थम् आत्मनः पश्चात् अवतीर्णो असि शाश्वत ॥ ४० ॥

Having made all the *gopika streeas*, all the goddesses to also come here and take on the form of the *gopis*, now, You have incarnated here. For the sake of Your own sport.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 41:

अत्र अवतीर्णयोः कृष्ण गोपा एव हि बान्धवाः ।

गोप्यः च सीदतः कस्मात् एतान् बन्धून् उपेक्षसे ॥ ४१ ॥

For two of us, who have incarnated here, the *gopaas* only are our relatives here. The *gopaas* and *gopis* are all suffering, they are feeling so bad looking at Your condition. Why are You neglecting them?

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 42:

दर्शितो मानुषो भावो दर्शितं बालचापलम् ।

तदयं दम्यतां कृष्ण दुष्टात्मा दशनायुधः ॥ ४२ ॥

Enough of Your *maanusha leelaa*, You have shown enough of Your acts as a human, and all the acts of a child. Please control this *naaga*, *Kaaliya*, who is very evil.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 43:

श्री पराशरः -

इति संस्मारितः कृष्णः स्मितभिन्नोष्टसंपुटः ।

आस्फोट्य मोचयामास स्वदेहं भोगिबन्धनात् ॥ ४३ ॥

Sri Engal Aalwaan's Commentary:

इति इति। स्मितभिन्न इति। मायोद्घाटनात् स्मित उदयः ।

Sri Paraasharah - When *Balaraama* reminded Him about His own real purpose of incarnation, He gave a nice, beautiful smile, and opened His lips, and made a big noise, and then started to get Himself freed from that tight binding of the serpent.

He was smiling because that *maayaa* was gone.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 44:

अनम्य चापि हस्ताभ्याम् उभाभ्यां मध्यमं शिरः ।

आरुह्याभुग्नशिरसः प्रणतर्तोरुविक्रमः ॥ ४४ ॥

He smiled mildly, indicating that "Now, I am going to show My *maayaa*". Being a child, He is now going to control that *Kaaliya*, for this He gave a nice smile. He held the central hood of that *Kaaliya*, He got over that, and climbed over the head of that *Kaaliya*, and started to dance there on top of it.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 45:

प्राणाः फणे अभवंश्चास्य कृष्णस्यांघ्रिनिकुट्टनैः ।

यत्रोन्नतिं च कुरुते ननामास्य ततः शिरः ॥ ४५ ॥

Sri Engal Aalwaan's Commentary:

प्राणा इति । निकुटनैः प्रहारैः ।

When He started stamping His foot on the hood of *Kaaliya*, the very *praana* came to the mouth of *Kaaliya*. He will raise one hood, and *Krishna* will stamp on that hood. He will raise another hood, and *Krishna* will stamp on it. Like this, He performed a wonderful dance there.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 46:

मूर्च्छामुपाययौ भ्रान्त्या नागः कृष्णस्य रेचकैः ।

दण्डपातनिपातेन ववाम रुधिरं बहु ॥ ४६ ॥

Sri Engal Aalwaan's Commentary:

मूर्च्छाम् इति । भ्रान्ति रेचक दण्डपाताः नृतोक्ताः पादन्यासविशेषाः । यथा आह भारतः - *
अन्तर्भ्रमरिका ज्ञेया भ्रमरी बाह्यपूर्विका । अलग्नभ्रमरी च स्यात् उचितभ्रमरी तथा ।
चित्रभ्रमरिका च एव चक्रभ्रमरिका तथा । तिर्यक् भ्रमरिका च इति भ्रमाः सप्त प्रकीर्तिताः ॥
पार्श्वोत्पार्श्वं तु गमनं स्खलितैः चलितैः पदैः । विविधैः च एव पादैः च पादरेचक उच्यते ।
पाष्णीं यस्य स्थितौ भूमौ ऊर्ध्वम् अग्रतलं तथा । अङ्गुल्यः चाञ्जितासर्वाः
सपादस्त्वञ्जितः स्मृतः ॥ पृष्ठतो ह्यञ्जितं कृत्वा पादमग्रतलेन तु । द्रुतं निपातयेत् भूमौ
चादिनूपुरपादिका ॥ चरणं नूपुरं कृत्वा पुरतः संप्रसारयेत् । क्षिप्रमाविद्वकरणं दण्डपाता तु
सा स्मृता ॥ इति ।

The *naaga* almost fainted. *Krishna* performed *Bhraanti*, *Rechaka*, *Dandapaata*, which are special movements in that dance. These are the different kinds of dancing movements which He exhibited there. The serpent started to vomit lot of blood from its mouth.

This is a special type of dance, which is told as *Bhraanti*, *Rechaka*, and *Dandapaata*. These are told by *Bharata*. There are seven types of dancing, it is told. Moving to the left and right, is a form of dance. With different legs, moving left and right, while dancing, is called *Paadarechaka*. Holding the tail and then hitting, is *Dandapaata*.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 47:

तं विभुग्नशिरोग्रीवम् अस्येभ्यस्सुतशोणितम् ।

विलोक्य करुणं जग्मुः तत् पत्न्यो मधुसूदनम् ॥ ४७ ॥

When his hood was all broken, and neck was broken, and when he started to vomit blood all over, seeing him, the *Naagaraaja's* wives, out of great pity, started to pray to *Madhusoodana*.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 48:

नागपत्न्यः -

ज्ञातो असि देवदेवेश सर्वज्ञस्त्वमनुत्तमः ।

परं ज्योतिरचिन्त्यं यत् तत् अंशः परमेश्वरः ॥ ४८ ॥

Wives of the *Naagaas* - O Lord of Lords, You are known as the Lord of Lords, and You are *sarvajnya*. There is nobody who can equal You. *Parameshvara* is Your *amsa*. You are *Paramjyoti*, *Achintya*.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 49:

न समर्थाः सुरास्तोतुम् यमनन्यभवं विभुम् ।

स्वरूपवर्णनं तस्य कथं योषित्करिष्यति ॥ ४९ ॥

You are by Yourself, and even gods cannot pray to You. How can woman pray unto You, whom even gods cannot pray?

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 50:

यस्य अखिल मही व्योम जाल अग्नि पवनात्मकम् ।

ब्रह्माण्डम् अल्प काल्पांशः स्तोष्यामस्तं कथं वयम् ॥ ५० ॥

All this, the entire *Brahmaanda*, having the *aakaasha*, waters and the Agni, and winds, is the minutest part of the minutest part of You. How can we even pray unto You. How can we eulogize You?

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 51:

यमतो न विदुर्नित्यं यत् स्वरूपं हि योगिनः ।

परमार्थमणोरल्पं स्थूलात् स्थूलं नताः स्म तम् ॥ ५१ ॥

Because of this great *roopa* of Yours, even yogis cannot think about You. They also don't know about You. You are subtler than the subtle. You are bigger than the big.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 52:

न यस्य जन्मने धाता यस्य चान्ताय नान्तकः ।

स्थितिकर्ता न चान्यो अस्ति यस्य तस्मै नमस्तदा ॥ ५२ ॥

Chaturmukha Brahma is not the cause of Your birth. You incarnate out of Your own *sankalpa*. *Rudra*, who is the *antaka*, through whom You do all the dissolution, He is not the cause of Your end. There is nobody else who is

responsible for sustenance of this world. You are the creator, You are the one who does dissolution and You are the one responsible for sustenance of this whole world. We are prostrating unto You.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 53:

कोपः स्वल्पो अपि ते नास्ति स्थितिपालनमेव ते ।
कारणं कालियस्यास्य दमने श्रूयतां वचः ॥ ५३ ॥

Sri Engal Aalwaan's Commentary:

कोप इति । स्थितिपालनं लोकमर्यादास्थापनम् । श्रूयतामथ अथ अस्मत् वचनं श्रूयताम् ।

You are not actually angry with this *Kaaliya*, You are engaged in maintaining the sustenance of this world. When You have controlled this *Kaaliya*, You are only engaged in the sustenance of this world. Please listen to our prayers.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 54:

स्त्रियो अनुकंप्याः साधूनां मूढा दीनाः च जन्तवः ।
यतः ततो अस्य दीनस्य क्षम्यतां क्षमतां वर ॥ ५४ ॥

O Lord, who have great compassion. You know that You have to have compassion on women. Wise men always have compassion on women. Any being who is in a pitiable state, and who are ignorant, are to be shown compassion. Please show compassion to *Kaaliya*.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 55:

समस्तजगदाधारो भवान् अल्पबलः फणी ।
त्वत् पाद पीडितो जह्यान् मुहूर्तार्धेन जीवितम् ॥ ५५ ॥

You are the support of the entire world, and this serpent king *Kaaliya* is very weak. Being tortured by the stamping of Your feet, within half a second, he will die.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 56:

क्व पन्नगो अल्पवीर्यो अयं क्व भवान् भुवनाश्रयः ।
प्रीतिद्वेषौ समेत्कृष्ट गोचरौ भवतो अव्यय ॥ ५६ ॥

Sri Engal Aalwaan's Commentary:

क्व इति । समोत्कृष्टयोः प्रीतिर्द्वेषो वा कार्यः । न तु ईदृशे निकृष्ट इति भावः ।

Where is the comparison between this snake who is very weak, who has no strength and You, and where is Your power, who is supporting the entire world? Cannot even compare these two. You have to show love and hatred only to equals and those who are superior to You. You cannot be angry with such a lowly creature.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 57:

ततः कुरु जगत् स्वामिन् प्रसादमवसीदतः ।

प्राणां त्यजति नागो अयं भर्तृभिक्षा प्रदीयताम् ॥ ५७ ॥

We are begging You to give back our husband. Please be pleased, and not be angry with this *Naagaraaja* who is almost dying, who is leaving his *praanaas*.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 58:

भुनवेश जगन्नाथ महापुरुष पूर्वज ।

प्राणां त्यजति नागो अयं भर्तृभिक्षां प्रयच्छ नः ॥ ५८ ॥

O Lord of all the worlds, *Jagannaatha*, this *Kaaliya* is dying. Please do give him back. We beg unto You to give back our husband.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 59:

वेदान्तवेद्य देवेश दुष्टदैत्यनिर्बहण ।

प्राणां त्यजति नागो अयं भर्तृभिक्षा प्रदीयताम् ॥ ५९ ॥

O Lord who is known only from the *Vedaas*, and the *Vedaanta*. Lord of the gods also. One who controls all the evils. This husband king *Kaaliya* is almost dying. Please do protect him, let him live.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 60:

श्री पराशरः -

इति उक्ते ताभिराश्वश क्लान्तदेहो अपि पन्नगाः ।

प्रसीद देवदेवेति प्राह वाक्यं शनैः शनैः ॥ ६० ॥

Sri Paraasharah - When all his wives prayed to *Krishna* like this, though he was extremely tired, worn out and almost dying, he also started to eulogize *Krishna*, and he started to tell slowly.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 61:

कालियः -

तव अष्टगुणमैश्वर्यं नाथ स्वाभाविकं परम् ।

निरस्तातिशयं यस्य तस्य स्तोष्यामि किन्वहम् ॥ ६१ ॥

Sri Engal Aalwaan's Commentary:

तव इत्यादि । किन्नु स्तोष्यामि इति भावः । अष्टौ गुणाः यस्य तत् अष्टगुणमैश्वर्यम् । ते च अणिमादयः । स्वाभाविकत्व आदि विशेषणैः सनकादि व्यावृत्तिः ।

Kaaliya - O Lord *Krishna*. What can I eulogize You? How can I even pray unto You? You are endowed with all the *Anima*, etc. *Ashta gunaas*, and it is natural to You, and not like *Sanaka* and others who have got it because of You only. Your greatness is unparalleled, how can I even pray unto You? How can I eulogize You?

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 62:

त्वं परः त्वं पर्यादयः परं त्वत्तः परात्मकम् ।

परस्मात् परमो यः त्वं तस्य स्तोष्यामि किन्वहम् ॥ ६२ ॥

Sri Engal Aalwaan's Commentary:

त्वं पर इत्यादि । प्रकृतेः परः पुमान् त्वं । परस्मात् यः परः मुक्तः स त्वम् । परं त्वत्तः परात्मकम् इन्द्रियादेः उत्कृष्टं प्रधानम् अपि त्वत्तो भवति । परस्मात् परमो यः त्वम् उक्तात् बद्ध मुक्त प्रधान रूपात् परस्मात् परमो यः सः त्वम्, तस्य तव किं स्तोष्यामि इति । परं त्वत्तः परात्मक इति पाठे, हे परात्मक उत्कृष्टस्वरूप । त्वत्तः परं प्रधानं प्रवर्तते । परस्मात् यः मुक्तः स त्वम् इति शेषः । त्वं परस्त्वं परस्मात् यः परं त्वत्तः परात्मकम् इति च पाठः ।

You are the *chetanaas* who are superior to *prakruti*. Even *muktaas* are You, they are all Your *shareera* only. Even the *pradhaana* is Your *shareera*, being controlled by You, supported by You, and existing for Your purpose only. You are superior to *baddha*, *mukta*, *pradhaana*, all the three. One who is of great nature. The *pradhaana* acts because of You only, as You are *antaryaami* to it.

Different *paathaantar*as are mentioned here.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 63:

यस्मात् ब्रह्मा च रुद्रः च चन्द्र इन्द्र मरुत् अश्विनः ।

वसवः च सहादित्यैः तस्य स्तोष्यामि किन्वहम् ॥ ६३ ॥

Brahma, *Rudra*, *Chandra*, *Indra*, *Maruts*, *Ashvini devataas*, *Vasus*, *Aadityaas* are all created by You only. They all exist because of You only. Such a great Supreme Lord, how can I even eulogize You?

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 64:

एकावयवसूक्ष्मांशो यस्य एतत् अखिलं जगत् ।
कल्पनावयवस्यांशः तस्य स्तोष्यामि किन्वहम् ॥ ६४ ॥

Sri Engal Aalwaan's Commentary:

एकावयव इति । कल्पनावयवात्मा संकल्पसिद्धावयवात्मा । इच्छागृहीत अभिमतोरुदेह
इति यावत् ।

One subtle part of one part of You is this entire world, which is such a minutest part of You. You take many forms out of Your own willing, Your own *sankalpa*. Out of Your own *sankalpa*, You take whatever form, You incarnate in various forms. Such a Supreme Person, how can I eulogize You? What can I pray to You?

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 65:

सदसद्रूपिणो यस्य ब्रह्माद्याः त्रिदशेश्वराः ।
परमार्थं न जानन्ति तस्य स्तोष्यामि किन्वहम् ॥ ६५ ॥

Sri Engal Aalwaan's Commentary:

सदसद्रूपिण इति । सदसद्रूपिणः मूर्त अमूर्त रूपवतः ।

Brahma and others are Your *moorta* and *amoorta* forms only - the gross and subtle forms. *Brahma*, *Rudra* and others don't even know Your reality - they do not know Your real nature completely. How can I eulogize You?

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 66:

ब्रह्माद्यैः अर्च्यते यः तु गन्धपुष्पानुलेपनैः ।
नन्दनादिसमुद्भूतैः सो अर्च्यते वा कथं मया ॥ ६६ ॥

You are being worshipped by *Brahma* and other gods, with *gandha*, flowers, and the various things which are smeared, sandal paste, which are all taken from the *Nandanavana* of *Indra* himself. They are so supreme. How can I worship You?

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 67:

यस्य अवतार रूपाणि देवराजः सदा अर्चति ।
न वेति परमं रूपं सो अर्च्यते वा कथं मया ॥ ६७ ॥

Devaraaja Indra is always worshipping Your avataara roopa, Your forms of incarnation, and he also does not know Your real Supreme form. How can such a Supreme Person be worshipped by me?

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 68:

विषयेभ्यः समावृत्य सर्वाक्षाणि च योगिनः ।

यम् अर्चयन्ति ध्यानेन सो अर्च्यते वा कथं मया ॥ ६८ ॥

By withdrawing all the sense organs from their sense objects, the yogis themselves, do meditate upon You and worship You through meditation. How can such a Supreme Lord be worshipped by me?

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 69:

हृदि संकल्प्य यत् रूपं ध्यानेन अर्चन्ति योगिनः ।

भावपुष्पादिना नाथः सो अर्च्यते वा कथं मया ॥ ६९ ॥

Sri Engal Aalwaan's Commentary:

हृदि इत्यादि । यत् रूपं ध्यानेन संकल्प्य । भावमयानि पुष्पाणि अहिंसादीनि, * अहिंसा प्रथमं पुष्पं पुष्पम् इन्द्रियनिग्रहः । सर्वभूतदया पुष्पं क्षमा पुष्पं विशिष्यते ॥ शमः पुष्पं दमः पुष्पं ध्यानपुष्पं च सप्तमम् । सत्यं च एव अष्टमं पुष्पम् एभिः तुष्यति केशवः ॥ इति वचनात् ।

Having established Your form in their minds, through meditation, the yogis worship unto You. Through meditation, they establish Your form in their mind. The flowers, which are told, which are the various *aatma gunaas*. Having cultivated these various *aatma gunaas*, they worship You with their pure mind, having established Your form in their minds. Such a Supreme Lord, how can I worship unto You?

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 70:

सो अहं ते देवदेवेश नार्चनादौ स्तुतौ न च ।

सामर्थ्यवान् कृपामात्रमनोवृत्तिः प्रसीद मे ॥ ७० ॥

This *shloka* also comes in *Jitante stotra*. Such a lowly creature as me, I am incapable of either worshipping You, or even eulogizing You. I am totally incapable. Having pure *krupaa*, and compassion towards me, please do be pleased towards me, and grace me. Please do *anugraha*.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 71:

सर्पजातिरियं क्रूरा यस्यां जातो अस्मि केशव ।

तत् स्वभावो अयम् अत्र अस्ति नापराधो ममाच्युत ॥ ७१ ॥

I am born as a serpent, in the class of serpents. By nature, they are very cruel. They always bite others and carry poison. That is my very nature. This is not my mistake. I am born in such a class.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 72:

सृज्यते भवता सर्वं तथा संहियते जगत् ।

जाति रूप स्वभावाः च सृज्यन्ते सृजता त्वया ॥ ७२ ॥

You are the one who creates this whole world, You are the one who withdraws all these unto Yourself. All the forms, classes, their nature, is all created by You only.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 73:

यथा अहं भवता सृष्टो जात्या रूपेण चेश्वर ।

स्वभावेन च साधुत्वं तथा इदं चेष्टितं मया ॥ ७३ ॥

I am as created by You only. As a serpent in form and class. My nature is also like that only. I am doing all acts according to that.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 74:

यदि अन्यथा प्रवर्तयं देवदेव ततो मयि ।

न्यय्यो दण्डनिपातो वै तव एव वचनं यथा ॥ ७४ ॥

If I am doing the wrong way, You have to punish me. If I am going against my nature, then I have to be punished.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 75:

तथा अप्यज्ञे जगत् स्वामिन् दण्डं पातितवान् मयि ।

स सोढव्यो मया दण्डः त्वतो मामेत्ययं वरः ॥ ७५ ॥

Sri Engal Aalwaan's Commentary:

तथा इति । स सोढव्य इति । अयं दण्डरूपो वरस्त्वतो मामेति, मया सोढव्यः । स श्लाघ्यो अयं वरो दण्डस्त्वतो मे नान्यतो वरः, इति च पाठः ।

I have done wrong here, because of being ignorant. You have punished me. I have to tolerate this, and this is only going to do good to me.

Kaaliya says - Even then, I am one who is ignorant, O Lord of the world. You have punished me. I have to bear that punishment. It is only going to do good to me.

It is only going to do good to me. I have to accept this.

It is only going to do good to me, so I have to tolerate this. There is a *paathaantara*, which means - It is only going to do good to me, and even the

punishment given by You is better than a boon given by others. Even a punishment given by You is good to me. Like this, *Kaaliya* eulogizes *Krishna*.

Aachaaryaas say that "*Rosho api preetaye syaat*", *Bhagavaan* when He punishes also, it will do some good only.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 76:

हतवीर्यो हतविषो दमितो अहं त्वया अच्युत ।

जीवितं दीयताम् एकम् आज्ञापय करोमि किम् ॥ ७६ ॥

I have lost all my strength, and also lost all my poison, and have been now controlled by You, O *Achyuta*. Please grant me my life back, and tell me what I should do.

I have lost all my power and poison, and I have been controlled by You, O *Achyuta*. I am praying for my life. Do order me. What is the order now? What do I do? Please do order me.

Kaaliya prayed like this. We saw the prayers of *Kaaliya's* wives, and also *Kaaliya's* prayers. Such beautiful *stotra* on *Krishna*, eulogizing Him as a Supreme Lord. We see this further.

We are studying Chapter 7 of *Amsa* 5. Where the serpent king *Kaaliya* eulogized *Krishna*, His *paratva*, etc. in a wonderful way. And he says that he has only done what is natural to his birth, as he is a serpent, and it is *Krishna's* order only, that He has established all these things. "Even then, if I have done something wrong, do pardon me", he requests *Krishna*.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 77:

श्री भगवान् उवाच -

न अत्र स्थेयं त्वया सर्प कदाचित् यमुनाजले ।

सपुत्र परिवारः त्वं समुद्रसलिलं व्रज ॥ ७७ ॥

Sri Bhagavaan - You are not to stay here anymore, in this *Yamunaa* river. With all your children, and all people associated with you, go to the ocean.

Sri Vishnu Puraana, Amsa 5, Chapter 7, Shloka 78:

मत्पदानि च ते सर्प दृष्ट्वा मूर्धनि सागरे ।

गरुडः पन्नगरिपुः त्वयि न प्रहरिष्यति ॥ ७८ ॥

I have stamped My foot on your hood. Having seen that, O *Kaaliya*, *Garuda* who is a natural enemy of serpents, will not do any harm to you.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 79:

श्री पराशरः -

इति उक्त्वा सर्पराजं तं मुमोच भगवान् हरिः ।

प्रणम्य सो अपि कृष्णाय जगाम पयसां निधिम् ॥ ७९ ॥

Sri Paraasharar - The king of serpents, having been told by *Krishna* to leave that place, paid his obeisance to *Krishna* and then went to the ocean.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 80:

पश्यतां सर्वभूतानां सभृत्य सुत बान्धवाः ।

समस्तभार्यासहितः परित्यज्य स्वकं हृदम् ॥ ८० ॥

As all of them were looking, he left along with all his relatives and children, and everyone, he left the place, with all his wives, he left the pool in the *Yamunaa* river.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 81:

गते सर्पे परिष्वज्य मृतं पुनरिवागतम् ।

गोपा मूर्धनि हार्देन सिषिचुः नेत्रजैः जलैः ॥ ८१ ॥

Sri Engal Aalwaan's Commentary:

गत इति । गोपाः नन्दाद्याः वृद्धाः ।

When the serpent went off, all the *gopaas* embraced *Sri Krishna*, with great joy. With tears coming out of their eyes, with joy, they drenched Him with their tears. They were extremely happy and joyous.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 82:

कृष्णमक्लिष्टकर्माणम् अन्ये विस्मितचेतसः ।

तुष्टुवुः मुदिता गोपा दृष्ट्वा शिवजलां नदीम् ॥ ८२ ॥

Sri Engal Aalwaan's Commentary:

कृष्णम् इति । अन्ये श्रीदामदि सवयसः ।

First, the elderly ones embraced Him and felt very happy. After that, all His friends of the same age, were all totally taken by surprise, and they never expected such a thing. They also felt extremely happy, having seen the river which was purified, there was no more serpent there. They were extremely happy.

Sri Vishnu Puraana, Amsha 5, Chapter 7, Shloka 83:

गीयमानः स गोपीभिः चरितैः साधु चेष्टितैः ।
संस्तूयमानो गोपैः च कृष्णो ब्रजमुपागमत् ॥ ८३ ॥

Sri Engal Aalwaan's Commentary:

गीयमान इति । चरितैः हेतुभिः ।

They all sung praises of *Krishna*, for all the wonderful acts that they had seen. They had never seen such a thing. They had never imagined that a small boy can do such wonders. The *gopaas* also were praising Him. He went to *Vraja* along with all of them.

This completes Chapter Seven.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे सप्तमो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चितीये पञ्चमे अंशे सप्तमो अध्यायः ॥

॥ अथ अष्टमो अध्यायः ॥

Dhenukaasura Samhaara

Now, Chapter Eight.

Sri Vishnu Puraana, Amsha 5, Chapter 8, Shloka 1:

श्री पराशरः -

गाः पालयन्तौ च पुनः सहितौ बालकेशवौ ।
भ्रममाणौ वने तस्मिन् रम्यं तालवनं गतौ ॥ १ ॥

Sri Paraasharar - Once, when they were wandering around, *Balarama* and *Keshava*, looking after the cows, were wandering around in that forest, went to the beautiful palm grove.

Sri Vishnu Puraana, Amsha 5, Chapter 8, Shloka 2:

तत् तु तालवनं दिव्यं धेनुको नाम दानवः ।
मृगामांसकृताहारः सदा अध्यास्ते खराकृतिः ॥ २ ॥

There was a fierce demon there, called *Dhenuka*, and he was there, having taken the form of a donkey. He had made that as his place of living. He was eating the

flesh of deer and other animals which were there. That wonderful palm grove was completely controlled by him.

Sri Vishnu Puraana, Amsa 5, Chapter 8, Shloka 3:

तत् तु तालवनं पक्वफलसंपत्समन्वितम् ।

दृष्ट्वा स्पृहान्विता गोपाः फलादाने अब्रुवन् वचः ॥ ३ ॥

That palm grove was completely filled with ripe fruits. Having seen that, all the *gopa* boys wanted to eat those fruits. They told *Krishna* to please go there and fetch the fruits for them.

Sri Vishnu Puraana, Amsa 5, Chapter 8, Shloka 4:

गोपाः -

हे राम हे कृष्ण सदा धेनुकेनेष रक्षयते ।

भूप्रदेशो यतः तस्मात् पक्वानि इमानि सन्ति वै ॥ ४ ॥

Gopaas - O *Krishna*, O *Balaraama*, *Dhenuka raakshasa* is protecting this *taala vana*, palm grove, and that is why these ripe fruits are there. These fruits are so nice, we want to have them.

Sri Vishnu Puraana, Amsa 5, Chapter 8, Shloka 5:

फलानि पश्य तालानाम् गन्धामोदितदिशि वै ।

वयम् एतानि अभीप्सामः पात्यन्ताम् यदि रोचते ॥ ५ ॥

Look at all those fruits, O *Balaraama*, O *Krishna*. The fragrance of those fruits has spread all over in all directions. We are interested in eating them, please go and do get some fruits for us.

Sri Vishnu Puraana, Amsa 5, Chapter 8, Shloka 6:

श्री पराशरः -

इति गोपकुमाराणां श्रुत्वा संकर्षणो वचः ।

एतत् कर्तव्यम् इति उक्त्वा पातयामास तानि वै ।

कृष्णश्च पातयामास भुवि तानि फलानि वै ॥ ६ ॥

Sri Paraasharar - *Balaraama* immediately said - "Yes, yes, we have to do this; all our friends are very desirous of having these fruits, we should get it for them". And he started to bring down the fruits. Even *Krishna* started plucking the fruits and putting them down on the ground.

Sri Vishnu Puraana, Amsa 5, Chapter 8, Shloka 7:

फलानां पततां शब्दम् आकर्ण्य सुदुरासदः ।

आजगाम स दुष्टात्मा कोपात् दैतेय गर्दभः ॥ ७ ॥

That demon in the form of a donkey, having heard all the sound of the fruits falling down from the tree, felt very angry, and came immediately, that wicked demon.

Sri Vishnu Puraana, Amsa 5, Chapter 8, Shloka 8:

**पद्भ्याम् उभाभ्याम् स तदा पश्चिमाभ्याम् बलं बली ।
जघान उरसि ताभ्यां च स च तेन अभ्यगृह्यत ॥ ८ ॥**

Sri Engal Aalwaan's Commentary:

पद्भ्याम् इति । ताभ्यां तयोः इति अर्थः ।

He started kicking Them with the hind legs. He kicked Them on Their chest, with lot of force, and then, *Balaraama* caught hold of both the hind legs.

Sri Vishnu Puraana, Amsa 5, Chapter 8, Shloka 9:

**गृहीत्वा भ्रामयामास सो अम्बरे गतजीवितम् ।
तस्मिन् एव स चिक्षेप वेगेन तृणराजनि ॥ ९ ॥**

Sri Engal Aalwaan's Commentary:

गृहीत्वा इति । तं गृहीत्वा तृणराजनि ताले ।

When he started kicking Them with his legs, They held his legs, and started to rotate him all around, holding his legs, and threw him in the air, with so much of force. He fell down on the palm grove, and he lost his life. He fell dead.

Sri Vishnu Puraana, Amsa 5, Chapter 8, Shloka 10:

**ततः फलानि अनेकानि तालाग्रान्निपतन् खरः ।
पृथिव्यां पातयामास महावातो घनानिव ॥ १० ॥**

Just as a powerful wind, when it hits the clouds, when the rains come down, just like that, when that huge demon fell on the palm grove, all the fruits fell by themselves, on the ground.

Sri Vishnu Puraana, Amsa 5, Chapter 8, Shloka 11:

**अन्यानथ सजातीयान् अगतान् दैत्यगर्दभान् ।
कृष्णः चिक्षेप तालाग्रे बलभद्रः च लीलया ॥ ११ ॥**

Dhenuka had a lot of his followers, who were also in the form of donkeys. They all came and attacked *Krishna* and *Balarama*. *Krishna* and *Balarama* killed all of them, and threw them in the palm grove.

Sri Vishnu Puraana, Amsha 5, Chapter 8, Shloka 12:

क्षणेनालंकृता पृथ्वी पक्वैः तालफलैः तदा ।

दैत्यगर्दभदेहैः च मैत्रेय शुशुभे अधिकम् ॥ १२ ॥

In no time, that palm grove was completely filled, as though it was decorated with all the fruits, all the ripe fruits fell down there, and also the dead bodies of all the demons.

Sri Vishnu Puraana, Amsha 5, Chapter 8, Shloka 13:

ततो गावो निराबाधाः तस्मिन् तालवने द्विज ।

नवशर्षपं सुखं चेरुः यत् न भुक्तमभूत् पुरा ॥ १३ ॥

After that, all the cows, happily came there without any fear, and ate all the fresh grass available there, happily, which they had never touched. Because none of the cows had entered there earlier, they were all scared of this demon and his followers. There was no more any trouble from *Dhenuka* in that palm grove.

This completes Chapter Eight.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे अष्टमो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्यानं श्री विष्णु चितीये पञ्चमे अंशे अष्टमो अध्यायः ॥

॥ अथ नवमो अध्यायः ॥

Pralambaasura Samhaara

Now, Chapter Nine.

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 1:

श्री पराशरः -

तस्मिन् रासभ दैतेये सानुगे विनिपातिते ।

सौम्यं तत् गोप गोपीनां रम्यं तालवनं बभौ ॥ १ ॥

Sri Paraasharar - When the demon in the form of the donkey, along with his followers, were all killed, and that palm grove became beautiful, the *gopaas* and *gopis* started to go there and pluck the flowers.

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 2:

ततः तौ जातहर्षौ तु वसुदेवसुतौ उभौ ।

हत्वा धेनुकं दैतेयं भाण्डीरं वटमागतौ ॥ २ ॥

Feeling extremely happy, *Vasudeva's* children *Krishna* and *Balarama*, having killed the demon *Dhenuka*, came near a fig tree which was called as *Bhaandeera*.

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 3:

क्ष्वेलमानौ प्रगायन्तौ विचिन्वन्तौ च पादपान् ।

चारयन्तौ च गा दूरे व्याहरन्तौ च नामभिः ॥ ३ ॥

Sri Engal Aalwaan's Commentary:

क्ष्वेलमानौ इति । क्ष्वेलन्तौ सिम्हवत् नादं कुर्वन्तौ । विचिन्वन्तौ वासयोग्यान् देशान् अन्विच्छन्तौ ।

Making loud noise like a lion, singing loudly, searching for a place where they could stay, bring all the cows along with them, calling them with names, ...

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 4:

निर्योगपाशस्कन्धौ तौ वनमालाविभूषितौ ।

शुशुभाते महात्मानौ बालशृङ्गाविवर्षभौ ॥ ४ ॥

Sri Engal Aalwaan's Commentary:

निर्योगपाश इति । निर्योगपाशः नियमनरज्जुः ।

They were looking so beautiful and the sight was so grand, the rope with which they control the cows - they had put this rope on their shoulders, and they were wearing the garlands of all the beautiful flowers. They were looking so grand and nice, looking like two young bulls with their horns just coming up.

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 5:

सुवर्णं अञ्जनं चूर्णाभ्यां तौ तदा रूषिताम्बरौ ।

महेन्द्र आयुध संयुक्तौ श्वेतकृष्णाविवाम्बुदौ ॥ ५ ॥

Sri Engal Aalwaan's Commentary:

सुवर्ण इति । रुषितांबरौ - रञ्जित वस्त्रौ । महेन्द्र आयुध संकाशौ इति अम्बुद विशेषणम् ।
महेन्द्र आयुधेन प्रकाशमानौ इति अर्थः ।

Golden and blackish blue paste coloured clothes - they were wearing. Like the bow of *Indra*, white and black clouds, which are decorated with bow of *Indra*, just like that, *Balarama* and *Krishna* were shining forth - *Balarama* was fair and *Krishna* was dark. They are compared to the clouds which are looking grand with the *Indra's* bow.

Sri Vishnu Puraana, Amsa 5, Chapter 9, Shloka 6:

चेरतुः लोकसिद्धाभिः क्रीडाभिरितरेतरम् ।

समस्तलोकनाथानां नाथभूतौ भुवं गतौ ॥ ६ ॥

They wandered about the various places which are common. The Lords of all worlds, have come to this earth, *Balarama* and *Sri Krishna*, and just like ordinary people, were playing and wandering around there.

Sri Vishnu Puraana, Amsa 5, Chapter 9, Shloka 7:

मनुष्यधर्माभिरतौ मानयन्तौ मनुष्यताम् ।

तत् जाति गुण युक्ताभिः क्रीडाभिः चेरतुः वनम् ॥ ७ ॥

Being interested in exhibiting all the qualities of a normal human, They were behaving as though they are normal humans. Just like humans engage in play and other things, They were also engaged in the same things, and wandering about in that forest.

Sri Vishnu Puraana, Amsa 5, Chapter 9, Shloka 8:

ततः तु आन्दोलिकाभिः च नियुद्धैः च महाबलौ ।

व्यायामं चक्रतुः तत्र क्षेपणीयैः तथा अश्मभिः ॥ ८ ॥

Sri Engal Aalwaan's Commentary:

तत इति । आन्दोलिकादिभिः द्वयोः गोपयोः हस्तद्वयमय आन्दोलिकादिभिः । नियुद्धैः बाहुयुद्धैः । व्यायामं श्रमम् ।

A swing made of two *gopa's* hands, with hands locked together, in between *Krishna* will sit there, and they will swing Him around, back and forth. Like this, They were playing. They were wrestling, boxing. Throwing stones at each other, They were doing all the acts that normal humans will do. They are the protectors of the entire world.

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 9:

तल्लिप्सुरसुरः तत्र हि उभयोः रममाणयोः ।
आजगाम प्रलंबाख्यो गोपवेषितरोहितः ॥ ९ ॥

Sri Engal Aalwaan's Commentary:

तल्लिप्सुः इति । तल्लिप्सुः तौ जिघृक्षुः ।

One *raakshasa* named *Pralamba* came there, wanting to kill and eat both of Them, who were playing around happily, having taken the form of a normal *gopa*. He disguised himself just like a normal *gopa*.

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 10:

सो अवगाहत निश्शङ्कः तेषां मध्यममानुषः ।
मानुषं वपुरास्थाय प्रलंबो दानवोत्तमः ॥ १० ॥

That *Pralamba* demon came and mixed himself, without any doubt, along with the other people there, taking the form of a human, just like a *gopa*. He mixed with all the other *gopaas* so that nobody can notice that he is a demon. He looked like any other *gopa*.

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 11:

तयोश्छिद्रान्तरप्रेप्सुः अविषह्यममन्यत ।
कृष्णं ततो रौहिणेयं हन्तुं चक्रे मनोरथम् ॥ ११ ॥

Sri Engal Aalwaan's Commentary:

तयोः इति । छिद्रान्तरप्रेप्सुः - प्रमादावसरं प्रतीक्षमाणः ।

He came with the desire to kill Them. He was looking for a moment when they will not be careful or cautious, so that he can attack them. He knew that *Krishna* cannot be won over. He first decided to kill *Balarama*.

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 12:

हरिणाक्रीडनं नाम बालक्रीडनकं ततः ।
प्रकुर्वन्तो हि ते सर्वे द्वौद्वौ युगपत् उत्थितौ ॥ १२ ॥

Sri Engal Aalwaan's Commentary:

हरिणा इति । हरिणाक्रीडनं हरिणावत् आक्रीडनम्, उत्प्लुतिः । द्वयोः युगपत् उत्प्लुतयोः
अलसः जितः, पटुः जेता । तत्र जितो जेतारं वहन् भाण्डीरं गत्वा पुनः उत्प्लुतिस्थानं नयेत्
इति पणबन्धः ।

They were playing a particular game, called *Harinaakreedaa*. Two people, in pairs, they play.

Starting from one point, they have to go up to another point. They have to hop, leap like a deer. When two people are going like this, whoever goes fast wins, and the other one loses. The loser has to carry the winner, on his shoulders, and has to run up to the *Bhaandeera* fig tree and come back again to the starting point. This is the game they were playing. This is called *Harinaakreedaa*.

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 13:

श्रीदाम्ना सह गोविन्दः प्रलंबेन तथा बलः ।

गोपालैः अपरैः च अन्ये गोपालाः पुप्लुवुः ततः ॥ १३ ॥

Sri Engal Aalwaan's Commentary:

श्रीदाम्ना इति । तत्र प्रलंबः श्रीदामपक्षीयः ।

Krishna and *Shreedama* formed a pair. *Pralamba* and *Balarama* formed a pair. The other *gopalaas* also formed pairs like that, and all of them were leaping towards the second point, like deer.

Pralamba belonged to *Shreedama's* side.

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 14:

श्रीदामानं ततः कृष्णः प्रलंबं रोहिणीसुतः ।

जितवान् कृष्णपक्षीयैः गोपैः अन्ये पराजिताः ॥ १४ ॥

Krishna wins over *Shreedama* and *Balarama* wins over *Pralamba*. Others were all defeated by those belonging to *Krishna's* side.

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 15:

ते वाहयन्तः अन्योन्यं भाणीरं वटमेत्य वै ।

पुनः निवृत्तुः सर्वे येये तत्र पराजिताः ॥ १५ ॥

They started to carry all the people who won over, one on one shoulder. The person who loses, carrying the person who wins. They started running towards the *Bhaandeera* tree. And then they started to return back to the same place.

Sri Vishnu Puraana, Amsa 5, Chapter 9, Shloka 16:

संकर्षणं तु स्कन्धेन शीघ्रम् उत्क्षिप्य दानवः ।

नभस्थलं जगाम आशु सचन्द्र इव वारिदः ॥ १६ ॥

Pralamba was supposed to carry *Balarama* on his shoulders. He placed him on the shoulders, and immediately leaped up to the sky. He was like a rain bearing cloud with the moon. He was shining like that. He was a demon with a dark body, and *Balarama* was fair.

Sri Vishnu Puraana, Amsa 5, Chapter 9, Shloka 17:

असहन् रौहिणेयस्य स भारं दानवोत्तमः ।

ववृधे सुमहाकायः प्रावृषीव बलाहकः ॥ १७ ॥

Unable to bear the weight of *Balarama*, as it is not easy to carry *Balarama*, the demon grew his body very big, just as during rains, the rain bearing clouds will start to grow, like those clouds, he became huge in size.

Sri Vishnu Puraana, Amsa 5, Chapter 9, Shloka 18:

संकर्षणः तु तं दृष्ट्वा दग्धशैलोपमाकृतिम् ।

स्रग्दामलम्बाभरणं मकुटातोप मस्तकम् ॥ १८ ॥

Balarama saw that, he was like a burnt huge stone, with all his garlands and ornaments hanging, he was wearing a huge crown on his head.

Sri Vishnu Puraana, Amsa 5, Chapter 9, Shloka 19:

रौद्रम् शकटचन्द्राक्षं पादन्यासचलत्क्षितिम् ।

अभीतमनसा तेन रक्षसा रोहिणीसुतः ।

ह्रियमाणः ततः कृष्णम् इदं वचनम् अब्रवीत् ॥ १९ ॥

He saw the fierce eyes, which were like the wheels of a cart. If he stamped his foot on the earth, the whole earth would shake. *Balarama* was not scared, and was being carried by this *raakshasa*. Being carried away by the demon, *Balarama* told *Krishna* loudly like this -

Sri Vishnu Puraana, Amsa 5, Chapter 9, Shloka 20:

कृष्ण कृष्ण ह्रियम्येष पर्वतोदग्रमूर्तिना ।

केनापि पश्य दैत्येन गोपालच्छद्मरूपिना ॥ २० ॥

Sri Engal Aalwaan's Commentary:

कृष्ण कृष्ण इति । ह्रियामि ह्रिये । गोपालच्छद्मरूपिणा कृत्रिम गोपाल रूपिणा ।

O Krishna, O Krishna, I am being carried away by this demon, who is as big as a huge mountain. I don't know who is this demon. He disguised himself as a *gopa* and came. He is carrying me away.

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 21:

यत् अत्र सांप्रतं कार्यं मया मधुनिषूदन ।
तत् कथ्यतां प्रयात्येष दुरात्मा अतित्वरान्वितः ॥ २१ ॥

Sri Engal Aalwaan's Commentary:

यत् अत्र इति । अत्र दानवे ।

Please tell me what is it that I am supposed to do now. This evil demon is carrying me and going very fast. He will take me away. Do tell me what I am supposed to do now. *Balaraama* asked Krishna.

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 22:

श्री पराशरः -
तमाह रामं गोविन्दः स्मितभिन्नोऽष्टसंपुटः ।
महात्मा रौहिणेयस्य बल वीर्यं प्रमाणवित् ॥ २२ ॥

Sri Paraasharar - Krishna, opening His lips and giving a nice smile, tells *Balaraama*, knowing his powers, knowing his valiance, with a slight smile, told like this.

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 23:

श्री कृष्णः -
किमयं मानुषो भावो व्यक्तम् एव अवलम्ब्यते ।
सर्वात्मन् सर्वगुह्यानां गुह्यं गुह्यात्मना त्वया ॥ २३ ॥

Sri Krishna - O Balaraama, what is this humanly behaviour that I am seeing, you are resorting to this human behaviour. What is this? You are the protector of all, and are not known by anyone. You are *Sarvaatman*. Why are you resorting to this human behaviour.

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 24:

स्मर अशेष जगत् बीज कारणं कारणाग्रज ।
आत्मानम् एकं तद्वत् च जगति एकार्णवे च यत् ॥ २४ ॥

Sri Engal Aalwaan's Commentary:

**स्मर इत्यादि । जगत् बीज कारणानाम् अपि आदिभूत । जगति जगदवस्थायाम्, तद्वत्
एकार्णवे च एकार्णवावस्थायां च यत् तत् एकं कारणम् आत्मानं किं न वेत्ति ।**

Do remember that You are the cause of this entire universe. When the creation has happened, when the world has been created, and, during dissolution, when the entire thing is filled with water, with a huge ocean, *ekaarnava* - during both the times, You are the sole cause, Why are You not realizing this?

You are earlier to all the causes. You are *Anaadi*.

Sri Vishnu Puraana, Amsa 5, Chapter 9, Shloka 25:

किं न वेत्ति यथाहं च त्वं चैकं कारणं भुवः ।

भारावतारणार्थाय मर्त्यलोकम् उपागतौ ॥ २५ ॥

Why don't You realize that Myself and You, both are the cause of this whole universe. In order to eliminate all the evil, and reduce the weight of this world, we have come to this human world.

Sri Vishnu Puraana, Amsa 5, Chapter 9, Shloka 26:

नभः शिरः ते अम्बुवहाः च केशाः पादौ क्षितिः वक्त्रम् अनन्तवह्निः ।

सोमो मनस्ते श्वसितं समीरणो दिशः चतस्रो अव्यय बाहवस्ते ॥ २६ ॥

The sky itself is Your head, and all the clouds are Your hair. Your feet are all over. The fire, which is all over, is Your face. *Soma* is Your mind. Your breath is nothing but *Vaayu*. The four directions are Your four arms. This is the *Vishvaroop* of *Paramaatman* which is being explained here.

Sri Vishnu Puraana, Amsa 5, Chapter 9, Shloka 27:

सहस्रवक्त्रो भगवान् महात्मा सहस्र हस्ताङ्घ्रि शरीरभेदः ।

सहस्रपद्मोद्भवयोनिराद्यः सहस्रशस्त्वां मुनयो गृणन्ति ॥ २७ ॥

You have got thousand faces, meaning innumerable. You are *Bhagavaan*, You are *Mahaatma*. You have thousand hands, and thousand feet, bodies, meaning innumerable. You are the cause of thousands of *Chaturmukha Brahmas*. You are the primeval one. All the sages meditate upon You in thousands of ways.

Sri Vishnu Puraana, Amsa 5, Chapter 9, Shloka 28:

दिव्यं हि रूपं तव वेत्ति नान्यो देवैः अशेषैः अवताररूपम् ।

तत् अर्च्यते वेत्ति न किं यदन्ते त्वय्येव विश्वं लयमभ्युपैति ॥ २८ ॥

No one knows Your divine form. All the gods worship You, Your *avataara roopa*. Why don't You realize that the whole world merges unto You only during *pralaya*.

Sri Vishnu Puraana, Amsa 5, Chapter 9, Shloka 29:

त्वया धृतेयं धरणी बिभर्ति चराचरं विश्वम् अनन्तमूर्ते ।

कृतादिभेदैरज कालरूपो निमेषपूर्वो जगदेतदत्सि ॥ २९ ॥

O Anantamoorte, existing in innumerable forms. You are bearing the earth, and because of that, earth is able to bear all the movable and immovables here. You are supporting the earth. Nimesha and other kaala roopa are also You only. You only, in the end, withdraw unto You, this whole world.

Krishna is reminding Balaraama of His real nature.

Sri Vishnu Puraana, Amsa 5, Chapter 9, Shloka 30:

अतं यथा बडबवहिनिना अम्बु हिमस्वरूपं परिगृह्य कास्तम् ।

हिमाचले भानुमतो अंशोसङ्गाज्जलत्वमभ्येति पुनस्तदेव ॥ ३० ॥

Sri Engal Aalwaan's Commentary:

अतिमिति । अतं चर्वितम् । कास्तं छर्दितम् । यत् वा, केन वायुना, अस्तं

बडबाग्निगतवत्वेनार्करश्मिनाडीमयेन क्षिप्तम् । अयमर्थः सवायुना बडबाग्निना पीतं

समुद्राम्बु घनीभूय हिमतां गतं तेन वायुनाडीमयार्करश्मिन सोमद्वारा हिमतां हिमाद्रौ

क्षिप्तं ग्रीष्मे पुनरादित्यांशुसंयोगात् विलीनं सत् यथा जलतां याति इति । अयम् एव अर्थः

सरित्समुद्र इत्यादिना पूर्वमुक्तः ।

The Badavaagni consumes all the waters. And then it becomes hima (snow) in the cold season. When the sun rays fall on the snow, that only becomes water. This is the cycle told here.

Supported by the wind, the Badavaagni consumes all the waters from the ocean. After that, it becomes snow. The rays of the Sun, falls on the himaadri. During summer, again having come in contact with the sunrays, it melts and again becomes water.

Sri Vishnu Puraana, Amsa 5, Chapter 9, Shloka 31:

एवं त्वया संहरणे अतमेतज्जगत्समस्तं त्वदधीनकं पुनः ।

तवैव सर्गाय समुद्यतस्य जगत्त्वमभ्येत्यनुकल्पमीश ॥ ३१ ॥

Sri Engal Aalwaan's Commentary:

एवम् इत्यादि । सांहरणात्तम् संहरणकाले अत्तम् । तवैव सर्गाय समुद्यतस्य त्वय्येव सर्गाय समुद्यते सति ।

In the same way, this whole world was withdrawn unto You, just like the *Badavaagni* consumes all the waters. And under Your own control, when You want to engage in creation, in every *kalpa*, one after the other, the world is again created.

During pralaya, You withdraw the whole world unto You, and during *srushti*, again, You create from You. This cycle is explained so. You are the creator. *Krishna* is reminding *Balarama* of His divine nature.

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 32:

भवानहं च विश्वात्मन् एकमेव च कारणम् ।

जगतो अस्य जगत्यर्थे भेदेनावां व्यवस्थितौ ॥ ३२ ॥

You and me both are the sole cause of this whole world. For the purpose of the world, in order to do all Our *avataara kaaryaas* here, we have come as two here.

It was told in the beginning itself, that two *amshas*, two hairs - one white and one black are there. *Balarama* is the white *amsha*, and *Krishna* is the dark *amsha*. They are *Bhagavat amshaas* only.

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 33:

तत् स्मर्यताम् अमेयात्मन् त्वयात्मा जहि दानवम् ।

मानुष्यमेव अवलम्ब्य बन्धूनां क्रियतां हितम् ॥ ३३ ॥

Sri Engal Aalwaan's Commentary:

तत् इति । मनुष्यमेव इति । स्तुति उद्बोधित दिव्य शक्तिः अपि मानुष्यम् अवलम्ब्य एव मनुष्य मूर्त्या एव दानवं जहि ।

O incomparable divine *Balarama*, do kill the demon. Thinking that You have incarnated here just like a human, do good to all Your relatives.

Though I have reminded You of Your divine form, and divine powers, just acting as though You are a human only, You can kill the demon.

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 34:

श्री पराशरः -

इति संस्मारितो विप्र कृष्णेन सुमहात्मना ।
विहस्य पीडयामास प्रलंबं बलवान्बलः ॥ ३४ ॥

Sri Engal Aalwaan's Commentary:

इति इति । विहस्येति उद्बोधित स्वरूप अनुसन्धान चिह्नम् ।

Sri Paraasharar - O Maitreya, thus reminded of His divine nature by Krishna, Balaraama smiled, and started to torture that Pralamba.

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 35:

मुष्टिना सो अहनन् मूर्ध्नि कोपसंरक्तलोचनः ।
तेन च अस्य प्रहारेण बहिर्याते विलोचने ॥ ३५ ॥

He started to hit him with his powerful fist on his head, feeling extremely angry, hit him powerfully. Because of this, both of Pralamba's eyes came out.

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 36:

स निष्कासितमस्तिष्को मुखात् शोणितम् उद्वमन् ।
निपपात महीपृष्ठे दैत्यवर्यो ममार च ॥ ३६ ॥

Sri Engal Aalwaan's Commentary:

स इति । निष्कासितमस्तिष्कः निर्गमित मस्तकस्नेहः ।

The eyes and all came out of his face, with blood pouring out, after that, the demon fell on the ground and died.

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 37:

प्रमंभं निहतं दृष्ट्वा बलेन अद्भुतकर्मणा ।
प्रहृष्टाः तुष्टुवुः गोपाः साधु साधु इति चाब्रुवन् ॥ ३७ ॥

Having seen this fearful demon Pralamba being killed by Balaraama, with that wonderful act, all the gopaas feeling extremely joyous and happy, praised Him a lot. They praised Him as "O You have done a great job, You have done a great job".

Sri Vishnu Puraana, Amsha 5, Chapter 9, Shloka 38:

सन्तूयमानो गोपैः तु रामो दैत्ये निपातिते ।
प्रलंबे सह कृष्णेन पुनः गोकुलमाययौ ॥ ३८ ॥

Being praised by all the *gopaas* like this, having killed the demon *Pralamba*, both *Balarama* and *Krishna* came back to *Gokula* again.

This completes Chapter Nine.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे नवमो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चितीये पञ्चमे अंशे नवमो अध्यायः ॥

Sri Paraasharar is narrating how the *Sharat kaala*, autumn was looking, it was the most wonderful sight. How the season changed over from the rainy season, and what changes it brought.

॥ अथ दशमो अध्यायः ॥

Govardhana Giri Poojaa

Now, Chapter Ten. The *Govardhana Uddharana* instance will be narrated here. Initially, there is a description of the *Aatma vidyaa*.

Sri Vishnu Puraana, Amsa 5, Chapter 10, Shloka 1:

श्री पराशरः -

तयोः विहरतोः एवं रामकेशवयोः व्रजे ।

प्रावुङ् व्यतीता विकसत् सरोजा च अभवत् शरत् ॥ १ ॥

Sri Paraasharar - When they were having a nice time, enjoying, *Balarama* and *Krishna*, in *Vraja*, the rainy season passed, and the autumn came, with all the lotuses blooming.

Raama and *Krishna* both were wandering around, sporting around in the forest; at that time, the rainy season just passed, and the lotuses bloomed, and autumn set in.

Sri Vishnu Puraana, Amsa 5, Chapter 10, Shloka 2:

अवापुः तापम् अत्यर्थं शफर्यः पल्वलोदके ।

पुत्रक्षेत्रादिसक्तेन ममत्वेन यथा गृही ॥ २ ॥

Sri Engal Aalwaan's Commentary:

अथ वर्ण्यमान शरत् दृष्टान्त व्याजेन आत्मविद्याम् आह अवापुः इत्यादिना । अवापुः इति । शफर्यः क्षुद्रमत्स्याः ।

Each of these descriptions will have some comparison with the *Aatma vidyaa*. *Shapharya* is a type of fish. In the waters, these fish started to experience a lot of heat. When a *gruhasta* is having this feeling of *mamatva*, idea of possession, because of the attachment to children, land, etc., the idea of possession tortures a *gruhasta*. The fish suffered just like that.

While describing the wonderful autumn season, *Paraasharar* is also telling the details of *Aatma vidyaa*, the *upaasanaa*.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 3:

**मयूरा मौनमातस्थुः परित्यक्तमदा वने ।
असारतां परिजाय सम्सारस्येव योगिनः ॥ ३ ॥**

Sri Engal Aalwaan's Commentary:

मयूरा इति । मौनम् अनुक्तिः मुनिवृत्तिः च ।

The peacocks became very quiet. They gave up all passion and became quiet. It was as though, when yogis, when they realize that *samsaara* is *asaara*, having got dejected from the cycle of births and deaths, they become *mounis*; they start to meditate on the Supreme Lord. Just like that, the peacocks became quiet, just like the *yogis*.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 4:

**उत्सृज्य जलसर्वस्वं विमलाः सितमूर्तयः ।
तत्त्यजुः च अंबरं मेघा गृहं विज्ञानिनो यथा ॥ ४ ॥**

Sri Engal Aalwaan's Commentary:

उत्सृज्य इति । जलसर्वस्वं कृत्स्नं जलम्, अहंमानादिजडभावं च । मलं काष्ण्यं, रागादि च । सितम् शुभ्रम् शुद्धम् च । विग्रहं विरोधम् । * गृहं विज्ञानिनो यथा * इति च पाठः ।

The clouds became very clear, and were very white. Having rained completely, the rainy season passed, and they had no more waters in them. All the dark clouds left the sky. It was as though the wise ones, who have realized, they leave their houses and go for meditation.

Just as the rain clouds give up all the water, the yogis gave up all the *ahamkaara*, and *mamakaara*. Clouds gave up the blackness because there was no more water, the yogis who have realized, got rid of the defects like *raaga*, *dvesha*, etc., they became pure. The clouds became white and clear, and like this, the yogis became pure, their minds became very pure. The *jnyaanis* give up all the *virodha*.

Each shloka is giving a description of the *sharat kaala*, with many of the words having the meaning of *aatma vidyaa* also. This is being explained further. There are many more wonderful *shlokaas* like this. Which we see next.

Having given up all the waters, through rain, the sky became very clear. The clouds gave up all water through rain. The sky became clear without any clouds. It was as though the wise ones, knowledgeable ones, the enlightened ones, they leave their houses and go for meditation, tapas.

Having given up the *ahamkaara*, their minds became pure. The blackness with respect to the clouds; the rain bearing clouds are black, and when they pour down the rain, the waters are no more there, they become clear. With respect to yogis, they gave up the *raaga*, *dvesha*, etc., and their minds became clean. The skies became clear, and with respect to yogis, their mind became pure.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 5:

शरत् सूर्याशु तप्तानि ययुः शोषं सरांसि च ।

बह्वालम्बममत्वेन हृदयानि इव देहिनाम् ॥ ५ ॥

Burnt by the fierce rays of the Sun, during autumn, the pools dried up. It was as though, having attachment, or the idea of possession in many many kinds of things, that this is mine, that is mine, the devotion, *bhakti*, dries up in the minds of the embodied ones.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 6:

कुमुदैः शरदंभांसि योग्यतालक्षणं ययुः ।

अवबोधैः मनांसीव समत्वम् अमलात्मनाम् ॥ ६ ॥

Sri Engal Aalwaan's Commentary:

**कुमुदैः इति । योग्यता लक्षणं योग्यतात्मकं संबन्धं ययुः । योग्यो हि निर्मलजलस्य सित
कुमुदानां संबन्धः । अमलात्मनाम् अमलमनसाम् ।**

The waters of the ponds in autumns become clean, the water lilies started to sprout there. They were the resort to the lilies. It was just like the minds of the pure minded ones, yogis, with the *jnyaana*, knowledge or enlightenment which

they get; their mind becomes clear. With enlightenment, they attain *samatva*, "*Samatvam yoga uchyate*" is from the *Gita*. They see everything as equal. They see *aatman* everywhere.

The pools started to have all the lilies in the waters. The pure minded ones.

Sri Vishnu Puraana, Amsa 5, Chapter 10, Shloka 7:

तारकाविमले व्योम्नि रराज अखण्डमण्डनः ।
चन्द्रश्चरमदेहात्मा योगी साधुकुले यथा ॥ ७ ॥

Sri Engal Aalwaan's Commentary:

तारका इति । तारकाविमले तारकाभिर्विमले । अखण्डमण्डलः पौर्णमास्याम् । चरमदेहात्मा
चरमदेहस्य आत्मा ।

The full moon was shining brightly, in the clear sky, which was filled with stars. It was as though a *yogi* shines forth in his last body, his last life. After that, he attains liberation. Among the *saadhus*, if a *yogi* is there, who has attained the yoga saturation, just as he shines forth, the full moon was shining forth in the sky full of stars.

On the full moon day.

Sri Vishnu Puraana, Amsa 5, Chapter 10, Shloka 8:

शनकैश्शनकैः तीरं तत्यजुः च जलाशयाः ।
ममत्वं क्षेत्रपुत्रादिरुढमुच्चैर्यथा बुधाः ॥ ८ ॥

All the ponds and rivers started receding, from their banks slowly. It was as though the wise ones, slowly give up the idea of possession, or attachment, in children, land, etc.

Sri Vishnu Puraana, Amsa 5, Chapter 10, Shloka 9:

पूर्वं त्यक्तैः सरांभोभिः हंसा योगं पुनर्ययुः ।
क्लेशैः कुयोगिनो शेषैः अन्तरायहता इव ॥ ९ ॥

Sri Engal Aalwaan's Commentary:

पूर्वम् इति । अन्तरायाः विघ्नाः ।

The *hamsaas* started associating again with the waters of the ponds, which they had left earlier. As though they are hit by the obstructions of *samshaya*,

pramaada, aalasya - those who are not doing yoga properly, get associated again with various kinds of *kleshaas*, grief, difficulties. Specifically the *kleshaas* told in yoga are *avidyaa, asmitaa, raaga, dvesha, abhinivesha*, etc.

In Yoga, it is explained - *klesha, antaraaya*. *Antaraaya* is *samshaya, pramaada, aalasya*, etc.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 10:

निभृतो अभवत् अत्यर्थं समुद्रस्सिमितोदकः ।
क्रमावाप्तमहायोगो निश्चलात्मा यथा यतिः ॥ १० ॥

Sri Engal Aalwaan's Commentary:

निभृत इति । क्रमावाप्तमहायोगः क्रमेण मन्त्रस्पर्शभावाभावाख्ययोगचतुष्कान्तरं
लब्धमहायोगः ।

The waters of the ocean, were undisturbed, it attained tranquility. It was as though a yogi, who has a firm mind, attains *mahaa yogaa*, after four kinds of yoga - *mantra, sparsha, bhaava, abhaava*. Step by step, the yogi attains *mahaa yoga*. The waters of the ocean became very still and tranquil.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 11:

सर्वत्र अति प्रसन्नानि सलिलानि तथा अभवन् ।
ज्ञाते सर्वगते विष्णौ मनांसि इव सुमेधसाम् ॥ ११ ॥

Sri Engal Aalwaan's Commentary:

सर्वत्र इति । सर्वत्र देशे शत्रुमित्रादिषु च ।

Everywhere, the waters were very pure and clear. As though the great devotees, those who are devoted to Vishnu, when they realize *Bhagavaan Vishnu* who is all pervading, then their minds become so pure and clear.

Sarvatra means at all places, and towards all kinds of people, friends or enemies. Their minds become very clear. The clear waters are compared to the clear minds of the *saadhus*.

This is also told in *Srimad Raamaayana* as *Prasannaambu. Ramaneeyam prasannambu sanmanuyashya mano yathaa*. The mind of a noble person is like the clear waters.

Sarvatra is also told as friends, enemies, etc. This is also told as the sign of a Vishnu devotee, which we studied earlier in *Vishnu Puraana*. He is equally disposed towards himself, friends or enemies.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 12:

बभूव निर्मलं व्योम शरदा ध्वस्त तोयदम् ।

योगाग्निदग्धक्लेशौघं योगिनाम् इव मानसम् ॥ १२ ॥

When the autumn came and all the clouds were dispersed, and the sky became very clear, it was as though all the *kleshaas* - *avidyaa*, *asmita*, *raaga*, *dvesha*, *abhinivesha* - all are burnt in the fire of yoga, causing their minds to become very clear. The autumn sky was looking just like that, very clear.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 13:

सूर्याशुजनितं तापं निन्ये तारापतिश्शमम् ।

अहंमानोद्भवं दुःखं विवेकः सुमहानिव ॥ १३ ॥

All the heat generated by the fierce rays of the Sun, was cooled down by the moon. It was as though the grief that arises out of the egotism, is cleared by *viveka*. The discriminatory knowledge that one gets, through *yoga*, *samatva*, that *viveka* eliminates all the egotism and the grief that arises due to egotism.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 14:

नभसो अब्दं भुवः पङ्कं कालुष्यं च अम्भसः शरत् ।

इन्द्रियाणीन्द्रियार्थेभ्यः प्रत्याहर इवाहरत् ॥ १४ ॥

The autumn removed the sky of the clouds. The sky was made clear. The dust of the earth got removed. The dirt in the waters was removed. Waters became pure and the earth became clear and dust free. The sky also became clear without clouds. In *yoga*, *pratyahaara* is told - withdrawing all the senses from the sense objects. Just as the *pratyahaara* detaches the senses from the sense objects, in the same way, the *Sharat kaala* cleared the sky, the earth and the waters.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 15:

प्राणायाम इवाम्भोभिः सरसां कृतपूर्वकैः ।

अभ्यस्यते अनुदिवसं रेचका कुम्भकादिभिः ॥ १५ ॥

Sri Engal Aalwaan's Commentary:

प्राणायाम इत्यादि । प्राणायामो हि कृत पूर्वकैः योगिभिः आकुम्भक रेचक प्रधानभिः वायुनयनक्रियाभिः अभ्यस्यते, * पूरकः पूरणं वायोः कुम्भकः स्थापनं क्वचित् । बहिः निस्सरणं तस्य रेचकः परिकीर्तितः ॥ इति वचनात् । अयमर्थः सरसां योगि स्थानीयानां

**प्राणायमः सस्यार्थं कुल्यादिभिः पूर्वं कृतपूरकैः श्वास स्थानीयैः अंभोभिः कारणैः पश्चात्
स्थापन रेचकादि क्रियादिभिः अभ्यस्यते ।**

The pools collected the waters, and this is told as similar to *pooraka* of a yogi who is practicing *praanaayaama* everyday. A yogi practicing *praanaayaama* first takes in the air (*pooraka*), then keeps it still for some time (*kumbhaka*), and then leaves it (*rechaka*). The ponds were taking water from the canal, collecting it, storing for some time, and then giving them for all the plants. It was as though they were practicing *praanaayaama* like the *yogis*.

Pooraka, *Kumbhaka* and *Rechaka* are explained. The ponds themselves are in the place of yogis. From the canals, they collect water as a yogi does *pooraka* in *praanaayaama*. After that, they collect the waters, similar to the air that is taken in by the yogis during *praanaayaama*; they store it and give it back for the plants to grow. It is as though they are practicing *praanaayaama*.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 16:

विमलाम्बरनक्षत्रे काले च अभ्यागते ब्रजे ।

ददर्शेन्द्रमहारम्भायोद्यतांस्तान्ब्रजौकसः ॥ १६ ॥

Sri Engal Aalwaan's Commentary:

विमला इति । महः उत्सवः ।

From now, *Paraasharar* starts to tell about the *Govardhana giri* episode. Before that the wonderful description of *Sharat kaala*, and *Aatma vidyaa* was told. During *Sharat kaala*, when the skies became clear, with all the stars seen, *Krishna* sees all those who are living in *Vraja*, the *gopaas*, starting to get ready for the *utsava* to worship *Indra*. They were getting ready, and started working towards that. He saw them do that.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 17:

कृष्णः तान् उत्सुकान् दृष्ट्वा गोपान् उत्सवलालसान् ।

कौतूहलात् इदं वाक्यं प्राह वृद्धान् महामतिः ॥ १७ ॥

Sri Engal Aalwaan's Commentary:

कृष्ण इति । उत्सुकान् उद्युक्तान् । उत्सवलालसान् उत्सवकामान् ।

When *Krishna* saw all those people, getting ready and working towards that, in order to carry out the *utsava* of worshipping *Indra*, they were very much

interested in that *utsava*. They were all with great joy and interest for that. With great curiosity, Krishna asked the elderly *gopaas* like this -

Sri Vishnu Puraana, Amsa 5, Chapter 10, Shloka 18:

को अयं शक्रमहो नाम येन वो हर्ष आगतः ।

प्राह तं नन्दगोपश्च पृच्छन्तम् अतिसादरम् ॥ १८ ॥

What is this *Indra utsava*? You are all feeling happy and joyous, and starting with great desire to perform this, what is this *utsava* of *Indra*. *Nandagopa* and others told him the details.

Sri Vishnu Puraana, Amsa 5, Chapter 10, Shloka 19:

नन्दगोपः -

मेघानां पयसां चेशो देवराजः शतक्रतुः ।

तेन संचोदिता मेघा वर्षन्ति अम्बुमयं रसम् ॥ १९ ॥

Nandagopa - The lord of all the waters and clouds, is none other than *Devaraaja*, the King of the gods, who is *Shatakratu*, *Indra*. Being ordained by him, they pour down the waters, which is the essence for us.

Sri Vishnu Puraana, Amsa 5, Chapter 10, Shloka 20:

तत् वृष्टि जनितं सस्यं वयम् अन्ये च देहिनः ।

वर्तयाम उपयुञ्जानाः तर्पयामः च देवताः ॥ २० ॥

With all the rains that come, because of that, the plants and all grow here, and all of us who are living here, we are living based on that, and we use all those plants, and worship the *devataas* with all the things that we grow here.

Sri Vishnu Puraana, Amsa 5, Chapter 10, Shloka 21:

क्षीरवत्य इमा गावो वत्सवत्सश्च निर्वृताः ।

तेन संवर्धितैः सस्यैः तुष्टाः पुष्टा भवन्ति वै ॥ २१ ॥

All the cows here give us a lot of milk. They also have their calves. All this prosperity is happening due to the rains. The cows consume all these plants, and grass, and grow fat and healthy. They give us a lot of milk.

Sri Vishnu Puraana, Amsa 5, Chapter 10, Shloka 22:

नासस्या नातृणा भूमिः न बुभुक्षार्दितो जनः ।

दृश्यते यत्र दृश्यन्ते वृष्टिमन्तो बलाहकाः ॥ २२ ॥

Where there are rain bearing clouds, which bring down a lot of rain, there will be no place there are no plants, or no grass. People will never be hungry there.

People never suffer from hunger. All are very happy, and there is all kind of prosperity.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 23:

भौमतेपत्पयो दग्धं गोभिः सूर्यस्य वारिदैः ।

पर्जन्यः सर्वलोकस्योद्भवाय भुवि वर्षति ॥ २३ ॥

Sri Engal Aalwaan's Commentary:

भौमम् इत्यादि । पर्जन्यो हि भूगतं जलं सूर्य रश्मिभिः आतम् ततो मेघेषु दुग्धं तैः जगत् भूत्यैः वर्षति ।

Whatever water is there on the earth in the ponds, the Sun rays suck it up, and they deposit in the clouds, and the clouds again, bring them down in the form of rains, for the good of the world.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 24:

तस्मात् प्रावृषि राजानः सर्वे शक्रं मुदा युताः ।

मखैः सुरेशमर्चन्ति वयमन्ये च मानवाः ॥ २४ ॥

Sri Engal Aalwaan's Commentary:

तस्मात् इति । प्रावृषि गतायाम् इति शेषः, शरदः प्रस्तुतत्वात् । यत् तु नभसि नभस्ये वा द्वादश्याम् इन्द्रमहारंभ इति गर्गादिना उक्तम्, तत् तु गोवर्धन उद्धार उत्तर कालविषयं कल्प्यम् । एतत् हरिवंशे कृष्णं प्रति इन्द्रोक्तिः * ये च इमे वार्षिका मासाः चत्वारो विहिता मम । एषां ते अर्धं प्रदास्यामि शरत्कालं हि पश्चिमम् । अद्यप्रभृति मासौ द्वौ ज्ञास्यन्ति मम मानवाः । वर्षार्धे च ध्वजे नित्यं ततः पूजाम् अवाप्स्यसि ॥ इति । यत् तु हरिवंश एव* ततः प्रवर्तते पुण्या शरत् सुप्त उत्थिते त्वयि* इत्यादि इन्द्र वाक्यं, तत् भगवत् प्रबोध अनन्तर शरत् शेष प्रसङ्गार्थम् ।

All the kings, they worship with great joy, Indra during the rainy season. And they perform a *yaaga*, and worship *Indra*. We are also like that only, we also do the same thing.

After the rainy season passes, and autumn comes, they do this *yaaga*. Because already the *Sharat kaala* has been told. Gargaachaarya and others have told that in the *Shraavana-Bhaadrapada* months, the *Varshaa kaala*, on the *Dvaadashi* day, they start the *yaaga* of worshipping *Indra*, this has to be taken as the time after the *Govardhana Uddharana*. Garga and others have told *Varshaa kaala*, but

this is *Sharat kaala*. For this, some *pramaanaas* are given here from *Harivamsha* - in the four months, I will give You half, so Krishna takes away two months. So, two months become rainy season, and two months become autumn.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 25:

श्री पराशरः -

नन्दगोपस्य वचनं श्रुत्वा इत्थं शक्रपूजने ।

रोषाय त्रिदशेन्द्रस्य प्राह दामोदरः तदा ॥ २५ ॥

Sri Paraasharar - When *Krishna* heard from *Nandagopa* that they are all starting a great *yaaga* for worshipping *Indra*, *Daamodara Krishna* told like this, which will actually make *Indra* very angry.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 26:

न वयं कृषिकर्तारो वाणिज्याजीविनो न च ।

गावो अस्मत् दैवतं तात वयं वनचरा यतः ॥ २६ ॥

Krishna - We are all people living in the forest like nomads. We are not farmers. We don't do trading and such. Cows only are gods for us, we only live with them. We keep moving around in the forest.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 27:

अन्वीक्षिकी त्रयी वार्ता दण्डनीतिः तथा परा ।

विद्याचतुष्टयं च एतत् वार्तामात्रं शृणुष्व मे ॥ २७ ॥

There are four *vidyaas* told - *Aanveekshikee*, *Trayee*, *Vaartaa*, *Dandaneeti*. *Aanveekshikee* is the *tarka shaastra*. *Trayee* is the *Vedaas* - *Poorva kaanda*, *yajnya*, *yaaga*. etc. *Vaartaa* is *vaanijya* - trading, farming, etc. *Dandaneeti* is political science of the kings. Out of these four, I am going to tell you about *Vaartaa* - trading, farming, etc. Do listen to me.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 28:

कृषिर्वणिज्या तद्वत् च तृतीयं पशुपालनम् ।

विद्या हि एका महाभाग वार्ता वृत्तिः त्रयाश्रया ॥ २८ ॥

This *vidyaa* which is called *Vaartaa*, has three kinds of occupation - farming, trading, and rearing cows.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 29:

कर्षकाणां कृषिर्वृत्तिः पण्यं विपणिजीविनाम् ।

अस्माकं गौः परा वृत्तिः वार्ताभेदैः इयं त्रिभिः ॥ २९ ॥

Sri Engal Aalwaan's Commentary:

कर्षकाणाम् इति । अस्माकम् इत्यादि । गौः इति जाति अभिप्रायम् एकवचनम् । सा परावृत्तिः इति पाठे परा वृत्तिः या पाशुपाल्यवृत्तिः । त्रिभिः भेदैः उपलक्षितेयं वार्ता ।

In these three kinds of occupations in *Vaartaa*, farmers are the ones who do farming. Traders do the buying and selling, trading. For us, raising cattle is our occupation. This is how it is divided.

Raising cattle is our occupation. *Vaartaa* has three kinds as told.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 30:

विद्यया यो यया युक्तः तस्य सा दैवतं महत् ।
सा एव पूज्या अर्चनीया च सा एव तस्य उपकारिका ॥ ३० ॥

Sri Engal Aalwaan's Commentary:

विद्यया इति । पूज्या मान्या ।

Those who are associated with a particular *vidyaa*, for them, they have to respect and follow that only. That *vidyaa* with which they are associated, becomes god for them. That is the one they resort to for living. One has to worship or respect that only. That is only useful to that person.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 31:

यो यस्य फलम् अश्नन् वै पूजयति अपरं नरः ।
इह च प्रेत्य चैवासौ न तत् आप्नोति शोभनम् ॥ ३१ ॥

Those who reap the benefits of one occupation, and respect some other occupation, they will not get anything while living here, or in other worlds. They don't get any prosperity. If one is doing trading, but respects farming, then that person is neither respected as a trader or a farmer. They won't get anything good while living here, and after death also. They won't prosper.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 32:

कृष्यान्ता प्रथिता सीमा सीमान्तं च पुनर्वनम् ।
वनान्ता गिरयः सर्वे सा च अस्माकं परा गतिः ॥ ३२ ॥

Sri Engal Aalwaan's Commentary:

कृष्यान्ता इति । देशस्थितिः इयम् । सेति गिरः परामृश्यन्ते । गति शब्द समभिव्याहारात् स्त्रीत्वम् एव च । कृष्यन्ताः प्रथिताः सीमाः ते चारमाकं परा गतिः इति च पाठः ।

The land is known as long as it is good for cultivation. That much of land, is only good for cultivation. That is the limit of the farmers. After that land, the forest starts. There is some land, good for cultivation, and after that, the forest starts. At the end of the forest, the mountains are there. That is the ultimate resort for us. Our limit extends that far only, up to the forest.

The limit of the land is when various kinds of occupation happen. Certain portions of the land are good for cultivation. After that, the forests start. Then the mountains are there. Our limit extends that far only.

Sri Vishnu Puraana, Amsa 5, Chapter 10, Shloka 33:

न द्वारबन्धावरणा न गृहक्षेत्रिणः तथा ।

सुखिनः तु अखिले लोके यथा वै चक्र चारिणाः ॥ ३३ ॥

Sri Engal Aalwaan's Commentary:

न द्वार इति । द्वारबन्धैः गृहैः आवरणं येषां ते तथा उक्ताः ग्रामस्थाः । यत् वा, आवरणं गृहैकवासा वणिजः । गृहक्षेत्रिण इति गृह केदार आदि क्षेत्रसंचारनियताः कर्षकाः । अयम् अन्वयः यथा गिरेः बलेन तृणजलादिमत् प्रदेशेषु स्वैरं चक्रवता शकटेन चरन्तो वयं सुखिनः, न तथा द्वारबन्धावरणाः न तथा गृहक्षेत्राणि इति ।

We are not limited to four walls. We are not limited to house or fields.

Those who live inside villages, live inside a house, inside four walls. We are not people like that, who live inside four walls. We are also not traders who stay in a place like that. The lands which they cultivate, the farmers, are limited to house and land. We are happy living everywhere. As people move around in the carts, just like that, we move around everywhere. We are happy in all the places. We are not limited to staying within four walls. We take a cart, put all our things there, and keep going, moving to a place where there is water and grass, available, taking our cattle. We are not limited to living with land and house.

Sri Vishnu Puraana, Amsa 5, Chapter 10, Shloka 34:

श्रूयन्ते गिरयः च एव वने अस्मिन् कामरूपिणः ।

तत् तत् रूपं समास्थाय रमन्ते स्वेषु सानुषु ॥ ३४ ॥

It is heard that all the mountains here take different forms, they can take any form they want. In their peaks, they sport taking desired forms.

Sri Vishnu Puraana, Amsa 5, Chapter 10, Shloka 35:

यदा च एते प्रबाध्यन्ते तेषां ये काननौकसः ।

तदा सिंहादिरूपैः तान् घातयन्ति महीधराः ॥ ३५ ॥

These mountains which take different forms, which are sporting around in their peaks, when they are offended by someone, these mountains take the form of lions, and kill them. *Krishna* tells this to the *gopaas*, in order to create fear in them, and make them believe to worship the *Govardhana giri*.

Sri Vishnu Puraana, Amsa 5, Chapter 10, Shloka 36:

गिरियज्ञः तु अयं तस्मात् गोयज्ञः च प्रवर्त्यताम् ।

किम् अस्माकं महेन्द्रेण गावः शैलाः च देवताः ॥ ३६ ॥

Because of this, let us worship the mountain. Let us perform the *yaaga* for *giri*, mountain, worshipping the *giri* through a *yajnya*. Let us also do *go yajnya*, worshipping the cows. What have we to do with *Mahendra*? Our gods are cows and mountains only.

Sri Vishnu Puraana, Amsa 5, Chapter 10, Shloka 37:

मन्त्रयज्ञपरा विप्राः सीरयज्ञाः च कर्षकाः ।

गिरि गोयज्ञशीलाः च वयम् अद्रि वनाश्रयाः ॥ ३७ ॥

Sri Engal Aalwaan's Commentary:

मन्त्रयज्ञ इति । मन्त्रप्रकाशितदेवतायज्ञपराः ।

The *Brahmins* perform *yaagaas*, through *mantraas*, to the *devataas* known through those *mantraas*. They worship the *devataas* through the *mantraas*. The farmers do the *yaaga* with the plough. We are living in forest, and mountain, so, we have to do *giri-yajnya* and *go-yajnya* only.

Sri Vishnu Puraana, Amsa 5, Chapter 10, Shloka 38:

तस्मात् गोवर्धनः शैलो भवद्भिः विविधार्हणैः ।

अर्च्यतां पूज्यतां मेध्यान् पशून् हत्वा विधानतः ॥ ३८ ॥

Therefore, *Govardhana* only has to be worshipped by all of you, by offering various things which are good for offering to *Govardhana*. Let us offer *pashu bali* also, and things which are fit to be offered as *bali* in *yajnya*. Let us perform the *giri yajnya* to *Govardhana giri*, as ordained in the scriptures.

Sri Vishnu Puraana, Amsa 5, Chapter 10, Shloka 39:

सर्वघोषस्य संदोहो गृह्यतां मा विचार्यताम् ।

भोज्यन्तां तेन वै विप्राः तथा ये च अभिवाञ्छकाः ॥ ३९ ॥

Sri Engal Aalwaan's Commentary:

सर्वघोषस्य इति । संदोहः सम्यक् दुग्धम् ।

For this, let us collect all the milk, from all the *go-shaalaas*, the places where cows are living, in this *Vraja*. You don't have to think twice in this matter. Let us feed all the *Brahmins*, with that, and also the beggars and others who are seeking food.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 40:

तत्र अर्चिते कृते होमे भोजितेषु द्विजातिषु ।

शरत् पुष्प कृता पीडाः परिगच्छन्तु गो गणाः ॥ ४० ॥

Having fed all the *Brahmins* and having performed the *homa*, having worshipped the *Govardhana*, let the heads of the cows be decorated with the flowers which are found during this autumn, *Sharat kaala*. Let the cows go around the *Govardhana* in circumambulation, *pradakshina* to *Govardhana giri*.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 41:

एतत् मम मतं गोपाः संप्रीत्या क्रियते यदि ।

ततः कृता भवेत् प्रीतिः गवाम् अद्रेः तथा मम ॥ ४१ ॥

O *Gopaas*, this is what I think is right, and this is My view. If we do this with great love, then all the mountains and cows will be extremely pleased, and I will also be pleased.

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 42:

श्री पराशरः -

इति तस्य वचः श्रुत्वा नन्दादि आस्ते व्रजौकसः ।

प्रीति उत्फुल्लमुखा गोपाः साधु साधु इति अथ अब्रुवन् ॥ ४२ ॥

Sri Paraasharar - With these words, when *Krishna* explained in all this detail, *Nandagopa* and others were extremely pleased, and showing great joy in their faces, and being very happy, they said "You told the right thing, You told the right thing, this is what we should do".

Sri Vishnu Puraana, Amsha 5, Chapter 10, Shloka 43:

शोभनं ते मतं वत्स यत् एतत् भवता उदितम् ।

तत् करिष्यामहे सर्वं गिरियज्ञः प्रवर्त्यताम् ॥ ४३ ॥

"O son, what You are telling is extremely good, and pleasing to us, let us do the same thing. Let us start preparing for *Giri yajnya*".

Sri Vishnu Puraana, Amsa 5, Chapter 10, Shloka 44:

तथा च कृतवन्तः ते गिरियज्ञं व्रजौकसः ।

दधि पायस मांसादयैः ददुः शैल बलिं ततः ॥ ४४ ॥

Having performed the *Giri yajnya*, the worshipping of *Govardhana*, all the people of *Vraja*, with curd, *paayasa*, *maamsa*, they gave *bali* to the *Govardhana* mountain.

Sri Vishnu Puraana, Amsa 5, Chapter 10, Shloka 45:

द्विजां च भोजयामासुः शतशो अथ सहस्रशः ॥ ४५ ॥

They also fed all the *Brahmins* in hundreds and thousands. They felt extremely pleased and happy.

Sri Vishnu Puraana, Amsa 5, Chapter 10, Shloka 46:

गावः शैलं ततः चक्रुः अर्चिताः ताः प्रदक्षिणम् ।

वृषभाः च अतिनर्दन्तः सतोया जलदा इव ॥ ४६ ॥

All the cows being decorated by the flowers, of the autumn, *Sharat kaala*, they did a *pradakshina* of the *Govardhana parvata*. The bulls roared loudly, as though the thunders of water bearing clouds.

Sri Vishnu Puraana, Amsa 5, Chapter 10, Shloka 47:

गिरिमूर्धनि कृष्णो अपि शैलो अहम् इति मूर्तिमान् ।

बुभुजे अन्नं बहुतरं गोपवर्याहतं द्विज ॥ ४७ ॥

Krishna sat on top of the mountain, *Govardhana giri*, and said "I am only the *Govardhana* mountain", and He ate a lot of food, various kinds of food, offered by the *gopaas*.

Sri Vishnu Puraana, Amsa 5, Chapter 10, Shloka 48:

स्वेन एव कृष्णो रूपेण गोपैः सह गिरेः शिरः ।

अधिरुह्य अर्चयामास द्वितीयामात्मनः तनुम् ॥ ४८ ॥

With His own form, He also, along with all the *gopaas*, he climbed over the *Govardhana*, and started to worship, with a second form of His own.

Sri Vishnu Puraana, Amsa 5, Chapter 10, Shloka 49:

अन्तर्धानं गते तस्मिन् गोपा लब्धा ततो वरान् ।

कृत्वा गिरिमखं गोष्ठं निजम् अभ्याययुः पुनः ॥ ४९ ॥

Sri Engal Aalwaan's Commentary:

अन्तर्धानम् इति । ततः गोवर्धनात् ।

The *gopaas* returned back from *Govardhana*, to their places, and did the *Giri yajnya*.

This is the *Govardhana pooja*. What is the result of this, what happens, with *Indra* bringing down continuous severe rains, and heavy winds, *Indra's* anger, and how *Krishna* controls all those things, how *Krishna* protects them by lifting the *Govardhana giri*, this wonderful act of *Krishna*, is going to be explained in the next chapter, which we see next.

This completes Chapter Ten.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे दशमो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चित्तीये पञ्चमे अंशे दशमो अध्यायः ॥

We just concluded Chapter 10 of *Amsha 5*. Where, after listening to the explanation and justification given by *Krishna*, *Nandagopa* and others decided to perform the worship of *Govardhana giri*, instead of *Indra*. They performed it with great pomp and gaiety.

॥ अथ एकादशो अध्यायः ॥

Govardhana Uddharana

Now, Chapter Eleven.

Sri Vishnu Puraana, Amsha 5, Chapter 11, Shloka 1:

श्री पराशरः -

मखे प्रतिहते शक्रो मैत्रेय अतिरुषा अन्वितः ।

संवर्तकं नाम गणं तोयदानामथाब्रवीत् ॥ १ ॥

Sri Paraasharar - When *Indra* saw that his *yaaga* was stopped, and they did the worship of *Govardhana giri*, instead of performing the *yaaga* to worship him, he was extremely angry. Then he immediately called a group of clouds called *Samvartaka*, and told thus.

Sri Vishnu Puraana, Amsha 5, Chapter 11, Shloka 2:

भोभो मेघा निशम्य एतत् वचनं गदतो मम ।

आज्ञानन्तरमेव आशु क्रियताम् अविचारितम् ॥ २ ॥

O clouds, listen to my words, which I will tell you now. As soon as I order you, immediately, you have to do what I order, without second thoughts.

Sri Vishnu Puraana, Amsha 5, Chapter 11, Shloka 3:

नन्दगोपः सुदुर्बुद्धिः गोपैः अन्यैः सहायवान् ।

कृष्ण आश्रयबलाधमातो मखभङ्गमचीकरत् ॥ ३ ॥

Sri Engal Aalwaan's Commentary:

नन्दगोप इति । आध्मातः उपबृंहितः ।

The evil minded *Nandagopa*, along with all the other *gopaas*, who are helping him, and being very powerful and strong because he has the support of *Krishna*, has stopped performing my *yaaga*, to worship me.

Sri Vishnu Puraana, Amsha 5, Chapter 11, Shloka 4:

आजीवो याः परस्तेषां गावः तस्य च कारणम् ।

ता गावो वृष्टिपातेन पीडयन्तां वचनान्मम ॥ ४ ॥

Sri Engal Aalwaan's Commentary:

आजीव इति । आजीवः जीवनोपायः, गोपत्वस्य च कारणं यास्ता गावः ।

The cows are the means of living for them. They are the ultimate means of living for the *gopaas*. They become *gopaas* because of that only, because they look after the cows. They make a living from there. All those cows - go and trouble them, torture them with incessant rains.

Sri Vishnu Puraana, Amsha 5, Chapter 11, Shloka 5:

अहमपि अद्रिशृङ्गाभं तुङ्गमारुह्य वारुणम् ।

साहाय्यम् वः करिष्यामि वाय्वम्बूत्सर्गयोजितम् ॥ ५ ॥

Sri Engal Aalwaan's Commentary:

अहम् इति । वाय्वम्बुनोरुत्सर्गेण संबद्धम् ।

When you do that, I am also going to come, sitting on my *Airaavata*, which is as big as the peak of a huge mountain. I will help you also. Being also helped by winds, which will be combined with your downpour.

Sri Vishnu Puraana, Amsa 5, Chapter 11, Shloka 6:

श्री पराशरः -

इति आज्ञाप्ताः ततः तेन मुमुचुः ते बलाहकाः ।

वातवर्ष महाभीमम् अभावाय गवां द्विज ॥ ६ ॥

Sri Paraasharar - Being ordered thus by Indra, the group of clouds by the name Samvartaka, started pouring heavy rains, along with severe winds, powerful winds with very heavy rains, in order to destroy all the cows. Sri Paraasharar is telling this to Maitreyar.

Sri Vishnu Puraana, Amsa 5, Chapter 11, Shloka 7:

ततः क्षणेन पृथिवी ककुभौ अम्बरमेव च ।

एकं धारामहासार पूरणेन अभवन् मुने ॥ ७ ॥

Sri Engal Aalwaan's Commentary:

तत इत्यादि । धाराणाम् वेगवत् वर्षपूरणेन धरणि आदिकम् एकम् अभवत् ।

Within no time, the entire earth became one. The sky and earth and directions, became one huge downpour. With that severe downpour, it was not possible to distinguish which is sky, and which are directions. Everything became one - earth and sky.

With heavy and speedy winds, and rains coming, it became one.

Sri Vishnu Puraana, Amsa 5, Chapter 11, Shloka 8:

विद्युल्लताकशाघातव्रस्तैः इव घनैः घनम् ।

नादापूरितदिक् चक्रैः धारासारम् अपात्यत ॥ ८ ॥

Sri Engal Aalwaan's Commentary:

विद्युल्लता इति । घनं निरन्तरम् । धारासारमपात्यत । आर्षत्वात् लिङ्गव्यत्ययः ।

As though the clouds were all troubled by being hit by the stick of the form of a lightning, incessantly, heavily, all directions were resounding with the roaring of the clouds, the torrential rains poured down uninterrupted, heavy rains.

Sri Vishnu Puraana, Amsa 5, Chapter 11, Shloka 9:

अन्धकारीकृते लोके वर्षदभिः अनिशं घनैः ।

अधः च ऊर्ध्वं च तिर्यक् च जगदाप्यमिवाभवत् ॥ ९ ॥

Sri Engal Aalwaan's Commentary:

अंधकारीकृत इति । आप्यम् अम्मयम् ।

The clouds started bringing down rains, torrential rains incessantly, assisted by speedy winds, the whole world became dark. Below and above, and in all directions, it became as though there was only water everywhere. Only water could be seen. The whole world was only water. Such severe heavy rains came.

Sri Vishnu Puraana, Amsa 5, Chapter 11, Shloka 10:

गावः तु तेन पतता वर्षवातेन वेगिना ।

धूताः प्राणाञ्जहुः सन्नत्रिकसक्थिशिरोधराः ॥ १० ॥

Sri Engal Aalwaan's Commentary:

गावः तु इति । धूताः कंपिताः । त्रिकं* पृष्ठवंशाधरे त्रिकम्* इति अमरः । सक्थि - ऊरुः ।

With this severe downpour and winds, the cows were all severely troubled. They fainted, and almost died. Their necks, thighs, backs, all shrunk, due to severe shivering, caused by such a heavy downpour.

They were shivering heavily.

Sri Vishnu Puraana, Amsa 5, Chapter 11, Shloka 11:

क्रोडेन वत्सान् आक्रम्य तस्थुः अन्या महामुने ।

गावो विवत्साः च कृता वारिपूरेण चापराः ॥ ११ ॥

Sri Engal Aalwaan's Commentary:

क्रोडेन इति । क्रोडः कुक्षिः ।

Some cows tried to cover their calves with their stomachs, bringing them below. There were many other cows which had lost their calves. Because everywhere there was water, and they did not know what was happening. There was so much water all over.

Sri Vishnu Puraana, Amsa 5, Chapter 11, Shloka 12:

वत्सः च दीनवदना वातकंपितकन्धराः ।

त्राहि त्राहि इति अल्प शब्दाः कृष्णम् ऊचुः इव आतुराः ॥ १२ ॥

All the calves, because of the wind and rain, their body and necks were shivering. They could not even make sound loudly. They were as though making mild sounds - "Protect us, protect us". They were looking at Krishna and requesting Him to protect them.

Sri Vishnu Puraana, Amsa 5, Chapter 11, Shloka 13:

ततः तत् गोकुलं सर्वं गोगोपी (जन) गोपसंकुलम् ।

अतीवार्त हरिः दृष्ट्वा मैत्रेय अचिन्तयत् तदा ॥ १३ ॥

When He saw this entire group of cows in *Gokula*, and all the *gopaas* and *gopis*, and all of them being tortured like this with this severe rain, *Krishna* saw that and thought like this.

Sri Vishnu Puraana, Amsa 5, Chapter 11, Shloka 14:

एतत् कृतं महेन्द्रेण मखभङ्गविरोधिना ।

तत् एतत् अखिलं गोष्ठं त्रातव्यम् अधुना मया ॥ १४ ॥

There is no doubt that this is all done by *Indra* only, because I have stopped this *yajnya*, and have not performed his worship. I have to protect this entire cow herd, now.

Sri Vishnu Puraana, Amsa 5, Chapter 11, Shloka 15:

इमम् अद्रिमहं धैर्यात् उत्पाट्य ऊरु शिला घनम् ।

धारयिष्यामि गोष्ठस्य पृथुच्छत्रमिवोपरि ॥ १५ ॥

I am going to pluck out this *Govardhana* hill itself. I will hold it as though it is a huge umbrella, and will protect all these cows and *gopaas*, and *gopis*.

Sri Vishnu Puraana, Amsa 5, Chapter 11, Shloka 16:

श्री पराशरः -

इति कृत्वा मतिं कृष्णो गोवर्धनमहीधरम् ।

उत्पाट्य एक करेण एव धारयामास लीलया ॥ १६ ॥

Sri Paraasharar - Having thought like that, having decided to do like that, *Krishna*, without any effort, lifted the *Govardhana* hill, with one hand itself, and was holding it in His hand, single-handedly, without any effort.

Sri Vishnu Puraana, Amsa 5, Chapter 11, Shloka 17:

गोपांश्चाह हसञ्छौरिः समुत्पाटितभूधरः ।

विशध्वम् अत्र त्वरिताः कृतं वर्षनिवारणम् ॥ १७ ॥

He was smiling, and telling all the *gopaas*, that, having lifted the *Govardhana* hill, and holding it like a huge umbrella - "Please enter inside here, into this shade, you

will not have any trouble from rains, I am protecting you from the rains, enter inside".

Sri Vishnu Puraana, Amsa 5, Chapter 11, Shloka 18:

सुनिवातेषु देशेषु यथाजोषमिहास्यताम् ।
प्रविश्यतां न भेतव्यं गिरिपातात् च निर्भयैः ॥ १८ ॥

Sri Engal Aalwaan's Commentary:

सुन्वातेषु इति । निर्भयैः प्रविश्यतां गिरिपातात् न भेतव्यम् इति अन्वयः ।

Wherever you want in this place, wherever you are comfortable, enter, come inside and then stay there. You can enter without any fear; don't be scared that the hill will fall.

Sri Vishnu Puraana, Amsa 5, Chapter 11, Shloka 19:

इति उक्ताः तेन ते गोपाः विविशुः गोधनैः सह ।
शकटारोपितैः भाण्डैः गोप्यः चासारपीडिताः ॥ १९ ॥

Having heard Krishna's words, along with their cows, the *gopis* and *gopaas*, and all their things, came under the *Govardhana* hill, bringing their carts and other things, putting all their things in the carts.

Sri Vishnu Puraana, Amsa 5, Chapter 11, Shloka 20:

कृष्णो अपि तं दधार एव शैलम् अत्यन्त निश्चलम् ।
व्रजौकवासिभिः हर्षं विस्मिताक्षैः निरीक्षितः ॥ २० ॥

Sri Engal Aalwaan's Commentary:

कृष्ण इति । व्रजौकेत्यदन्तत्वम् आर्षम् । व्रजौकवासिभिः इति वा पाठः ।

When Krishna was holding the mountain like this, it was so stationary and firm, and standing still, all the people of *Vraja* were seeing Him with extreme feeling that "What a wonderful act He has done", expressing their wonder. They were all wonderstruck by the act of Krishna.

Sri Vishnu Puraana, Amsa 5, Chapter 11, Shloka 21:

गोपगोपीजनैः हृष्टैः प्रीतिविस्तारितेक्षणैः ।
संस्तूयमानचरितः कृष्णः शैलं आधारयत् ॥ २१ ॥

The *gopaas* and *gopis* were all extremely happy, and joyous, and with great love, they saw *Krishna*. They were praising all the acts that He did. Being praised by all of them, *Krishna* was holding the *Govardhana* hill.

Sri Vishnu Puraana, Amsha 5, Chapter 11, Shloka 22:

सप्तरात्रं महामेघा ववर्षुः नन्दगोकुले ।

इन्द्रेण चोदिता विप्र गोपानां नाशकारिणा ॥ २२ ॥

For seven nights, continuously, without any break, there was a heavy downpour. The *Samvartaka* group of clouds, brought down severe rains, being ordered by Indra, with the idea that they wanted to destroy the *gopaas*, the cows and everyone.

Sri Vishnu Puraana, Amsha 5, Chapter 11, Shloka 23:

ततो धृते महाशैले परित्राते च गोकुले ।

मिथ्याप्रतिज्ञो बलभिद्वारयामास तान् घनान् ॥ २३ ॥

Sri Engal Aalwaan's Commentary:

तत इति । मिथ्याप्रतिज्ञः व्यर्थप्रतिज्ञः ।

When the huge mountain was being held, like a huge umbrella by *Krishna*, the *Gokula* was completely protected under that, without any problem. Indra's *pratijnyaa* became a wasted effort. He told the clouds to return back.

Sri Vishnu Puraana, Amsha 5, Chapter 11, Shloka 24:

व्यञ्जे नभसि देवेन्द्र वितथात्मवचः तथा ।

निष्क्रम्य गोकुलं दृष्टं स्वस्थानं पुनरागमत् ॥ २४ ॥

When the skies were without any clouds, and when Devendra's efforts were all futile, all the *gopaas*, *gopis* and cows, came out of that hill, very happily and safely returned to their places.

Sri Vishnu Puraana, Amsha 5, Chapter 11, Shloka 25:

मुमोच कृष्णो अपि तदा गोवर्धनमहाचलम् ।

स्वस्थाने विस्मित मुखैः दृष्टः तैः तु ब्रजौकसैः ॥ २५ ॥

Sri Engal Aalwaan's Commentary:

मुमोच इति । ब्रजौकसैरित्यदन्तवमार्षम् ।

Krishna placed the *Govardhana* mountain, back in its place, as all of them were seeing wonderstruck, about the wonderful act that *Krishna* had done.

This completes Chapter Eleven, with this wonderful act of *Krishna*.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे एकादशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने विष्णुचितीये पञ्चमे अंशे एकाशो अध्यायः ॥

॥ अथ द्वादशो अध्यायः ॥

Indra worships Krishna

Now, Chapter Twelve.

Sri Vishnu Puraana, Amsa 5, Chapter 12, Shloka 1:

श्री पराशरः -

धृते गोवर्धने शैले परित्राते च गोकुले ।

रोचयामास कृष्णस्य दर्शनं पाकशासनः ॥ १ ॥

Sri Paraasharar - When the *Govardhana* was lifted and held by *Krishna*, and all the *Gokula* was completely protected, from the rains, at that time, *Indra* wanted to see *Krishna*.

Sri Vishnu Puraana, Amsa 5, Chapter 12, Shloka 2:

सो अधिरुह्य महानागम् ऐरावतममित्रजित् ।

गोवर्धनगिरौ कृष्णं ददर्श त्रिदशेश्वरः ॥ २ ॥

He sat on his huge *Airaavata* elephant, and came to *Govardhana giri*, and the lord of gods, *Indra*, saw *Krishna* there.

Sri Vishnu Puraana, Amsa 5, Chapter 12, Shloka 3:

चारयन्तः महावीर्यं गास्तु गोपवपुर्धरम् ।

कृत्स्नस्य जगतो गोपं वृतं गोपकुमारकैः ॥ ३ ॥

Krishna was looking after the cows, He was the most valiant of all, having taken the form of a *gopa*. One who protects all the worlds, is being surrounded by all the *gopa* boys, He was taking care of the cows. *Indra* sees this wonderful sight.

Sri Vishnu Puraana, Amsa 5, Chapter 12, Shloka 4:

गरुडं च ददर्श उच्छैः अन्तर्द्धानगतं द्विज ।

कृतच्छायं हरेः मूर्ध्नि पक्षाभ्यां पक्षिपुङ्गवम् ॥ ४ ॥

Indra, because he was a deva, could see Garuda above Krishna, which was high above in the sky. Garuda was protecting Krishna with his wings, and was giving shade to Krishna. Indra could see Garuda.

Sri Vishnu Puraana, Amsa 5, Chapter 12, Shloka 5:

अवरुह्य स नागेन्द्रात् एकान्ते मधुसूदनम् ।

शक्रः सस्मितमाहेदं प्रीतिविस्तारितेक्षणः ॥ ५ ॥

He got down from the Airavata, and in ekaanta, when no one could see, Indra saw Krishna in secrecy, and told him thus, with great love and devotion.

Sri Vishnu Puraana, Amsa 5, Chapter 12, Shloka 6:

इन्द्र उवाच -

कृष्ण कृष्ण शृणुष्व इदं यदर्थमहमागतः ।

त्वत् समीपं महाबाहो न एतत् चिन्त्यं त्वया अन्यथा ॥ ६ ॥

Sri Engal Aalwaan's Commentary:

कृष्ण कृष्ण इति । न एतत् इति । एतत् आगमनम् । अन्यथा विरोधिधिया ।

Indra - Krishna, please listen to me, why I have come. Don't think that I have done with a wrong intention, please don't think like that, please don't mistake me. Do listen to me, why I have come here.

Sri Vishnu Puraana, Amsa 5, Chapter 12, Shloka 7:

भारावतरणार्थाय पृथिव्याः पृतिवीतले ।

अवतीर्णो अखिलाधार त्वम् एव परमेश्वर ॥ ७ ॥

O Krishna, You are the Supreme Lord. In order to reduce the weight of the evil on this earth, You have incarnated here as a gopa. You are the support of the whole world, the entire world.

Sri Vishnu Puraana, Amsa 5, Chapter 12, Shloka 8:

मखभङ्गविरोधेन मया गोकुलनाशकाः ।

समादिष्टा महामेघाः तैः च इदम् कदनं कृतम् ॥ ८ ॥

Sri Engal Aalwaan's Commentary:

मखभङ्ग इति । कदनं संकुलवधः ।

I had only ordered the clouds, in order to protect against the stoppage of that *yaaga*. In order to destroy the *Gokula*, I had ordered the clouds here. This is what the clouds did as per my order.

Sri Vishnu Puraana, Amsa 5, Chapter 12, Shloka 9:

त्राताः ताः च त्वया गावः समुत्पाद्य महीधरम् ।

तेनाहं तोषितो वीर कर्मणा अत्यद्भुतेन ते ॥ ९ ॥

All the cows were well protect by You, who lifted the *Govardhana* mountain itself. I am extremely pleased with this most wonderful act of Yours, O *Krishna*.

Sri Vishnu Puraana, Amsa 5, Chapter 12, Shloka 10:

साधितं कृष्ण देवानाम् अहं मन्ये प्रयोजनम् ।

त्वया अयम् अद्रिप्रवरः करेण एकेन यद्धुतः ॥ १० ॥

I feel that the purpose of the *devaas* was also served, that You lifted the *Govardhana* mountain itself. You lifted this huge mountain with one hand itself.

Sri Vishnu Puraana, Amsa 5, Chapter 12, Shloka 11:

गोभिः च चोदितः कृष्ण त्वत् सकाशम् इह आगतः ।

त्वया त्राताभिरत्यर्थं युष्मत् सत्कार कारणात् ॥ ११ ॥

Sri Engal Aalwaan's Commentary:

गोभिः च इति । गोभिः गोकुलस्थाभिः । इह त्राताभिः गोभिः एककुलत्वात् त्राताभिः इति उक्तम् ।

The cows which are all in *Goloka*, have requested me, and because of that, I have come here, O *Krishna*. They have asked me to come and do *satkaara* to You, to offer worship to You. Because all the cows are protected by You.

Though the cows in *Goloka* were not protected, these cows belong to the same class, and therefore it is told as *traatabhih*.

Sri Vishnu Puraana, Amsa 5, Chapter 12, Shloka 12:

स त्वां कृष्ण अभिषेक्ष्यामि गवां वाक्यप्रचोदितः ।

उपेन्द्रत्वे गवामिन्द्रो गोविन्दः त्वं भविष्यसि ॥ १२ ॥

Sri Engal Aalwaan's Commentary:

स त्वाम् इति । सो अहं त्वाम् उपेन्द्रत्वे । उप् उपरि सत्यलोक उपरिभागस्थ गोलोक
ईश्वरत्वे अभिषेक्ष्यामि । यथा उक्तं हरिवम्शे* ममोपरि यथेन्द्रस्त्वं स्थापितो गोभिरीश्वरः
। उपेन्द्र इति लोके त्वां गास्यन्ति दिवि देवताः ॥ इति । अतो गावामिन्द्रो गोविन्दो
भविष्यति ।

Being impelled by the cows of the *Goloka*, I am going to do abhisheka as *Upendra* to You. You are going to become the Lord of the cows. You will be called *Govinda* from now on.

The *lokaas* which are above the *Satya loka*, are called *Goloka*, and I am going to make You the Lord of those *Golokaas*. *Indra* says that the *lokaas* above his world, the *Golokaas*, that he will make *Krishna* the Lord of those. All the gods will sing in praise of You, as You are *Upendra*.

Sri Vishnu Puraana, Amsa 5, Chapter 12, Shloka 13:

श्री पराशरः -

अथोपवाहयादादाय घण्टामैरावतात् गजात् ।

अभिषेकं तया चक्रे पवित्रजलपूर्णया ॥ १३ ॥

Sri Paraasharar - *Indra* got down from *Airaavata*, and took a *ghantaa* from the *Airaavata*, and then filling it with pure sanctified waters, he did abhisheka to *Krishna*.

Sri Vishnu Puraana, Amsa 5, Chapter 12, Shloka 14:

क्रियमाणे अभिषेके तु गावः कृष्णस्य तत् क्षणात् ।

प्रसवोद्भूतदुग्धाद्रा सद्यः चक्रुः वसुन्धराम् ॥ १४ ॥

When he was doing the *abhisheka*, all the cows, profusely gave milk, the whole earth was filled with milk, which came profusely from the cows. They did that out of happiness.

Sri Vishnu Puraana, Amsa 5, Chapter 12, Shloka 15:

अभिषिच्य गवां वाक्यात् उपेन्द्रं वै जनार्दनम् ।

प्रीत्या सप्रश्रयं वाक्यं पुनराह शचीपतिः ॥ १५ ॥

Having done the *abhisheka*, as per the request of all the cows of the *Goloka*, with great love, *Indra* says thus -

Sri Vishnu Puraana, Amsa 5, Chapter 12, Shloka 16:

गवाम् एतत् कृतं वाक्यं तथा अन्यत् अपि मे शृणु ।

यत् ब्रवीमि महाभाग भारावतरणेच्छया ॥ १६ ॥

I have done what the cows have told me to do, O *Krishna*. Now, I have another request to You. Kindly listen to that. You have incarnated here in order to reduce the evil on this earth.

Sri Vishnu Puraana, Amsha 5, Chapter 12, Shloka 17:

ममांशः पुरुषव्याघ्र पृथिव्यां पृथिवीधर ।

अवतीर्णो अर्जुनो नाम संरक्ष्यो भवता सदा ॥ १७ ॥

On this earth, my *amsha*, *Arjuna* is born. I request You to protect him. O *Krishna*.

Sri Vishnu Puraana, Amsha 5, Chapter 12, Shloka 18:

भारावतरणे साहयं स ते वीरः करिष्यति ।

संरक्षणीयो भवता यथा आत्मा मधुसूदन ॥ १८ ॥

He is going to assist You in the destruction of the evil on this earth. I request You to kindly protect him, as You protect Yourself.

Sri Vishnu Puraana, Amsha 5, Chapter 12, Shloka 19:

श्री भगवान् उवाच -

जामामि भारते वंशे जातं पार्थ तवांशतः ।

तमहं पालयिष्यामि यावत् स्थास्यामि भूतले ॥ १९ ॥

Sri Bhagavaan says - O *Indra*, I am aware that in *Bhaarata vamsha*, *Arjuna/Paartha* is born as Your *amsha*. I am going to protect him, and look after him, as long as I am going to be here on this earth.

Sri Vishnu Puraana, Amsha 5, Chapter 12, Shloka 20:

यावत् महीतले शक्र स्थास्यामि अहम् अरिन्दम ।

न तावत् अर्जुनं कश्चित् देवेन्द्र युधि जेष्यति ॥ २० ॥

As long as I am going to stay on this earth, O *Indra*, nobody can win over *Arjuna* in a war. Don't worry about him, I will protect him as long as I am going to be here.

Sri Vishnu Puraana, Amsha 5, Chapter 12, Shloka 21:

कंसो नाम महाबाहुः दैत्यो अरिष्टः तथा असुरः ।

केशी कुवलायापीडो नरकाद्याः तथा परे ॥ २१ ॥

There is a great demon by name *Kamsa*. *Arishta* is also another demon. *Keshi*, *Kuvalayaapeeda*, *Naraka* - all these demons are born here.

Sri Vishnu Puraana, Amsha 5, Chapter 12, Shloka 22:

हतेषु तेषु देवेन्द्र भविष्यति महाहवः ।

तत्र विद्धि सहस्राक्ष भारवतरणं कृतम् ॥ २२ ॥

Once all these people are killed - Kamsa, Arishta, Keshi, Kuvalayaapeeda, etc., there will be a huge war, O Indra. You can know that during that war only, all the evil will be destroyed. The weight on the earth due to the evil forces will be reduced.

Sri Vishnu Puraana, Amsa 5, Chapter 11, Shloka 23:

स त्वं गच्छ न संतापं पुत्रार्थं कर्तुमर्हसि ।

न अर्जुनस्य रिपुः कश्चित् ममाग्रे प्रभविष्यति ॥ २३ ॥

You don't have to worry at all. Go without any worry with respect to your son. You don't have to have any worries. There will be no enemy of Arjuna who will survive as long as I am here.

Sri Vishnu Puraana, Amsa 5, Chapter 12, Shloka 24:

अर्जुनार्थं तु अहं सर्वान् युधिष्ठिर पुरोगमान् ।

निवृत्ते भारते युद्धे कुन्त्यै दास्यामि अविक्षतान् ॥ २४ ॥

Because of Arjuna only, all the other sons of Kunti, Yudhisthira and others, the moment the Bhaarata yuddha gets over, I am going to return all of them to Kunti unharmed, untouched, very safely.

Sri Vishnu Puraana, Amsa 5, Chapter 12, Shloka 25:

श्री पराशरः -

इति उक्तः संपरिष्यज्य देवराजो जनार्दनम् ।

आरुह्य ऐरावतं नागं पुनरेव दिवं ययौ ॥ २५ ॥

Sri Paraasharar - Having told this, Krishna embraces Indra. Indra, being seated on his Airaavata, gets back to his world, the svarga loka.

Sri Vishnu Puraana, Amsa 5, Chapter 12, Shloka 26:

कृष्णो हि सहितो गोभिः गोपालैः च पुनर्व्रजम् ।

आजगाम अथ गोपीनां दृष्टिपूतेन वर्त्मना ॥ २६ ॥

Krishna, along with all the cows, the gopaas, comes back. Having been also sanctified by the glances of the gopis.

This completes Chapter Twelve.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे द्वादशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चितीये पञ्चमे अंशे द्वादशो अध्यायः ॥

॥ अथ त्रयोदशो अध्यायः ॥

Raasa Kreedaa

Now, Chapter Thirteen.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 1:

श्री पराशरः -

गते शक्रे तु गोपालाः कृष्णम् अक्लिष्टकारिणम् ।

ऊचुः प्रीत्या धृतं दृष्ट्वा तेन गोवर्धनाचलम् ॥ १ ॥

Sri Paraasharar - When *Indra* returned back, all the *gopaas* see *Krishna* and tell Him with great love, having seen the great act of lifting the entire *Govardhana giri* itself in one hand. They tell *Krishna* thus -

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 2:

वयम् अस्मान् महाभाग भगवन् महतो भयात् ।

गावः च भवता त्राता गिरिधारणकर्मणा ॥ २ ॥

O great *Krishna*, we were all protected, and You got us rid of the great fear that we had, You also protected all the cows by lifting the *Govardhana* mountain itself and holding it. This is a wonderful act.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 3:

बालक्रीडेयम् अतुला गोपालत्वं जुगुप्सितम् ।

दिव्यं च भवतः कर्म किम् एतत् तात कथ्यताम् ॥ ३ ॥

Sri Engal Aalwaan's Commentary:

बालक्रीडा इति । बालक्रीडा पूतनावध आदि । कर्म अद्रिधारण आदि ।

You have shown many wonderful acts as a child, such as killing *Pootanaa*. Lifting and holding the *Govardhana* mountain in one hand, being born as a *gopaala*, which is a very lowly caste. You have shown these most wonderful acts as a boy. What are these wonderful acts of Yours, please do tell us about them.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 4:

कालीयो दमितः तोये धेनुको विनिपातितः ।

धृतो गोवर्धनः च अयं शङ्कितानि मनांसि नः ॥ ४ ॥

The serpent *Kaaliya* was tamed by You, and he went away to the ocean. *Dhenuka*, the huge demon, was killed by You. The *Govardhana* was held like an umbrella, without any effort. All these are creating some kind of doubt in our mind.

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 5:

सत्यं सत्यं हरेः पादौ शपामो अमितविक्रम ।

यथावत् वीर्यम् आलोक्य न त्वां मन्यामहे नरम् ॥ ५ ॥

Sri Engal Aalwaan's Commentary:

सत्यं सत्यम् इति । पादौ पादाभ्याम् ।

We are telling the truth, again and again. O *Krishna* of great valour. Looking at all Your most valiant acts, we do not see that You are an ordinary human.

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 6:

प्रीतिः सस्त्रीकुमारस्य व्रजस्य त्वयि केशव ।

कर्म चेदमशक्यं यत् समस्तैः त्रिदशैः अपि ॥ ६ ॥

Sri Engal Aalwaan's Commentary:

प्रीतिः इति । एकस्मिन् सर्वेषां प्रीतिः च अमानुषत्व शङ्का हेतुः ।

All the *gopaas*, *gopis*, all the children, everyone in *Vraja* love You so dearly. The whole *Vraja* is loving You so dearly, without any exception. That also shows that You are not an ordinary human. All the gods put together also cannot do these kinds of wonderful acts like lifting *Govardhana* and holding in one hand, what You did just now. If all gods collect together, it is impossible to do the wonderful acts You did. So, we are doubting whether You are an ordinary human, who are You?

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 7:

बालत्वं च अतिवीर्यत्वं जन्म चास्मास्वशोभनम् ।

चिन्त्यमानम् अमेयात्मन् शङ्कां कृष्ण प्रयच्छति ॥ ७ ॥

Sri Engal Aalwaan's Commentary:

बालत्वम् इति । अतिवीर्यत्वम् इति बालत्वविशेषणम् । अशोभनम् इति जनमविशेषणम् ।

The childhood which is of such valiance, that we can't even see in great warriors, that kind of *veerya*, You displayed as a child itself. But You are born as an ordinary person in a lowly caste like us, like a *gopaalaka*. When we think over all these things, O Krishna, we are definitely getting a doubt that You are not an ordinary human.

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 8:

देवो वा दानवो वा त्वं यक्षो गन्धर्व एव वा ।

किमस्माकं विचारेण बान्धवो असि नमोस्तु ते ॥ ८ ॥

Sri Engal Aalwaan's Commentary:

देवो इति । सर्वथा देवादिषु अन्यतम एव अस्माकं बान्धवो असि, न गोपालमात्रम् । किं विचारेण? न अत्र संशयः ।

We don't know whether You are a god, or a *daanava*, or a *yaksha*, or a *gandharva*. Whoever You are, what is it to do with us? You are our dear relative, and we pay our obeisance to You.

One of the gods only come here, You are present here as our relative. You are not just an ordinary *gopaala*. There is no doubt at all.

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 9:

श्री पराशरः -

क्षणं भूत्वा तु असौ तूष्णीं किञ्चित् प्रणयकोपवान् ।

इति एवम् उक्तः तैः गोपैः कृष्णो अपि आह महामतिः ॥ ९ ॥

Sri Paraasharar - Krishna did not say anything immediately, when they said that "You are only a god, who have come here, and are born as one among us, as our relative". He becomes very quiet for a minute. Showing some kind of anger out of love, He tells all the *gopaas* thus -

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 10:

श्री भगवान् उवाच -

मतसंबन्धेन वो गोपा यदि लज्जा न जायते ।

श्लाघ्यो वाहं ततः किं वो विचारेण प्रयोजनम् ॥ १० ॥

Sri Bhagavaan - O *gopaas*, if you are not ashamed of being associated with Me, of if I am praiseworthy, I don't care for that. What is the use of thinking in all those directions? I hope you are not ashamed of being with Me. Or maybe praiseworthy also. I don't care for that.

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 11:

यदि वो अस्ति मयि प्रीतिः श्लाघ्यो अहं भवतां यदि ।

तत् आत्मबन्धुसदृशी बुद्धिर्वः क्रियतां मयि ॥ ११ ॥

If you really love Me, if all of you have pure love towards Me, and I am being worthy of your praises, then please do think of Me as your relative only. Just think of Me as one of your close relatives only.

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 12:

नाहं देवो न गन्धर्वो न यक्षो न च दानवः ।

अहं वो बान्धवो जातो न एतत् चिन्त्यम् इतो अन्यथा ॥ १२ ॥

Sri Engal Aalwaan's Commentary:

नाहम् इति । अहं वो बान्धवः केवलं गोपः ।

I am neither a *deva* nor a *daanava*, nor *yaksha* nor *gandharva*. I am none of them. I am only your close relative. Please do not think in any other way. I am just one among you, just a relative.

I am only a *gopa*.

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 13:

श्री पराशरः -

इति श्रुत्वा हरेः वाक्यं बद्धमौनाः ततो वनम् ।

ययुः गोपा महाभागा तस्मिन् प्रणयकोपिनि ॥ १३ ॥

Sri Paraasharar - Having heard these words of *Krishna*, who was showing a little bit of anger, out of love, they all became very quiet. They came back to *Vraja*, and *Krishna* was still showing the anger.

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 14:

कृष्णस्तु विमलं व्योम शरत् चन्द्रस्य चन्द्रिकाम् ।

तदा कुमुदिनीं फुल्लाम् आमोदित दिगन्तराम् ॥ १४ ॥

At that time, *Krishna* sees the sky, which was so clear. It was full moon day in the *Sharat kaala*. The lilies were all bloomed. All the directions were filled with the fragrance of those flowers. It was a wonderful night on a full moon day.

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 15:

वनराजिं तथा कूजत् भृङ्गमाला मनोहराम् ।

विलोक्य सह गोपीभिः मनश्चक्रे रतिं प्रति ॥ १५ ॥

He saw all the greens all around, and the bees were all humming. The most wonderful environment was created there. *Krishna* saw all those things. He wanted to sport with the *gopis*.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 16:

विना रामेण मधुरम् अतीव वनिताप्रियम् ।

जगौ कलपदं शौरिः तारमन्द्रकृतक्रमम् ॥ १६ ॥

Sri Engal Aalwaan's Commentary:

विना इति । कलपदम् अव्यक्त मधुराक्षरम् गेयम् । तारमन्द्रकृतक्रमम् । तारमन्द्रौ उच्चोपांशुध्वनिधर्मौ । नानामात्रकृतक्रमम् इति पाठे द्रुत मध्य विलंबित आख्य त्रिमात्र लयकृतत्परक्रमम् । नानातन्त्रीकृत क्रमम् इति पाठे वीणाङ्ग ध्वनिवत् नियत निबद्ध स्वरक्रमम् ।

He was without *Balarama* at that time. That which is *avyakta*, unmanifest, but it was so sweet and unmanifest thing, the song, he sang that song, which is very dear to ladies. This song had *Taaraa*, *Mandra*, and all the *kramaas* combined. It was most wonderful.

Taara, *Mandra* are loud sounds, without opening the lips - it was a mix of both. There is also another *paatha* - *naanaamaatrakrutakramam*, and also *naanaatantrikutakramam*. These mean the sound of the mixture of all the wonderful instruments, whose beats are very slow, or medium paced. The words of that song were not loud enough to be heard by everyone, but they were *avyakta*, unmanifest. It was so sweet and loving to all the women. *Krishna* started to sing that kind of a song.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 17:

रम्यं गतिध्वनिं श्रुत्वा संत्यज्यावासथांस्तदा ।

आजग्मुः स्वरिता गोप्यो यत्रास्ते मधुसूदनः ॥ १७ ॥

It was so wonderful and pleasant, the sound of that song. When all the *gopis* heard that, they immediately left their houses, and came rushing to where *Madhusoodana* was there. Leaving all their houses in whatever conditions they were, having just heard that wonderful song, they hurried to go and unite with *Krishna*.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 18:

शनैः शनैः जगौ गोपी काचित् तस्य लयानुगम् ।
दत्तावधाना काचित् च तमेव मनसा अस्मरत् ॥ १८ ॥

Sri Engal Aalwaan's Commentary:

शनैः शनैः इति । तस्य लयानुगं द्रुत मध्य विलंबिताख्य त्रिलयात्मक तालविश्रान्ति काल अनुगुणम् । * तालान्तरालवर्ती यः कालौ असौ लयनाल्लयः * इति चचनात् । दत्तावधाना कृतावधाना ।

Based on the beats of the song that He was singing, one *gopi* started slowing moving following the beats of that song itself. Another *gopi*, meditating intensely on *Krishna*, single-mindedly started to meditate on *Krishna* at that time.

One *gopi* started to move, just following the beats of this song. One rare *gopi* started to walk towards that slowly, following the beats of this song. And focussing fully on thinking about *Krishna*, meditating in the mind on *Krishna* only.

Raasa Kreedaa is going to be told in detail now, which we see next.

We are studying Chapter 13 of *Amsha* 5. We concluded the *Govardhana Uddharana prakarana*, and had just started *Raasa Leelaa prakarana* of *Sri Krishna*.

Krishna sees the most wonderful moonlight, of the *Sharat kaala* in the clear skies. All the lily flowers have bloomed, and all the directions are bright with the moonlight. He saw all the plants and greenery around, and the bees humming. Seeing all these, He decided to sport with the *gopis*. *Balaraama* was not there with *Krishna*. At that time, He decided to sing the song which produces the most beautiful sounds, which are not manifest to everyone. This sound is most loved by the *gopis*. He started to play that song, with high and low notes, and with different *kaalaas* - *dhruva*, *madhya*, *vilambita* in the three *maatras*. And also which can produce the sounds of various instruments like *Veenaa*. There are different explanations for this in the different *paathaantaraas*.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 19:

काचित् कृष्णेति कृष्णेति प्रोक्ता लज्जम् उपाययौ ।
ययौ च काचित् प्रेमान्धा तत् पार्श्वम् अविलंबितम् ॥ १९ ॥

Kaachit means a very rare one, who had that kind of a *sukruta*, all the *gopis*, that each one was a very rare one. The *sukruta* of these *gopis* cannot be explained. One rare *gopi* was blushing and shy, just pronouncing the name *Krishna Krishna*.

Another *gopi* who was blind with love with *Krishna*, just went and stood next to Him, touching Him.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 20:

काचित् च आवसथस्थान्ते स्थित्वा दृष्ट्वा बहिर्गुरुम् ।
तन्मयत्वेन गोविन्दं दध्यौ मीलितलोचना ॥ २० ॥

Sri Engal Aalwaan's Commentary:

काचित् इति । काचित् आवसथस्येति अनेन गोप्याः कामद्वारा भगवति लय उच्यते ।
तन्मयत्वेन आत्मनः तादात्म्येन ।

She stood towards the front of the house, outside the house, and saw that outside, there were elders standing there. Thinking about *Krishna*, she merged totally into *Krishna* in her mind, and closed her eyes with that kind of supreme experience.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 21:

तत् चित्त विमलाह्लाद क्षीणपुण्यचया तथा ।
तत् अप्राप्ति महादुःख विलीन अशेष पातका ॥ २१ ॥

Sri Engal Aalwaan's Commentary:

तत् चित्त इति । तत् चित्तेन तत् गतेन चित्तेन जात विमल आह्लादेन क्षणपुण्यचया ।
वैमल्यं दुःखासंभेदः । अनेन पूर्व संचित प्रारब्ध निश्शेष कर्मक्षयो भोगात् उक्तः ।

Her mind being filled completely with the thoughts of *Krishna*, she had such bliss, such pure bliss, that all the *punyaas* and *paapaas* which had accumulated were all destroyed at that time. He was without any grief. She had pure bliss unmixed with grief. All her sins got destroyed at that time.

All the accumulated *punya* and *paapa*, all the *praarabdha karmaas* completely got destroyed.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 22:

चिन्तयन्ती जगत् सूतिम् परब्रह्मस्वरूपिणं ।
निरुच्छवासतया मुक्तं गता अन्या गोपकन्यका ॥

Sri Engal Aalwaan's Commentary:

चिन्तयन्ती । परब्रह्मस्वरूपिणी स्वरूपि परब्रह्मणि । परब्रह्मस्वरूपिणम् इति पाठे
परब्रह्मभूतम् इति । निरुच्छ्वासतया प्रियानुभव रूप ध्यानादन्तर्मग्ने मनसि तत्
अविनाभूत प्राणादेः अपि अन्तर्गतत्वात् निरुच्छ्वासत्वम् । दशम्यावत्वया प्रियमिति
कामशास्त्रे वल्लभसयुज्यम् उक्तम् । द्वेष इच्छैद्यादेरिव कामात् गोपीनां सायुज्यम्
उपपन्नम् ।

This is a very famous *shloka*. Krishna who was none other than the Supreme Brahman, Parabrahman. With that kind of a thought of Krishna, she will experience such a bliss that her mind was totally blended, immersed in that. Even her *praana*, and everything got merged into that. Because of that, she was not able to breathe out at all. This is explained in the *Kaamashastra*, in the tenth state, as *priya*. How *Shishupaala* attained moksha by hating Krishna, like that, all the *gopis*, by loving Him, attained moksha. Just by thinking of the Parabrahman, Sri Krishna, she attained moksha.

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 23:

गोपीपरिवृतो रात्रिं शरत् चन्द्र मनोरमाम् ।
मानयामास गोविन्दो रासारम्भरसोत्सुकः ॥ २३ ॥

Sri Engal Aalwaan's Commentary:

गोपीपरिवृत इति । रास आरंभ इति । रासो नाम अन्योन्य व्यतिषक्तहस्तं गायतां स्त्रीपुंसां
मण्डलीभूय अमणनृतम् रासः । उक्तं च * अनेकनर्तकीयोज्यं चित्रताललयान्वितम् ।
आचतुष्पष्टियुगलात् रासकं मसृणोद्धतम् ॥

Holding each other's hands, and forming a circle, and dancing around, is called Raasa. Being surrounded by *gopis*, in that beautiful night of the *Sharat kaala*, He wanted to sport in the *Raasamandala*, with the *gopis*.

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 24:

गोप्यः च बृन्दशः कृष्ण चेष्टास्वायत्तमूर्तये ।
अन्यदेशं गते कृष्णे चेरुः बृन्दावनान्तरम् ॥ २४ ॥

Sri Engal Aalwaan's Commentary:

गोप्यः च इति । अन्यदेशं गत इति विप्रलंभशृंगारोक्तिः संभोगपोषार्था । कृष्णचेष्टा
स्वायत्तमूर्तयः इति लीलोक्तिः । यदाह भरतः * प्रियानुकरणं लीला मधुराङ्गविचेष्टितैः *
इति ।

Leelaa is a *lakshana* told by *Bharata*, that, with very beautiful movement of the hands, with wonderful actions, expressing their love through that. Totally, thinking about the various wonderful acts of *Krishna*, and when *Krishna* disappeared suddenly, they started to move around and search for Him in the *Brundaavana*.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 25:

कृष्णे निबद्धहृदया इदमूचुः परस्परम् ॥ २५ ॥

They were so much engrossed in the thought of *Krishna*, that they started to tell each other like this, and started to imitate all the wonderful acts of *Krishna*.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 26:

**कृष्णो अहम् एष ललितं व्रजाम्यालोकतां गतिः ।
अन्या ब्रवीति कृष्णस्य मम गीतिः निशम्यताम् ॥ २६ ॥**

Sri Engal Aalwaan's Commentary:

**कृष्णो अहम् इति । ललितं व्रजाम् इति । * सुकुमारो अङ्गविन्यासो मसृणो ललितं भवेत्*
इति ।**

One *gopi* said - I am only *Krishna*, see this wonderful walk of mine. I am walking, just see my walk, which is so beautiful, just like *Krishna*'s. Another one said - Listen to my song, I am only *Krishna*, I am singing.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 27:

**दुष्ट कालिय तिष्ठ अत्र कृष्णो अहम् इति च अपरा ।
बाहुम् आस्फोट्य कृष्णस्य लीलया सर्पमाददे ॥ २७ ॥**

Another one was imitating the *Kaalinga Mardana* of *Krishna*, and started to shout - "Stand, wait for me, I will kill you", and she moved her hands just like *Krishna*, trying to hold the snake just like *Krishna* did. She imitated the same action.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 28:

**अन्या ब्रवीति भो गोपा निश्शङ्कैः स्थीयताम् इति ।
अलं वृष्टिभयेन अत्र धृतो गोवर्धनो मया ॥ २८ ॥**

Another *gopi* said - "O *gopis*, don't be scared, don't run away, don't be scared by this terrible rain. I am holding the *Govardhana*, these rains are not going to harm you. Come and stand below", and she raised her finger.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 29:

धेनुको अयं मया आक्षिप्तो विचरन्तु यथा इच्छया ।

गावो ब्रवीति चैवान्या कृष्णलीलानुसारिणी ॥ २९ ॥

Another *gopi* said - This is *Dhenuka*, and I have killed him, thrown him out. Let the cows move around without any fear. She said like this, imitating the *Krishna leela* of *Dhenukaasura vadhaa*.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 30:

एवं नानाप्रकारासु कृष्णचेष्टासु तास्तदा ।

गोप्यो व्यग्राः समं चेरु रम्यं बृन्दावनान्तरम् ॥ ३० ॥

Sri Engal Aalwaan's Commentary:

एवम् इति । व्यग्राः उत्सुकाः ।

In the same way, the *gopis*, by imitating the various wonderful acts of *Krishna*, in various ways, they were highly excited, and roamed around the *Vrundaavana*, desperately searching for *Krishna*.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 31:

विलोक्य एका भुवं प्राह गोपी गोपवराङ्गना ।

पुलकाञ्चित सर्वाङ्गी विकासिनयनोत्पला ॥ ३१ ॥

One *gopi* looked at the ground, and immediately, with horripilation all around her body, and her eyes fully open, with horripilation, she told the other *gopis*, looking at the ground.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 32:

ध्वजवज्राङ्कुशाब्जारेखावन्त्यालि पश्यत ।

पदानि एतानि कृष्णस्य लीलाललितगामिनः ॥ ३२ ॥

Sri Engal Aalwaan's Commentary:

ध्वजवज्र इति । ध्वजवज्राङ्कुशाब्जरूपरेखावन्ति । आलि हे सख्यः । आर्षो वचनव्यत्ययः ।

Look at the foot marks here, we can see all the wonderful divine marks on the feet of *Krishna*, who moved so wonderfully. We see the *dhvaja*, *vajra*, *ankusha*, *abja* and all these wonderful divine marks and lines, O friends. We can see the divine weapons and ornaments of *Krishna*, we can see the marks on His feet. He was walking so beautifully.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 33:

का अपि तेन समायाता कृतपुण्या मदालसा ।
पदानि तस्याः च एतानि घनानि अल्पतनूनि च ॥ ३३ ॥

Sri Engal Aalwaan's Commentary:

का अपि इति । घनानि मदमन्थरत्वात् अल्पान्तराणि, अल्पतनूनि स्त्रीत्वात् ह्रस्वानि
अपृथूनि च ।

Someone has gone along with *Krishna*, one rare, very fortunate *gopi* has gone along with Him. She was wearing flowers. She was inebriate with passion. We can see her footmarks also here. The foot marks are so very close to each other, because she was inebriate with love towards *Krishna*. Because she was a woman, a *gopi*, her footmarks are smaller, and not very heavy. We can see that she is going along with *Krishna* here.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 34:

पुष्पापचयमत्रोच्चैः चक्रे दामोदरो ध्रुवम् ।
येनाग्राक्रान्तमात्राणि पदानि अत्र महात्मनः ॥ ३४ ॥

Sri Engal Aalwaan's Commentary:

पुष्पाचयम् इति । अग्राक्रान्तमात्राणि प्रपदमात्राकान्तानि ।

Another *gopi* said - Look at this place. He has tried to pluck flowers from a tall tree, the flowers which were high. We see that He is standing on His toes, we can see that his foot is raised, that the flowers are a little high. We can see the toe marks alone.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 35:

अत्र उपविश्य (सा) वै तेन काचित् पुष्पैः अलंकृता ।
अन्यजन्मनि सर्वात्मा विष्णुरभ्यर्चि (तो यया) तस्तया ॥ ३५ ॥

Sri Engal Aalwaan's Commentary:

अत्र इति । मृदित स्थल निपतित पुष्पादि लिङ्गदर्शनेन अनुमानम् ।

Having sat here, *Krishna* has decorated one *gopi* with flowers, and she must have certainly worshipped in some other *janma* this *Krishna*, who is none other than

Vishnu, the Supreme Self. She was so fortunate that *Krishna* has Himself decorated her with flowers, seating her here.

Having seen the flowers which had fallen down, she is inferring.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 36:

पुष्पबन्धनसम्मान कृतमानाम् अपास्य ताम् ।
नन्दगोप सुतो यातो मार्गेण अनेन पश्यत ॥ ३६ ॥

Sri Engal Aalwaan's Commentary:

पुष्पबन्धन इति । मानो गर्वः ।

At that time, that *gopi* got a little bit arrogant or proud that *Krishna* Himself is decorating me with flowers, and when He decorated her like that, *Nandagopa's* son *Krishna* immediately left her, and has gone in some other way, leaving her there itself, see here.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 37:

अनुयाता एनमत्रान्या नितंबभरमन्थरा ।
या गन्तव्ये द्रुतं याति निम्नपादाग्रसंस्थितिः ॥ ३७ ॥

Sri Engal Aalwaan's Commentary:

अनुयाता इति । पुरतो याति गच्छति कृष्णे, तं प्राप्तं द्रुतं गन्तव्ये सति
निम्नपादाग्रसंस्थितिर्या अनुयाता इयम् अन्या इति अन्वयः ।

When *Krishna* is going, she is following Him very quickly, her footmarks are very close by, trying to follow Him very quickly. Another *gopi* has followed Him, and she had a heavy back, it looks like. She is trying to go fast, but the front of her foot is pressed hard.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 38:

हसन्त्यस्ताग्रहस्तेयं तेन याति तथा सखी ।
अनायतपदन्यासा लक्ष्यते पदपद्धतिः ॥ ३८ ॥

This is another *gopi*, and *Krishna* is holding her hand, we can see. She is being carried by Him, holding her hands here. We can see that her footmarks are very light here. This means that *Krishna* is holding her hand and carrying her along with Him.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 39:

हस्तसंस्पर्शमात्रेण धूर्तेन एषा विमानिता ।

नैराश्यान्मन्दगामिन्या निवृत्तं लक्ष्यते पदम् ॥ ३९ ॥

Sri Engal Aalwaan's Commentary:

हस्त संस्पर्श इति । एषा अन्या, हस्तसंस्पर्शमात्रेण सत्कारान्तररहितेन विमानिता । अत्र हेतुः नैराश्यादित्यादि ।

This *gopi*, whom *Krishna* held her hand, and took her along with Him, giving her only that much pleasure of touching her hands alone, this cheat, *Krishna* who has cheated her, and has left her neglected. And then, she was so disappointed that she has started to move slowly, disappointed that *Krishna* went away.

He did not do anything else, only He touched her hands. She was highly disappointed.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 40:

नूनमुक्ता त्वरामि इति पुनरेष्यामि ते अन्तिकम् ।

तेन कृष्णेन येनैषा त्वरिता पदपद्धतिः ॥ ४० ॥

Sri Engal Aalwaan's Commentary:

नूनम् इति । त्वरामि रतोचितं स्थानम् अन्वेष्टुं त्वरे, अन्विष्य पुनः ते अन्तिकम् एष्यामि इति नूनं कृष्णेन काचित् उक्ता । अत्र लिङ्गं येन इत्यादि ।

I am going and coming back very quickly to you - He has told. And *Krishna* has run in a hurry. He told her that He will find a nice place for them to unite, and He has run away. This is what *Krishna* has told one *gopi*, it looks like.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 41:

प्रविष्टो गहनं कृष्णः पदमत्र न लक्ष्यते ।

निवर्तध्वं शशाङ्कस्य न एतत् दीधितिगोचरे ॥ ४१ ॥

At that point, the group of *gopis* who are searching for *Krishna*, they come to a place where the forest is very deep, and *Krishna* has definitely entered into this deep forest. There is not even moonlight here, and we cannot see anything; they cannot even see His footmarks anymore, so dark out there. They said "Let us go back" and were disappointed.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 42:

निवृत्ताः ताः तदा गोप्यो निराशाः कृष्णदर्शने ।
यमुनातीरमासाद्य जगुः तत् चरितं तथा ॥ ४२ ॥

Sri Engal Aalwaan's Commentary:

निवृत्ता इति । जगुः । तत् गानं हि तत् अपरोक्षदं सर्वेषाम् ।

Being highly disappointed, all the *gopis* returned back to the bank of the *Yamunaa* river, and started chanting *Krishna's* name alone, and sing and praise all His wonderful acts.

Singing *Krishna's* wonderful acts, will lead to *Saakshaatkaara* of *Krishna* only, for everyone. This leads to direct perception of *Krishna*, for everyone.

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 43:

ततो ददृशुरायान्तं विकासिमुखपङ्कजम् ।

गोप्यः त्रैलोक्यगोप्तारं कृष्णम् अक्लिष्टचेष्टितम् ॥ ४३ ॥

At that time, *Krishna* decides to appear back. He comes back. They all see *Krishna* coming there, with wonderful lotus like face, which was like a bloomed lotus. They saw *Krishna*, who is the protector of all the three worlds, that *Krishna*, who has done wonderful acts, they saw.

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 44:

काचित् आलोक्य गोविन्दम् आयान्तम् अतिहर्षिता ।

कृष्ण कृष्ण इति कृष्ण इति प्राह नान्यत् उदीरयत् ॥ ४४ ॥

One *gopi* saw *Krishna*, *Govinda* coming there, and was so much overjoyed, that she just started chanting *Krishna*, *Krishna*, *Krishna*. She could not say anything else.

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 45:

कचित् भ्रूभङ्गुरं कृत्वा ललाटफलकं हरिम् ।

विलोक्य नेत्रभृङ्गाभ्यां पपौ तन्मुखपङ्कजम् ॥ ४५ ॥

One *gopi* shrunk her eyebrows, and saw the beautiful forehead of *Krishna*, and with her eyes, which were like bees, she drank the nectar from the lotus of His face.

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 46:

काचित् आलोक्य गोविन्दं निमीलितविलोचना ।

तस्यैव रूपं ध्यायन्ती योगारूढेव सा बभौ ॥ ४६ ॥

Another *gopi*, saw *Govinda*. Immediately, she closed her eyes, and she just meditated upon His form. She was as though reaching the *samaadhi*, in the *yoga dashaa*.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 47:

ततः कांचित् प्रियालापैः कांचित् भ्रूभङ्गवीक्षितैः ।

निन्ये अनुनयमन्यां च करस्पर्शेन माधवः ॥ ४७ ॥

He told loving words towards one, and then He bent His eyebrows in a beautiful way, and gave glances towards another *gopi*. He consoled another *gopi* by holding her hands.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 48:

ताभिः प्रसन्न चित्ताभिः गोपीभिः सह सादरम् ।

ररास रासगोष्ठीभिः उदारचरितो हरिः ॥ ४८ ॥

Hari, who is with the most benevolent acts, started to sport with all the *gopis*, who were all having a most pleasant mind. Everywhere, the pleasantness, love and joy were there.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 49:

रासमण्डलबन्धो अपि कृष्णपार्श्वमनुज्झता ।

गोपीजनेन नैवाभूत् एकस्थानस्थिरात्मना ॥ ४९ ॥

Sri Engal Aalwaan's Commentary:

रास इति । एकस्थानस्थितात्मना कृष्णपार्श्व एकैकस्मिन् स्थाने स्थिरचित्तेन, अत एव कृष्णपार्श्वमनुज्झता गोपीजनेन रासार्थमण्डलीभावेन बन्धो अपि न अभूत् ।

रासमण्डलबद्धो अपि कृष्ण इति पाठे स्वयम् अमितो मण्डलीभूय स्थितेन गोपीजनेन कृष्णो न एकस्थानो अभूत् । गोपीमण्डलान्तः शीघ्र संचारात् तत् पार्श्वस्थ इव अभवत् इति अर्थः ।

Nobody wanted to leave the position next to *Krishna*. *Raasamandala* never happened, as they never stayed in their places. Everybody wanted to be next to *Krishna*. So, they could never form the *Raasamandala* by standing in one place.

With a firm mind, standing in one place, they could not stand. They did not leave the place next to *Krishna*. They could not really do the circular formation. There is another *paatha* - *raasamandalabaddho api* - where *Krishna* started moving around, and *gopis* and all were forming a circular fashion in *Raasamandala*.

Krishna started moving around. He moved so fast, that it looked as though He was standing next to everyone.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 50:

हस्तेन गृह्य चैकैकां गोपीनां रासमण्डले ।

चकार ततकरस्पर्श निमीलितदृशं हरिः ॥ ५० ॥

Sri Engal Aalwaan's Commentary:

हस्तेन इति । हरिरेकां हस्तेन गृह्णाति, सा तस्य करस्पर्श सुख निमीलिताक्षी भवति । ताम् अन्यस्याः स्व करस्पर्श परवशायाः हस्तेन हस्तं योजयति । एवं चापरस्याः तादृष्या हस्तेन इति । हरि हस्त स्पर्श सुखवशात् कृष्णेन गृहीत हस्ता अहमेव इति सर्वासां बुद्धिम् उत्पादयन् एकमूर्तिः एव हरिरगृहीतहस्त एव रासमण्डले चकार । हरिरेवम् एताभिः रासमण्डलं बबन्ध इति रासवित् संप्रदायः । अन्ये तु द्वयोर्द्वयोर्मध्ये हरिः एकैक मूर्तिरात्स्थौ इति आहुः ।

Another explanation of how they formed the *Raasamandala* is given here. He took one *gopi*, touched her hands, and so much was the bliss she experienced that she closed her eyes, immediately, He kept the next *gopi*'s hand in her hand, and she was still thinking that *Krishna* is holding her. And He held the hand of the next *gopi*. She was also overcome with bliss and she also closed her eyes. Like that, He kept moving, making them hold each other's hands, without them realizing that they are holding the hand of the next *gopi*, but they always thought that they are holding *Krishna*'s hand. This is how they formed the *Raasamandala*. Because of the bliss that they experienced, when He touched their hands, everyone thought that I am only holding *Krishna*'s hands. One *Krishna* started moving around in *Raasamandala*. This is the *sampradaaya* of those who know about the *Raasa Kreedaa*, that is how it actually happened. Some others explain this as *Krishna* made Himself into many forms and He stood in between every two *gopis*.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 51:

ततः प्रवृत्ते रासश्चलद्वलयनिस्वनः ।

अनुयातशरत्काव्यगेयगीतिरनुक्रमात् ॥ ५१ ॥

Sri Engal Aalwaan's Commentary:

तत इति । अनुयातेति । शरत् वर्णनादिरूपं कविकृतं गेयं यत् तस्य या गीतिः सा अन्याता येन रासेन ।

They started singing the music of the *Sharat kaala* which is done by a poet, which explains the wonderful season of *Sharat kaala*, autumn, and that they started to sing. With all the music of the clashing of the bracelets.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 52:

कृष्णः शरत् चन्द्रमसं कौमुदीं कुमुदाकरम् ।

जगौ गोपीजनस्तु एकं कृष्णनाम पुनः पुनः ॥ ५२ ॥

What Krishna did was that He sang songs related to the beautiful moonlight of the *Sharat kaala*. But *gopi jana* were telling again and again the name of Krishna alone.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 53:

परिवृत्तिश्रमेण एका चलद्वलयलापिनीम् ।

ददौ बाहुलतां स्कन्धे गोपी मधुनिघातिनः ॥ ५३ ॥

Sri Krishna, engrossed in that sport, and revolving around in the *Raasamandala*. One *gopi* got very tired, because of the movement, and she put her hands around the neck of Krishna.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 54:

काचित् प्रविलसत् बाहुं परिरभ्य चुचुम्ब तम् ।

गोपी गीत स्तुतिव्याजात् निपुणा मधुसूदनम् ॥ ५४ ॥

Another *gopi*, who was very intelligent, she, on the pretext of singing, song in praise of Krishna, she embraced His arms and kissed Him.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 55:

गोपीकपोलसंश्लेषम् अभिगम्य हरेर्भुजौ ।

पुलकोद्गमसस्याय स्वेदाम्बुघनतां गतौ ॥ ५५ ॥

Sri Engal Aalwaan's Commentary:

गोपी इति । गोपीकपोलपुलकोद्गमसस्याय स्वेदाम्बुमद्धरिभुजद्वयं घनतां ययौ । अनेन इतरेतर अनुराग उक्तः ।

Krishna's arms, having enjoyed the embraced the cheeks of the *gopis*, His perspirations on the arms were just like a cloud, was completely filled with water, to the plants which were sprouting, which was nothing but the horripilation of the *gopis*. When the *gopis* embraced His arms, His arms became like clouds with rain, and they were all experiencing horripilation.

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 56:

रासगेयं जगौ कृष्णो यावत् तारतरध्वनिः ।

साधु कृष्णेति कृष्णेति तावत् ता द्विगुणं जगुः ॥ ५६ ॥

He sang the songs of the *Raasamandala*, in a very high tone. They, praising Him, "Saadhu Krishna, Saadhu Krishna", and were singing.

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 57:

गते अनुगमनं चक्रुः वलने सम्मुखं ययुः ।

प्रतिलोम अनुलोमाभ्यां भेजुः गोपाङ्गना हरिम् ॥ ५७ ॥

Sri Engal Aalwaan's Commentary:

गत इति । वलने आवृत्तौ । प्रतिलोम अनुलोमाभ्यां गति प्रवृत्ति निवृत्तिभ्याम् ।

When *Krishna* moves, they move along with Him. When He goes to the front, they go back. When He goes back, they come front. They just followed Him for all His steps, and movements. If He stood, they also stood, and if He moved, they also moved. They started to sport around in the *Raasamandala* like this.

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 58:

स तथा सह गोपीभी ररास मधुसूदनः ।

यथा अब्दकोटिप्रतिमः क्षणस्तेन विना अभवत् ॥ ५८ ॥

He enjoyed the sporting in this *Raasamandala* with all the *gopis*, such that one crore years just passed by in a moment. If He is not there for a moment, it was as though they experience that He is not there for one crore years. They could not tolerate even one moment of separation from *Krishna* when they started to sport in the *Raasamandala*. Every moment of separation became like one crore years for them.

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 59:

ता वार्यमाणाः पतिभिः पितृभिः भ्रातृभिः तथा ।

कृष्णं गोपाङ्गना रात्रौ रमयन्ति रतिप्रियाः ॥ ५९ ॥

Though they were being prevented by their husbands, parents, brothers, even then, in the nights, they started to come and enjoy sporting with *Krishna*.

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 60:

सो अपि कैशोरकवयो मानयन् मधुसूदनः ।

रेमे ताभिः अमेयात्मा क्षपासु क्षपिताहितः ॥ ६० ॥

Sri Engal Aalwaan's Commentary:

स इति । कैशोरकं कौमारकम् । मानयन् संभावयन् ।

He was also in the middle of His youth. Respecting His youth, *Krishna* also, He enjoyed with them only in the nights, when it was dark.

Now, a question comes. *Krishna's avataara* is for establishing *dharma* and *dushta vinaasha*. How can He do this kind of thing, is it not a *dosha* to touch other married women? These questions are raised in *Srimad Bhaagavata* also. The next two *shlokaas* give explanation for this.

Sri Vishnu Puraana, Amsha 5, Chapter 13, Shloka 61:

तत् भर्तृषु तथा तासु सर्वभूतेषु चेश्वरः ।

आत्मस्वरूपरूपो असौ व्यापी वायुरिव स्थितः ॥ ६१ ॥

Sri Engal Aalwaan's Commentary:

अथ कृष्णस्य सर्व व्यापनात् ईश्वरत्वेन अपहत पाप्मत्वात् गोपी संभोगे अपि जीववन्न लेप इति आह तत् भर्तृषु इति द्वयेन । आत्मस्वरूप रूपः जीवस्वरूप शरीरः । अत्र पूर्व श्लोकेन अस्य सर्व चेतन शरीरत्वम् उक्तम् । उत्तरेण सर्व अचेतन शरीरत्वम् ।

In the *gopi's* husbands, and also in *gopis*, and in all the beings, the *Eeshvara*, Supreme Lord is present. He is all pervading just like wind.

Krishna is *sarvaantaryaami*, *sarvavyaapi*, and everything is *shareera* to Him, the *chetana* and *achetana*. Being *antaryaami*, what does exist which He does not touch? He is touching everything, the *chara* and *achara* all the time, being *antaryaami* of everything. So, where is the *dosha* here?

He is having the *jeevaatman* also as His *aatma*, *shareera*.

The first *shloka* (*shloka* 61) says that He is having all the *chetanaas* as His *shareera*. This is very clearly told in the *Upanishads* - *yasya aatmaa shareeram*. The second *shloka* (*shloka* 62) says that He is having all the *achetanaas* also as His *shareera* - *yasya pruthivee shareeram*, *yasya tejas shareeram*, *yasya vaayuH shareeram*, like this, many are told. The *chetanaas* and *achetanaas* all are His *shareera* is clearly told in the *Shrutis*. This is told here. In this way, He is *apahata paapmaa*, because He is pervading everything, and He is the Supreme Ruler, He is away from anything that is defiling, untouched by anything that is defiling. Though He was united with the *gopis*, it was not like a human behaviour. That is

why, there is no *dosha*, because He is *sarvaantaryaami*, *sarvavyaapi*. Everything is His *shareera*.

Sri Vishnu Puraana, Amsa 5, Chapter 13, Shloka 62:

यथा समस्तभूतेषु नभो अग्निः पृथिवी जलम् ।

वायुः च आत्मा तथा एव असौ वयाप्य सर्वमवस्थितः ॥ ६२ ॥

In all the *bhootaas*, the elements, *aakaasha*, *agni*, *pruthivi*, *jala*, *vaayu*, are there. In the same way, He is pervading everything inside and outside. He is present everywhere.

This completes Chapter Thirteen.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे त्रयोदशो अध्यायः ॥

॥ इति श्री विष्णु पुराणे व्याख्याने श्री विष्णु चितीये पञ्चमे अंशे त्रयोदशो अध्यायः ॥

॥ अथ चतुर्दशो अध्यायः ॥

Arishtaasura Samhaara

Now, Chapter Fourteen.

Sri Vishnu Puraana, Amsa 5, Chapter 14, Shloka 1:

श्री पराशरः -

प्रदोषाग्रे कदाचित् तु रासासक्ते जनार्दने ।

त्रासयन्समदो गोष्ठम् अरिष्टः समुपागमत् ॥ १ ॥

Sri Paraasharar - In the *Pradosha kaala*, when *Krishna* was enjoying in sporting with the *gopis* in the *Raasamandala*, *Arishta*, a ferocious demon in the form of a bull, causing terror to everyone. He came near all the cows.

Sri Vishnu Puraana, Amsa 5, Chapter 14, Shloka 2:

सतोयतोयदच्छायः तीक्ष्णशृङ्गो अर्कलोचनः ।

खोराग्रपतैः अत्यर्थं दारयन् धरणीतलम् ॥ २ ॥

He was as though the shade of a dark cloud, filled with water. His horns were very sharp. His eyes were bright, shining like the Sun. It was as though, with the tips of his hooves, he was tearing the earth itself.

Sri Vishnu Puraana, Amsa 5, Chapter 14, Shloka 3:

लेलिहानः सनिष्पेषं जिह्वयोष्ठौ पुनः पुनः ।
संरभाविद्धलांगूलः कठिनस्कन्धबन्धनः ॥ ३ ॥

Sri Engal Aalwaan's Commentary:

लेलिहान इति । सनिष्पेषं सशब्दम् । आविद्धं वक्त्रिकम् ।

His tongue was licking his lips, making a lot of sound. His tail was curved with excitement. His neck was very hard and powerful.

Sri Vishnu Puraana, Amsha 5, Chapter 14, Shloka 4:

उदग्रककुदाभोग प्रमाणदुरतिक्रमः ।
विण्मूत्रलिप्तपृष्ठाङ्गो गवाम् उद्वेगकारकः ॥ ४ ॥

Sri Engal Aalwaan's Commentary:

उदग्र इति । उदग्रः अतिशायितः, ककुदाभोगः प्रमाणं च यस्य । उदग्रककुदाभोगः प्रमाणादीति च पाठः ।

He had a huge raised hump on his back. The back side of his body was dirty with urine and cowdung. All the cows were terrified just by looking at him.

He had a very huge hump.

Sri Vishnu Puraana, Amsha 5, Chapter 14, Shloka 5:

प्रलम्बकण्ठो अतिमुखः तरुखाताङ्किताननः ।
पातयन् स गवां गर्भान् दैत्यो वृषभरूपधृक् ॥ ५ ॥

This demon, who took the form of a bull, his neck was long and hanging down. His face was having the marks, scars of butting against the trees. At the very look at him, the cows which were pregnant aborted, being terrified.

Sri Vishnu Puraana, Amsha 5, Chapter 14, Shloka 6:

सूदयंस्तापसानुग्रो वनानि अटति यः सदा ॥ ६ ॥

Terrifying and torturing all the *tapasvis*, sages in the forest, this *Arishta*, was roaming around everywhere.

Sri Vishnu Puraana, Amsha 5, Chapter 14, Shloka 7:

ततः तम् अतिघोराक्षम् अवेक्ष्य अतिभयातुराः ।
गोपाः गोपस्त्रियश्चैव कृष्णकृष्णेति चुक्रुशुः ॥ ७ ॥

Having seen this most terrifying bull, everyone was terrified. All the *gopaas* and *gopis* cried for help - "Krishna Krishna".

Sri Vishnu Puraana, Amsa 5, Chapter 14, Shloka 8:

सिंहनादं ततः चक्रे तलशब्दं च केशवः ।

तत् शब्दं श्रवणात् च असौ दामोदरम् उपाययौ ॥ ८ ॥

Immediately, *Krishna* clapped His hands, and then roared like a lion. Having heard that sound, *Arishta* started to run towards *Krishna*.

Sri Vishnu Puraana, Amsa 5, Chapter 14, Shloka 9:

अग्रन्यस्तविषाणाग्रः कृष्णकुक्षिकृतेक्षणः ।

अभधावत दुष्टात्मा कृष्णं वृषभदानवः ॥ ९ ॥

This demon, who was in the form of a *Vrushabha*, a bull, pointing his sharp horns in the front, and fixing his eyes on *Krishna*'s stomach, bending and pointing his horns towards *Krishna*, the wicked demon came running towards *Krishna*.

Sri Vishnu Puraana, Amsa 5, Chapter 14, Shloka 10:

आयान्तं दैत्यं वृषभं दृष्ट्वा कृष्णो महाबलः ।

न चचाल तदा स्थानात् अवज्ञास्मितलीलया ॥ १० ॥

On seeing this demon running towards Him, *Krishna* who was most powerful, did not even move from His place. He was smiling playfully and showing no respect or fear for the bull.

Sri Vishnu Puraana, Amsa 5, Chapter 14, Shloka 11:

आसन्नं चैव जग्राह ग्राहवन् मधुसूदनः ।

जघान जानुना कुक्षौ विषाणग्रहणाचलम् ॥ ११ ॥

Sri Engal Aalwaan's Commentary:

आसन्नम् इति । ग्राहवत् ग्राह इव ।

When he came nearby, He held the bull, as though a crocodile catches a small animal. Holding his horns, *Krishna* kicked him in his stomach, with His legs.

Sri Vishnu Puraana, Amsa 5, Chapter 14, Shloka 12:

तस्य दर्पबलं भङ्क्त्वा गृहीतस्य विषाणयोः ।

अपीडयत् अरिष्टस्य कण्ठं क्लिन्नमिवांबरम् ॥ १२ ॥

Having held his horns, *Krishna* broke his pride, by hitting him powerfully, and humbled him immediately. He wrung the neck of *Arishta*, as though wringing a wet cloth and removing its water, in no time.

Sri Vishnu Puraana, Amsha 5, Chapter 14, Shloka 13:

उत्पाद्य सृङ्गमेकं तु तेन एव अताडयत् ततः ।

ममार स महादैत्यो मुखात् शोणितम् उद्वमन् ॥ १३ ॥

He plucked one horn from that bull, and started hitting that bull with that horn. Immediately, that demon vomited blood from his face, and fell dead.

Sri Vishnu Puraana, Amsha 5, Chapter 14, Shloka 14:

तुष्टुवुः निहते तस्मिन् दैत्ये गोपा जनार्दनम् ।

जम्भे हते सहस्राक्षं पुरा देवगणा यथा ॥ १४ ॥

All the *gopaas* were extremely pleased, by this wonderful act of *Krishna*, and they started praising *Krishna*, just like, when *Indra* killed the demon *Jambha*, all the gods were so happy and they praised *Indra*. In the same way, all the *gopaas* were feeling so happy and joyous that they praised *Krishna* for this wonderful act of killing *Arishta* demon, who came in the form of a ferocious bull.

This completes Chapter Fourteen.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे चतुर्दशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने विष्णु चित्तीये पञ्चमे अंशे चतुर्दशो अध्यायः ॥

We just concluded Chapter 14 of *Amsha 5*. Where the killing of demon *Arishta*, who came in the form of a ferocious bull, was narrated by *Sri Paraashara*.

॥ अथ पञ्चदशो अध्यायः ॥

Kamsa instructs Akroora

Now, Chapter Fifteen.

All the *leelaa cheshtitaas* of *Sri Krishna* are summarized in the next two *shlokaas*.

Sri Vishnu Puraana, Amsha 5, Chapter 15, Shloka 1:

श्री पराशरः -

ककुद्मति हते अरिष्टे धेनुके विनिपातिते ।
प्रलम्बे निधनं नीते धृते गोवर्धनाचले ॥ १ ॥

Sri Engal Aalwaan's Commentary:

ककुद्मति इति । ककुद्मति वृषभे ।

Sri Paraasharar - Demon Arishta, who came in the form of a ferocious bull, was killed. Dhenuka was killed. Pralamba was killed. Krishna held up the Govardhana mountain like an umbrella, in one hand.

Sri Vishnu Puraana, Amsha 5, Chapter 15, Shloka 2:

दमिते कालिये नागे भग्ने तुङ्गद्रुमद्वये ।
हतायां पूतनायं च शकटे परिवर्तिते ॥ २ ॥

The Kaaliya serpent was subdued. Yamalaarjuna, who were in the form of two trees, were liberated from their curse. Pootanaa was killed, and Shakataasura was also killed.

All these are the *leelaa cheshtitaas* of *Sri Krishna*. All these were done.

Sri Vishnu Puraana, Amsha 5, Chapter 15, Shloka 3:

कंसाय नारदः प्राह यथावृत्तम् अनुक्रमात् ।
यशोदादेवकीगर्भपरिवर्ताद्यशेषतः ॥ ३ ॥

Sri Engal Aalwaan's Commentary:

कंसाय इति । गर्भपरिवर्तः अपत्यव्यत्ययः ।

Naarada goes to Kamsa and narrates all these things right from the beginning. Right from how Yashoda's garbha was brought and kept in Devaki's womb, and how Devaki's garbha was transferred to Yashoda, everything Naarada relates to Kamsa in order.

Sri Vishnu Puraana, Amsha 5, Chapter 15, Shloka 4:

श्रुत्वा तत्सकलं कंसो नारदाद्देवदर्शनात् ।
वसुदेवं प्रति तदा कोपं चक्रे सुदुर्मतिः ॥ ४ ॥

Sri Engal Aalwaan's Commentary:

श्रुत्वा इति । देवदर्शनात् देवानाम् इव दर्शनं यस्य तस्मात् ।

Having heard all these from *Naarada*, whose very sight was like seeing a god, the wicked *Kamsa*, became very angry with *Vasudeva*.

Sri Vishnu Puraana, Amsha 5, Chapter 15, Shloka 5:

सो अतिकोपात् उपालभ्य सर्वयादवंसदि ।
जगर्ह यादवान् चैव कार्यं च एतत् अचिन्तयत् ॥ ५ ॥

Sri Engal Aalwaan's Commentary:

स इति । उपालभ्य विगर्ह्य ।

Kamsa approached *Vasudeva* in a huge assembly of *Yaadavaas*, and he also reproached all the *Yaadavaas*, and was thinking what else to do next. He thought like this.

Sri Vishnu Puraana, Amsha 5, Chapter 15, Shloka 6:

यावत् न बलमारूढौ रामकृष्णौ सुबालकौ ।
तावत् एव मया वध्यौ असाध्यौ रूढयौवनौ ॥ ६ ॥

Having come to know all these events, *Kamsa* thought that before *Sri Krishna* and *Balarama* become powerful, before they attain their youth, he has to get rid of them, kill them. Otherwise, it will be impossible to kill them, once they attain youth, *Kamsa* thought.

Sri Vishnu Puraana, Amsha 5, Chapter 15, Shloka 7:

चाणूरो अत्र महावीर्यो मुष्टिकश्च महाबलः ।
एताभ्यां मल्लयुद्धेन मारयिष्यामि दुर्मती ॥ ७ ॥

The valiant *Chaanoora*, and *Mushtika* who is a very strong fighter - engaging *Raama* and *Krishna* in a duel with these powerful wrestlers, those two wicked persons are going to get killed, *Kamsa* thought.

Sri Vishnu Puraana, Amsha 5, Chapter 15, Shloka 8:

धनुर्महमायोग व्याजेनानीय तौ ब्रजात् ।
तथा तथा यतिष्यामि यास्येते संक्षयं यथा ॥ ८ ॥

On the pretext of arranging a *dhanuryaaga*, I will make both of them come here, and then I will try in such a way that both of them get killed, *Kamsa* thought like this.

Sri Vishnu Puraana, Amsha 5, Chapter 15, Shloka 9:

श्वफल्कतनयं शूरम् अक्रूरं यदुपुङ्गवम् ।

तयोः आनयनार्थाय प्रेषयिष्यामि गोकुलम् ॥ ९ ॥

I am going to send the *Yadupungava*, son of *Shvapalka*, *Akroora*, who is valiant, to bring both of them here.

Sri Vishnu Puraana, Amsha 5, Chapter 15, Shloka 10:

वृन्दावनचरं घोरम् आदेक्ष्यामि च केशिनम् ।

तत्र एव असौ अतिबलः तौ उभौ घातयिषति ॥ १० ॥

There is this *Keshi* demon, a very powerful demon, who is roaming around in *Vrundaavana*, and I am going to order him to end both of them there itself. *Keshi* will kill both of them there itself, *Kamsa* thought.

Sri Vishnu Puraana, Amsha 5, Chapter 15, Shloka 11:

गजः कुवल्यापीडो मत्सकाशमिहागतौ ।

घातयिष्यति वा गोपौ वसुदेवसुतौ उभौ ॥ ११ ॥

In case they escape *Keshi*, *Mushtika*, *Chaanoora*, then, *Kuvalayaapeeda*, a very powerful elephant, is going to kill them, both the sons of *Vasudeva*.

Sri Vishnu Puraana, Amsha 5, Chapter 15, Shloka 12:

श्री पराशरः -

इति आलोच्य स दुष्टात्मा कंसो रामजनार्दनौ ।

हन्तुं कृतमतिर्वीरौ अक्रूरं वाक्यम् अब्रवीत् ॥ १२ ॥

Sri Paraasharar - Having thought like this, the wicked evil minded *Kamsa*, that he wanted to get rid of *Balarama* and *Janaardana*, he decided to do that, and called *Akroora* and told him thus.

Sri Vishnu Puraana, Amsha 5, Chapter 15, Shloka 13:

कंस उवाच -

भो भो दानपते वाक्यं क्रियतां प्रीतये मम ।

इतः स्यन्दनम् आरुह्य गम्यतां नन्दगोकुलम् ॥ १३ ॥

Kamsa - O *Daanapati* *Akroora*, I am going to tell you, and it is going to please me. You please follow my orders, do as I say. Please go to *Nandagokula*, taking your chariot.

Akroora was known as *Daanapati*, as he was in possession of the *Syamantaka Mani*, he was doing a lot of daana, charity.

Sri Vishnu Puraana, Amsha 5, Chapter 15, Shloka 14:

वसुदेवसुतौ तत्र विष्णोः अंश समुद्भवौ ।

नाशाय किल संभूतौ मम दुष्टौ प्रवर्धतः ॥ १४ ॥

Vasudeva's sons, who are *amsha* of *Saakshaat Vishnu* only, are born there. They are both evil, and are trying to kill me. They are becoming more and more powerful there.

Sri Vishnu Puraana, Amsa 5, Chapter 15, Shloka 15:

धनुर्महो ममापि अत्र चतुर्दश्याम् भविष्यति ।

आनेयौ भवता गत्वा मल्लयुद्धाय तत्र तौ ॥ १५ ॥

I am going to organize a *ghanuryaaga*, on the *Chaturdashi* day. We are going to have a *mallayuddha*, a duel between two wrestlers. You have to bring them to participate in this.

Sri Vishnu Puraana, Amsa 5, Chapter 15, Shloka 16:

चाणूर्मुष्टिकौ मल्लौ नियुद्धकुशलौ मम ।

ताभ्यां सह अनयोः युद्धं सर्वलोको अत्र पश्यतु ॥ १६ ॥

Chaanoora and *Mushtika* are experts in wrestling, as duels. Let the entire world witness the wrestling between them - *Chaanoora* and *Mushtika* wrestling with *Balarama* and *Sri Krishna*.

Sri Vishnu Puraana, Amsa 5, Chapter 15, Shloka 17:

गजः कुवल्यापीडो महामात्रप्रचोदितः ।

स वा हनिष्यते पापौ वसुदेवात्मजौ शिशू ॥ १७ ॥

In case they escape *Chaanoora* and *Mushtika*, then the mahout will send the *Kuvalayaapeeda* elephant to kill them. Being impelled by the mahout, that *Kuvalayaapeeda* is going to kill both of them.

Sri Vishnu Puraana, Amsa 5, Chapter 15, Shloka 18:

तौ हत्वा वसुदेवं च नन्दगोपं च दुर्मतिम् ।

हनिष्ये पितरं च एनम् उग्रसेनं सुदुर्मतिम् ॥ १८ ॥

Having killed *Balarama* and *Krishna*, I will next kill *Vasudeva*, and then *Nandagopa*, and also my wicked father, *Ugrasena*. I want to kill all of them, says *Kamsa*.

Sri Vishnu Puraana, Amsa 5, Chapter 15, Shloka 19:

ततः समस्त गोपानां गोधनानि अखिलानि अहम् ।

वित्तं च अपहरिष्यामि दुष्टानां मद्वधैषिणाम् ॥ १९ ॥

After that, I am going to capture all the herds, cows, and all their possessions, of the *gopaas*, and then the wealth they have. All that, I am going to take away. They are all evil minded, trying to kill me.

Sri Vishnu Puraana, Amsha 5, Chapter 15, Shloka 20:

त्वामृते यादवाः च एते द्विषो दानपते मम ।

एतेषां च वधाय अहं यतिष्ये अनुक्रमात् ततः ॥ २० ॥

O *Akroora*, all these *Yaadavaas*, are my enemies, except you. I am trying to get rid of all of them, in order, one by one.

Sri Vishnu Puraana, Amsha 5, Chapter 15, Shloka 21:

तदा निष्कण्टकं सर्वं राज्यमेतत् अयादवम् ।

प्रशाधिष्ये त्वया तस्मात् मत्प्रीत्यै वीर गम्यताम् ॥ २१ ॥

After that, without anyone opposing me, I am going to rule over the entire kingdom, and there will be no *Yaadavaas* left. Therefore, in order to please me, you have to go, O *Akroora*.

Sri Vishnu Puraana, Amsha 5, Chapter 15, Shloka 22:

यथा च महिषं सर्पिः दधि क्षीरं तथा बहु ।

गोपाः समानयन्त्याशु तथा वाच्याः त्वया च ते ॥ २२ ॥

Sri Engal Aalwaan's Commentary:

यथा च इति । उपहार्य उपायनीकृत्य । समानयन्त्वाशु च उपहार्य तथा तथा इति च पाठः ।

Go and tell all the *gopaas* that they have to bring huge quantity of ghee, curd, milk, and give to me. Go and tell them to get everything quickly. This is my order.

Sri Vishnu Puraana, Amsha 5, Chapter 15, Shloka 23:

श्री पराशरः -

इति आज्ञप्तः ताथा अक्रूरो महाभागवतो द्विज ।

प्रीतिमान् अभवत् कृष्णं श्वो द्रक्ष्यामि इति सत्वरः ॥ २३ ॥

Sri Paraasharar - When *Kamsa* ordered him thus, *Akroora* who is a great devotee of Lord *Vishnu*, was extremely pleased with himself, that "I am going to see *Krishna* tomorrow".

Sri Vishnu Puraana, Amsha 5, Chapter 15, Shloka 24:

तथा इति उक्त्वा च राजानं रथमारुह्य शोभनम् ।

निश्चक्राम तथा पुर्या मथग्राया मधुप्रियः ॥ २४ ॥

Akroora told Kamsa - Let it be so, and immediately got on to his chariot, and left Mathura for Gokula, and He is a devotee of Krishna.

This completes Chapter Fifteen.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे पञ्चदशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चितीये पञ्चमे अंशे पञ्चदशो अध्यायः ॥

॥ अथ षोडशो अध्यायः ॥

Keshi Samhaara

Now, Chapter Sixteen. This is the narration of the killing of Keshi.

Sri Vishnu Puraana, Amsa 5, Chapter 16, Shloka 1:

श्री पराशरः -

केशी च अपि बलोदग्रः कंसदूतप्रचोदितः ।

कृष्णस्य निधनाकाङ्क्षी बृन्दावनम् उपागमत् ॥ १ ॥

Sri Engal Aalwaan's Commentary:

केशी इति । बृन्दावनम् कृष्ण आसन्न भागम् ।

Sri Paraasharar - Keshi, being very arrogant with power, and being ordered by Kamsa, to go and kill Balaraama and Sri Krishna, came to Brundaavana.

Sri Vishnu Puraana, Amsa 5, Chapter 16, Shloka 2:

स खुरक्षतभूपृष्ठः सटाक्षेपधुताम्बुदः ।

द्रुतविक्रान्तचन्द्रार्क मार्गो गोपान् उपाद्रवत् ॥ २ ॥

Sri Engal Aalwaan's Commentary:

स इति । द्रुतैः उत्प्लुतिभिः विक्रान्तो आक्रान्तो चन्द्र आर्क मार्गो येन ।

Keshi was an extremely powerful demon compared to all the others who had come. He was digging the earth with his powerful hoofs. When he shakes his mane, it used to scatter the clouds itself. He was such a powerful and huge

demon. With high speed, he would go and cross over the paths of Sun and Moon. He came to torture the *gopaas*.

Sri Vishnu Puraana, Amsa 5, Chapter 16, Shloka 3:

तस्य हेषितशब्देन गोपाला दैत्यवाजिनः ।

गोप्यः च भयसंविग्ना गोविन्दं शरणं ययुः ॥ ३ ॥

Sri Engal Aalwaan's Commentary:

तस्य इति । भयसंविग्नाः भयेन चलिताः ।

Having heard *Keshi*'s terrifying neighing sound, *heshaarava*, of that *daitya Keshi*, who came in the form of a horse, the *gopaalaas*, *gopis*, and all of them, were terrified, and came to *Krishna* seeking His protection.

Sri Vishnu Puraana, Amsa 5, Chapter 16, Shloka 4:

त्राहित्राहि इति गोविन्दः श्रुत्वा तेषां ततो वचः ।

सतोयजलदध्वान गंभीरम् इदम् उक्तवान् ॥ ४ ॥

They came running to *Krishna*, saying "*Krishna*, do protect us, protect us". Having heard that, *Krishna*, roared with the sounding thunderous voice like the roaring of a water bearing cloud. Like this, with a resounding voice, He told them thus.

Sri Vishnu Puraana, Amsa 5, Chapter 16, Shloka 5:

अलं त्रासेन गोपालाः केशिनः किं भयातुरैः ।

भवद्भिः गोपजातीयैः वीरवीर्यं विलोप्यते ॥ ५ ॥

Sri Engal Aalwaan's Commentary:

अलम् इति । केशिनः त्रासेन अलम् । गोपजातीयैः भवद्भिः वीराणां वीर्यं किं विलोप्यते ?

गोप जातीयत्व विशेषणम् एषां वीर्यहेतुः ।

"O *gopaalaas*, don't get scared. Why are you getting scared of this *Keshi*? You should not be afraid at all, you belong to the *gopa jaati*, you are all very valiant, why do you get scared of this *Keshi*?"

Enough of getting scared of this *Keshi*. You are making small of the valiance of all the *veeraas*, of the *gopa jaati* you belong to. You have to be valiant, not scared. You belong to *gopa jaati*.

Sri Vishnu Puraana, Amsa 5, Chapter 16, Shloka 6:

किम् अनेन अल्पसारेण हेषिताटोपकारिणा ।
दैतेयबलवाहयेन वल्गता दुष्टवाजिना ॥ ६ ॥

Sri Engal Aalwaan's Commentary:

किम् अनेन इति । आटोपः संभ्रमः । दैतेयः च असौ बलवाहयः च । बलवाहयः बलहीनः ।
बल्गता नृत्यता ।

This weak and powerless *Keshi*, what can he do? Only with his neighing, he is making a lot of loud noise, that's all, nothing else. Why are you scared of this powerless weak *Keshi*? He is a demon, and is very weak, powerless. He is simply dancing and making noise. Why are you getting scared of this *Keshi*, who has come in the form of a horse?

Sri Vishnu Puraana, Amsha 5, Chapter 16, Shloka 7:

एहि एहि दुष्ट कृष्णो अहं पूष्णस्त्विव पिनाकधृक् ।
पातयिष्यामि दशनान् वदनादखिलान् तव ॥ ७ ॥

O evil wicked demon. Come here, come here, I am *Krishna* standing here. Just like the one holding the trident who did for *Pooshan*, like that, I am going to break all your teeth out of your mouth.

In *Daksha yajnya*, *Veerabhadra* carrying a trident, did this to *Pooshan*, breaking all his teeth, so that they all come out of the mouth. Like that, I am going to do same thing to you, knock the teeth out of your mouth.

Sri Vishnu Puraana, Amsha 5, Chapter 16, Shloka 8:

इति उक्त्वा आस्फोट्य गोविन्दः केशिनः सम्मुखं ययौ ।
विवृतास्यश्च सो अपि एनं दैतेयाः च उपाद्रवत् ॥ ८ ॥

Having told this, He moved His arms ferociously, and went in front of *Keshi*, challenging him. *Keshi*, the demon in the form of a huge horse, opened his mouth wide, and ran towards *Krishna*.

Sri Vishnu Puraana, Amsha 5, Chapter 16, Shloka 9:

बाहुमाभोगिनं कृत्वा मुखे तस्य जनार्दनः ।
प्रवेशयामास तदा केशिनो दुष्टवाजिनः ॥ ९ ॥

Sri Engal Aalwaan's Commentary:

बाहुम् इति । आभोगिनम् परिणाहिनम् ।

Immediately, *Krishna* made His arms as large as *Keshi's* mouth, and put His arm into his face, into the face of the evil horse.

Sri Vishnu Puraana, Amsa 5, Chapter 16, Shloka 10:

केशिनो वदनं तेन विशता कृष्णबाहुना ।

शातिताः दशनाः पेतुः सिताश्चावयवा इव ॥ १० ॥

When His arms entered into *Keshi's* mouth, He hit all the teeth of *Keshi*; all the teeth of *Keshi* broke and fell apart, and it was looking as though fragments of a white cloud falling apart.

Sri Vishnu Puraana, Amsa 5, Chapter 16, Shloka 11:

कृष्णस्य ववृधे बाहुः केशिदेहगतो द्विज ।

विनाशाय यथा व्याधिः आसंभूतेः उपेक्षितः ॥ ११ ॥

Sri Engal Aalwaan's Commentary:

कृष्णस्य इति आसंभूते आवृद्धेः ।

Krishna's arm grew inside *Keshi's* face, in order to kill him. It was just like a disease which is neglected, right from the beginning, which keeps growing. Just like that, His arms grew inside *Keshi's* mouth to kill him, to get rid of *Keshi*.

Sri Vishnu Puraana, Amsa 5, Chapter 16, Shloka 12:

विपाटितोष्ठो बहुलं सफेनं रुधिरं वमन् ।

सोक्षिणी विवृते चक्रे विशिष्टे मुक्तबन्धने ॥ १२ ॥

Keshi's lips were torn apart, with the arm of *Krishna*, which started growing inside his mouth. *Keshi* started to vomit blood with foam. *Keshi's* eyes expanded, and all his muscles were torn apart in his face.

Sri Vishnu Puraana, Amsa 5, Chapter 16, Shloka 13:

जघान धरणीं पादैः शकृन्मूत्रं समुत्सृजन् ।

स्वेदार्द्रगात्रः शान्तः च निर्यत्नः स अभवत् तदा ॥ १३ ॥

Keshi started to stamp the earth with his feet, not being able to bear the pain. He was urinating, and throwing out excreta, because of the fear, and was about to die. He became very quiet, and was perspiring all over, became quiet, not able to put any more effort.

Sri Vishnu Puraana, Amsa 5, Chapter 16, Shloka 14:

व्यादितास्य महारन्ध्रः सो असुरः कृष्णबाहुना ।

निपातितो द्विधा भूमौ वैद्युतेन यथा द्रुमः ॥ १४ ॥

When *Krishna* tore apart the mouth of *Keshi* into two parts, and *Keshi* was killed, and thrown on the earth just like a tree is thrown down by lightning.

Sri Vishnu Puraana, Amsha 5, Chapter 16, Shloka 15:

द्विपादे पृष्ठपृच्छार्धे श्रवणेकाक्षिनासिके ।

केशिनस्ते द्विधाभूते शकले द्वे विरेजतुः ॥ १५ ॥

Sri Engal Aalwaan's Commentary:

द्विपादे इति । द्वौ पादौ ययोः अर्धरूपे पृष्ठे पृच्छे च ययोः ते । द्विपादपृष्ठपृच्छार्धे इति एक पद्य पाठः च । श्रवण इति । एकशब्दः श्रवणपदात् प्राग्योज्यः । एका श्रवणाक्षिनासिका ययोः ते श्रवणैकाक्षिनासिके ।

The two parts of *Keshi*'s body were shining on the ground. Each part had two legs, and half of the back, half tail, one ear, one eye and one nostril. *Keshi* was torn apart exactly at half.

Sri Vishnu Puraana, Amsha 5, Chapter 16, Shloka 16:

हत्वा तो केशिनं कृष्णो गोपालैः मुदितैः वृतः ।

अनायस्त तनुः स्वस्थो हसन् तत्र एव तस्थिवान् ॥ १६ ॥

Having killed this fierce demon *Keshi*, the *gopaalas* were extremely joyous, and all surrounded *Krishna*. He was never tired after the great act. He was very peaceful and calm. He was smiling and stood where He was.

Sri Vishnu Puraana, Amsha 5, Chapter 16, Shloka 17:

ततो गोप्यः च गोपाः च हते केशिनि विस्मिताः ।

तुष्टुवुः पुण्डरीकाक्षम् अनुरागमनोरमम् ॥ १७ ॥

Sri Engal Aalwaan's Commentary:

तत इति । अनुरागेण मनोरमं यथा भवति तथा ।

Gopis and *gopaas* were all taken by surprise that *Keshi* was killed. They felt very happy. They eulogized *Krishna*, *Pundareekaaksha*, whose eyes were just like the petals of a lotus.

Sri Vishnu Puraana, Amsha 5, Chapter 16, Shloka 18:

अथाहान्तर्हितो विप्र नारदो जलदे स्थितः ।

केशिनं निहतं दृष्ट्वा हर्षनिर्भरमानसः ॥ १८ ॥

Naarada was all the while standing inside a cloud. He tells *Krishna* that he was extremely happy on seeing *Keshi* being killed.

Sri Vishnu Puraana, Amsa 5, Chapter 16, Shloka 19:

साधु साधु जगन्नाथ लीलया एव यत् अच्युत ।

निहतो अयं त्वया केशी क्लेशदस्त्रिदिवौकसाम् ॥ १९ ॥

O *Krishna*, You have done a great job. Without any effort, just as a sport, You have killed this *Keshi*, who was a very fierce demon. He was torturing all the gods.

Sri Vishnu Puraana, Amsa 5, Chapter 16, Shloka 20:

युद्धोत्सुको अहम् अत्यर्थं नरवाजिमहाहवम् ।

अभूतपूर्वम् अन्यत्र द्रष्टुं स्वर्गात् इह आगतः ॥ २० ॥

Sri Engal Aalwaan's Commentary:

युद्धोत्सुक इति । युद्धोत्सुकः युद्धदर्शनोत्सुकः ।

I was very curious to see this fight between a man and a horse. This has never happened earlier. This is the first time that such a thing has happened. To see this, I came all the way from *svarga*.

Sri Vishnu Puraana, Amsa 5, Chapter 16, Shloka 21:

कर्माणि अत्र अवतारे ते कृतानि मधुसूदन ।

यानि तैः विस्मितं चेतः तोषमेतेन मे गतम् ॥ २१ ॥

All the wonderful acts that You have done, in this *avataara*, O *Madhusoodana*, that we are all captured by the wonder of these acts. I am feeling extremely happy and joyous.

Sri Vishnu Puraana, Amsa 5, Chapter 16, Shloka 22:

तुरङ्गस्य अस्य शक्रो अपि कृष्ण देवाः च बिभ्यति ।

धुतकेसरजालस्य हेषतो अभावलोकिनः ॥ २२ ॥

All the gods were scared of this horse. And even *Indra* was scared of him. When he spread his mane, and made the neighing sound, looking at the cloud, even the gods were getting terrified. *Indra* was also getting terrified. He was such a fierce demon.

Sri Vishnu Puraana, Amsa 5, Chapter 16, Shloka 23:

यस्मात् त्वया एव दुष्टात्मा हतः केशी जनार्दन ।

तस्मात् केशवनाम्ना त्वं लोके ख्यातो भविष्यसि ॥ २३ ॥

O *Janaardana*. Because You have killed this great demon *Keshi*, You are going to be known in this world as *Keshava*.

Sri Vishnu Puraana, Amsha 5, Chapter 16, Shloka 24:

स्वस्ति अस्तु ते गमिष्यामि कंसयुद्धे अधुना पुनः ।
परश्वो अहं समेष्यामि त्वया केशिनिषूदन ॥ २४ ॥

Sri Engal Aalwaan's Commentary:

स्वस्ति अस्तु इति । अधुना गमिष्यामि इति अन्वयः ।

O *Keshava*, killer of demon *Keshi*. Let all auspicious things happen to You. I am going now. After two days, I will come back again, and see the *Kamsa yuddha*.

Now, I am going.

Sri Vishnu Puraana, Amsha 5, Chapter 16, Shloka 25:

उग्रसेनसुते कंसे सानुगे विनिपातिते ।
भारावतारकर्ता त्वं पृथिव्या पृथिवीधर ॥ २५ ॥

Sri Engal Aalwaan's Commentary:

उग्रसेन इति । कर्ता भविष्यसि ।

When *Ugrasena*'s son *Kamsa*, along with all his followers, are all killed, is when You are going to complete Your *bhaara avatarana kaarya*, for which You have incarnated here on this earth.

Sri Vishnu Puraana, Amsha 5, Chapter 16, Shloka 26:

तत्र अनेक प्रकाराणि युद्धानि पृथिवीक्षिताम् ।
द्रष्टव्यानि मया आयुष्मत् प्रणीतानि जनार्दन ॥ २६ ॥

Sri Engal Aalwaan's Commentary:

तत्र इति । तत्र भारावतरणे । आयुष्मत्प्रणीतानि इति पदच्छेदः । *
यामोषधीमिवायुष्मन्नितिवत् मङ्गला शासनोक्तिः ।

There, in that *dhanuryajnya* which *Kamsa* is going to organize, there will be many kinds of fights going on there. All the kings will be there. I want to see all the things that You are going to show there.

This is the *Mangalaa shaasana*, telling all auspicious things.

Sri Vishnu Puraana, Amsa 5, Chapter 16, Shloka 27:

सो अहं यास्यामि गोविन्द देवकार्यं महत्कृतम् ।

त्वया एव विदितं सर्वं स्वस्ति ते अस्तु ब्रजामि अहम् ॥ २७ ॥

I am going now, O Govinda. You have done a great help to all the *devaas*, by killing *Keshi*. Everything is known to You only, I don't have to tell You this. Let all good happen. I am going now.

Sri Vishnu Puraana, Amsa 5, Chapter 16, Shloka 28:

नारदे तु गते कृष्णः सह गोपैः सभाजितः ।

विवेश गोकुलं गोपीनेत्रपान एकभाजनम् ॥ २८ ॥

Sri Engal Aalwaan's Commentary:

नारद इति । नेत्र इति । नेत्रैः पानक्रियाणाम् एको विषयः ।

When *Naarada* left *Krishna* along with the *gopaas*, He entered into *Gokula*. He is said to be for the *gopis*, whatever they see with their eyes, He was the only object of sight for all the *gopis*. They were devouring His wonderful form with their eyes.

This completes Chapter Sixteen.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे षोडशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चित्तीये पञ्चमे अंशे षोडशो अध्यायः ॥

॥ अथ सप्तदशो अध्यायः ॥

Akroora comes to see Krishna

Now, Chapter Seventeen.

Sri Vishnu Puraana, Amsa 5, Chapter 17, Shloka 1:

श्री पराशरः -

अक्रूरो अपि विनिष्क्रम्य स्यन्दनेन आशु गामिना ।

कृष्णसन्दर्शन आकांक्षी प्रययौ नन्दगोकुलम् ॥ १ ॥

Sri Paraasharar - *Akroora* left and came to *Gokula*, in a chariot which moves very fast, eagerly waiting to see *Krishna*, he comes to *Nandagokula*.

Sri Vishnu Puraana, Amsa 5, Chapter 17, Shloka 2:

चिन्तयामस च अक्रूरो नास्ति धन्यतरो मया ।
यो अहं अंशावतीर्णस्य मुखं द्रक्ष्यामि चक्रिणः ॥ २ ॥

Sri Engal Aalwaan's Commentary:

चिन्तयामास इति । मया मतः ।

Akroora thought, while travelling, that "There is no one who is more fortunate than me, because I am going to see *Chakri*, *saakshaat* *Amsha* of *Vishnu*, who has incarnated here. I am going to see His wonderful face".

Sri Vishnu Puraana, Amsha 5, Chapter 17, Shloka 3:

अद्य मे सफलं जन्म सुप्रभाता अभवत् निशा ।
यदुन्निद्राब्जपत्राक्षं विष्णोः द्रक्ष्यामि अहं मुखम् ॥ ३ ॥

Today only, my *janma* has become fruitful. So long, it was like a night. Now, it is going to be like a dawn for me. He has wonderful eyes like the lotus. I am going to see His face, and this is dawn for me in my life.

Sri Vishnu Puraana, Amsha 5, Chapter 17, Shloka 4:

पापं हरति यत् पुंसां स्मृतं संकल्पनामयम् ।
तत् पुण्डरीकनयनं विष्णोः द्रक्ष्यामि अहं मुखम् ॥ ४ ॥

Sri Engal Aalwaan's Commentary:

पापम् इति । संकल्पनामयम् अदिति देवकि आदि आराधन संकल्प अनुरूपं हि भगवतो देव मनुष्यादि सजातीयम् इदं रूपम् । इदं विभव अर्चावतार साधारणम् । यथा आह* ये यथा मां प्रपद्यन्ते* इति । हृदय उपासने अपि उपासक संकल्प अधीन अङ्ग प्रत्यङ्ग रूपादिमत्त्वमुक्तं* हृदि संकल्प्य यत् रूपम् इति आदिना । अथवा संकल्पनामयम् इति स्वसंकल्प कृतम् इति; इच्छागृहीत इत्यादि । यथा उक्तं हृद्योगे* बहिराराधनार्थं तु या मूर्तिः अवतिष्ठते । तत् आकारं विचिन्त्य अथ यजेत् सर्वेश्वरं हरिम् ॥ इति ।

Even if someone meditates on Him, and just remembers, that destroys all the sins. That form, that face of *Bhagavaan*, I am going to see.

The form of *Krishna* is out of His own *sankalpa*, that He has incarnated here. *Aditi*, *Devaki* worshipped *Bhagavaan* for many many years, and got a boon from Him that He will be born here, as their son. According to this, He takes the form of *deva*, *manushya*, as *Upendra*, *Krishna*. This is common to even *vibhava avataaras*. In the *Bhagavad Gita*, *Krishna* says that "Whatever form one worships Me in, I will

reveal Myself to them in the same form". *Taam tathaa eva bhajaami*, where *bhajaami upaasanaa* means *darshayaami* according to *Bhaashyakaarar*. Even in the, when one meditates upon *Bhagavaan*, in their *hrudaya*, He gives a similar experience to them. Or, He takes different forms out of His own will. In the meditation also, whatever form we see outside, we have to think of the same form inside also, inside our mind.

Sri Vishnu Puraana, Amsa 5, Chapter 17, Shloka 5:

विनिर्जग्मुः यथो वेदा वेदाङ्गानि अखिलानि च ।

द्रक्ष्यामि तत् परं धाम धाम्नां भगवतो मुखम् ॥ ५ ॥

Sri Engal Aalwaan's Commentary:

विनिर्जग्मुः इति । धाम धाम्नां तेजसां स्थानं, तेजो वा ।

All the *Vedaas* came out of His face only, He only did *upadesha* to *Chaturmukha Brahma*. He does that in every *srushti*. The *Bhagavaan*'s face is the resting house of all the *Vedaangaas*, the *tejo padaarthaas*. That face of *Bhagavaan*, I am going to see.

Sri Vishnu Puraana, Amsa 5, Chapter 17, Shloka 6:

यज्ञेषु यज्ञपुरुषः पुरुषैः पुरुषोत्तमः ।

इज्यते यो अखिलाधारः तं द्रक्ष्यामि जगत्पतिम् ॥ ६ ॥

In *yajnyaas*, He is worshipped as *yajnya purusha*. By all the other *purushaas*, He is worshipped as *Purushottama*. He is the support of the entire world. That Supreme Lord of the world, I am going to see His face.

Sri Vishnu Puraana, Amsa 5, Chapter 17, Shloka 7:

दृष्ट्वा यमिन्द्रो यज्ञानां शतेन अमरराजताम् ।

अवाप तम् अनन्तादिम् अहं द्रक्ष्यामि केशवम् ॥ ७ ॥

Sri Engal Aalwaan's Commentary:

दृष्ट्वा इति । अनन्तादिम् आद्यन्तर रहितम् ।

Having worshipped Him with a *yaaga, ishti*, *Indra* performed hundred *yaagas* worshipping *Bhagavaan Vishnu*, he is called *Shatakratu*. And he became the lord of the *devaas*. The beginningless and endless *Bhagavaan*, I am going to see that *Keshava* tomorrow.

Sri Vishnu Puraana, Amsa 5, Chapter 17, Shloka 8:

न ब्रह्मा न इन्द्र रुद्रा अश्वि वसु आदित्य मरुद्गणाः ।

यस्य स्वरूपं जानन्ति प्रत्यक्षं याति मे हरिः ॥ ८ ॥

Whose svarooapa, even Indra, Rudra, Ashvini devataas, Ashta Vasus, Aadityaas, Marut Ganaas - none of them can know or realize His form, is going to be perceived by me, directly by my eyes. This is going to be *pratyaksya* to me tomorrow.

Sri Vishnu Puraana, Amsa 5, Chapter 17, Shloka 9:

सर्वात्मा सर्ववित् सर्वः सर्वभूतेषु अवस्थितः ।

यो हि अचिन्त्यो अव्ययो व्यापी स वक्ष्यति मया सह ॥ ९ ॥

Sri Engal Aalwaan's Commentary:

सर्वात्मा इति । सर्वस्य आत्मा सर्वभूतेषु अवस्थितः व्योमवद्वितस्य व्यापी, न अग्नि वायु आदिवत् विच्छिद्यते ।

He is the inner self of everything, He knows everything. He is all pervading, inside and outside, without any gap. He is not like *agni* or *vaayu*, but like *aakaasha*. It is impossible to think of Him, to know His svarooapa fully. He is *avayaya*, and all pervading. He is going to converse with me tomorrow.

Sri Vishnu Puraana, Amsa 5, Chapter 17, Shloka 10:

मत्स्य कूर्म वराह अश्व सिंह रूपादिभिः स्थितम् ।

चकार जगतो यो अजः सो अद्य मामालपिष्यति ॥ १० ॥

That One who incarnated as *Matsya*, *Koorma*, *Varaaha*, *Hayagreeva*, *Narasimha*, One who did wonderful acts to sustain this world, the beginningless one, is going to converse with me today.

Sri Vishnu Puraana, Amsa 5, Chapter 17, Shloka 11:

सांप्रतं च जगत् स्वामी कार्यम् आत्महृदि स्थितम् ।

कर्तुं मनुष्यतां प्राप्तः स्वेच्छादेहधृत् अव्ययः ॥ ११ ॥

That Supreme Lord of the world, in order to perform His wonderful acts during his *avataara*, according to His *sankalpa*, He has come here taking on the form of a human. He takes on whatever form He wants, as per His will.

Sri Vishnu Puraana, Amsa 5, Chapter 17, Shloka 12:

यो अनन्तः पृथिवीं धत्ते शेखरस्थितिसंस्थिताम् ।

सो अवतीर्णो जगत्पथे मामकूरेति वक्ष्यति ॥ १२ ॥

Sri Engal Aalwaan's Commentary:

यो अनन्त इति । शेखर इति शेखरसन्निवेशेन स्थिताम् । सः रामः ।

That *Ananta*, who supports the entire earth on His head, the one who has incarnated on this earth for the good of the world, that *Balaraama* is going to address me as "*Akroora*".

Sri Vishnu Puraana, Amsha 5, Chapter 17, Shloka 13:

पितृ पुत्र सुहृत् भ्रातृ मातृ बन्धुमहीम् इमाम् ।
यन्मायां न अलम् उत्तर्तुं जगत् तस्मै नमोनमः ॥ १३ ॥

Sri Engal Aalwaan's Commentary:

पितृ पुत्र इति । अत्र पित्रादिरूपेण परिणता गुणमयी विचित्रकार्यकरत्वेन माया इति उच्यते ।

The *prakruti* which is made of *Sattva*, *Rajas*, *Tamas*, which is modified in all the forms of father, son, friend, brother, mother, relative, etc. Different people think in different relationships. Nobody can understand all these, or cross over the *maaya*. For one who surrenders to Him, out of His own grace, one can cross over this *maayaa*. To that Supreme Lord, I pay obeisance to Him.

Sri Vishnu Puraana, Amsha 5, Chapter 17, Shloka 14:

तरति अविद्यां विततां हृदि यस्मिन् निवेशिते ।
योगमायाममेयाय तस्मै विद्यात्मने नमः ॥ १४ ॥

Sri Engal Aalwaan's Commentary:

तरति इति । सा एव भगवत् स्वरूप तिरोधायकत्वात् अन्यथाज्ञानजनकत्वात् च अविद्या इति उच्यते ।

If one meditates upon *Bhagavaan* in their mind, they can cross over all this *Avidyaa*. He is only *Yogamaayaa*, He is only *Ameya*. I pay obeisance to Him.

Maayaa is told as *Avidyaa* here, because, what it does is - it hides the *Bhagavat svaroopaa* from us, we will not be able to realize that He is there inside us, and it also creates wrong understanding; that is why it is told as *Avidyaa*.

Sri Vishnu Puraana, Amsha 5, Chapter 17, Shloka 15:

यज्वभिः यज्ञपुरुषो वासुदेवः च सात्वतैः ।
वेदान्तवेदिभिः विष्णुः प्रोच्यते यो नतो अस्मि तम् ॥ १५ ॥

Sri Engal Aalwaan's Commentary:

यज्वभिः इति । सात्वतैः भगवत् शास्त्र निष्ठैः ।

By those who perform *yaagaas*, He is worshipped as *Yajnya Purusha*. By those who are established in performing the *Bhagavat shaastraas*, *Aagamaas*, *Paancharaatra*, He is worshipped as *Vaasudeva*. Those who are knowledgeable about *Vedaanta*, they worship Him as *Vishnu*. That is how He is eulogized by all, and I bow down to Him.

Sri Vishnu Puraana, Amsa 5, Chapter 17, Shloka 16:

यथा यत्र जगद्धाम्नि धातर्येतत् प्रतिष्ठितम् ।

सदसतेन सत्येन मय्यसौ यातु सौम्यताम् ॥ १६ ॥

One who is supporting the whole world, everything is established in Him, He supports everything. That is the truth, and because of that truth, let Him be pleased with me.

Sri Vishnu Puraana, Amsa 5, Chapter 17, Shloka 17:

स्मृते सकलकल्याण भाजनं यत्र जायते ।

पुरुषः तमजं नित्यं ब्रजामि शरणं हरिम् ॥ १७ ॥

On just remembering Him, one will be bestowed with all the auspicious things, that *Purusha* who is well known in the *Purusha Sookta*, I take refuge in that *Hari*.

This is how *Akroora* is praying himself, in his mind, waiting eagerly to get the *darshana* of *Sri Krishna*.

Sri Vishnu Puraana, Amsa 5, Chapter 17, Shloka 18:

श्री पराशरः -

इत्थं संचिन्तयन् विष्णुं भक्ति नम आत्म मानसः ।

अक्रूरो गोकुलं प्राप्तः किञ्चित्सूर्ये विराजति ॥ १८ ॥

Sri Engal Aalwaan's Commentary:

इत्थम् इति । भक्ति नमतात्म मानसः भक्ति प्रहव शरीरान्तःकरणः । किञ्चित्सूर्ये विराजति आस्तासन्ने ।

Sri Paraasharar - *Akroora*'s body, mind, was completely filled with devotion to *Krishna*. Sunset was about to happen. At that time, he reached *Gokula*, thinking about *Bhagavaan* and His wonderful *svaroopaa*.

Just before sunset, when the Sun was just setting, at that time, *Akroora* reached *Gokula*, all the time thinking with great devotion, about *Sri Krishna*.

At *Gokula*, *Akroora* sees *Krishna's* wonderful form and eulogizes Him. How he sees this wonderful form of *Krishna*, and the *darshana* that he gets, and things which happen after that, are going to start from here, which we see next.

We are doing *arthaanusandhaana* of Chapter 17 of *Amsha 5*. Where *Akroora* has been sent by *Kamsa*, to bring *Krishna* and *Balarama* to the *Dhanuryajnya*, with the wicked idea that he wants to eliminate Them. All the *gopaas* also bring in plenty of milk, butter, curd, etc., to offer to *Kamsa*. While coming, *Akroora* is thinking of the wonderful *svaroopa* of *Bhagavaan Krishna*, and is continuously meditating on this, and his entire *janma* has become *saphala* because he is going to behold *Bhagavaan Sri Krishna*, right in front of his eyes. He has just reached *Gokula*.

Sri Vishnu Puraana, Amsha 5, Chapter 17, Shloka 19:

स ददर्श तदा कृष्णम् आदौ आदोहने गवाम् ।
वत्समध्यगतं फुल्लनीलोत्पलदलच्छविम् ॥ १९ ॥

Sri Engal Aalwaan's Commentary:

स इति । आदोहने दोहस्थाने ।

He then saw *Krishna* in a place where cows were milked, at the time of milking of the cows, in the evening. *Krishna* was among the calves. and had the wonderful radiance of the petal of a bloomed *Neelotpala*, blue lily.

Sri Vishnu Puraana, Amsha 5, Chapter 17, Shloka 20:

प्रफुल्लपद्मपत्राक्षं श्रीवत्साङ्कितवक्षसम् ।
प्रलम्बबाहुमायाम तुङ्गोरस्थलम् उन्नसम् ॥ २० ॥

Sri Engal Aalwaan's Commentary:

प्रफुल्ल इति । आयामतुङ्गोरस्थलं विशालपीनोरस्कम् इत्यर्थः ।

His eyes were like the petals of a just bloomed lotus. *Akroora* saw the *Srivatsa* mark on His chest. *Krishna* had long arms. *Akroora* saw His broad and high chest, and high nose. All these wonderful features, *Akroora* saw in *Krishna*.

Sri Vishnu Puraana, Amsha 5, Chapter 17, Shloka 21:

सविलासस्मिताधारं बिभ्राणं मुखपङ्कजम् ।

तुङ्गरक्तनखं पद्भ्यां धरण्यां सुप्रतिष्ठितम् ॥ २१ ॥

He saw His face, which was just like lotus, wearing a most wonderful and playful smile. He had dark red nails. He was standing on the ground firmly.

Sri Vishnu Puraana, Amsha 5, Chapter 17, Shloka 22:

बिभ्राणं वाससी पीते वन्यपुष्पविभूषितम् ।

सेन्दुनीलाचलाभं तं सिताम्भोजावतंसकम् ॥ २२ ॥

Sri Engal Aalwaan's Commentary:

बिभ्राणम् इति । सेन्दुनीलाचलाभं सिताम्भोजावतंसवत्वात् ।

He was wearing *Peetaambara*, yellow cloth. He had decorated Himself with all the flowers available in the forest. He was wearing ornaments like the white lotus, ornaments were all white, and He was of dark hue, like a *Neelotpala*; it was as though it was a combination of the moon and *Neelaachala parvata*, both were seen there together.

Sri Vishnu Puraana, Amsha 5, Chapter 17, Shloka 23:

हंसकुन्देन्दुधवलं नीलाम्बरधरं द्विज ।

तस्य अनु बलभद्रं च ददर्श यदुनन्दनम् ॥ २३ ॥

Standing next to Him, he saw *Balaraama*, who had the radiance of a swan, a jasmine and the moon, all together. He was wearing blackish blue clothes, and He was very fair. Whereas *Krishna* was of blackish blue hue, and was wearing *Peetaambara*.

Sri Vishnu Puraana, Amsha 5, Chapter 17, Shloka 24:

प्रांशुम् उत्तुङ्गबाहवासं विकासिमुखपङ्कजम् ।

मेघमालापरिवृतं कैलासाद्रिमिवापरम् ॥ २४ ॥

Sri Engal Aalwaan's Commentary:

प्रांशुम् इति । उत्तुङ्गबाहवंसं पीनबाहवंसम् ।

He had very high and broad arms and shoulders, and His face was like a well bloomed lotus. He was looking as though it was another *Kailaasa parvata*, which was surrounded by a series of clouds wonderfully.

Sri Vishnu Puraana, Amsha 5, Chapter 17, Shloka 25:

तौ दृष्ट्वा विकसत् वक्त्र सरोजः स महामतिः ।

पुलकाञ्चितसर्वाङ्गः तदा अक्रूरो अभवत् मुने ॥ २५ ॥

He saw both of them looking so wonderfully, as though both their faces were like full bloomed lotuses; Akroora saw them, and he had horripilation all over.

Sri Vishnu Puraana, Amsha 5, Chapter 17, Shloka 26:

तत् एतत् परमं धाम तत् एतत् परमं पदम् ।

भगवत् वासुदेवांशो द्विधा यो अयं ववस्थितः ॥ २६ ॥

Sri Engal Aalwaan's Commentary:

तत् एतत् इति । धाम तेजः । परमं पदं परं प्राप्यम् । पद्यते इति पदं, भगवत् वासुदेव अंशत्वात् ।

That supreme *tejas*, He is the supreme goal of attainment, because He was *Para Vaasudeva's amsha*. The two *amshaas* of *Para Vaasudeva* came down to incarnate as *Krishna* and *Balarama*.

Sri Vishnu Puraana, Amsha 5, Chapter 17, Shloka 27:

साफल्यमक्षणोर्युगमेतत् अत्र दृष्टे जगद्धातरि यातमुच्चैः ।

अपि अङ्गमेतत् भगवत् प्रसादात् तदङ्गसङ्गे फलवत् मम स्यात् ॥ २७ ॥

Sri Engal Aalwaan's Commentary:

साफल्यम् इति । अङ्ग फलवत् अपि स्यात् इति आशंसा ।

Akroora's pair of eyes attained *saaphalya*, ultimate satisfaction, ultimate truth inside, when he saw the supporter of the entire world. He felt that all parts of his body, also would attain the same thing, with the grace of *Bhagavaan*. If he embraces Him completely, all parts of his body will also attain *saaphalya*.

Sri Vishnu Puraana, Amsha 5, Chapter 17, Shloka 28:

अपि एष पृष्ठे मम हस्तपद्मं करिष्यति श्रीमदनन्तमूर्तिः ।

यस्य अङ्गुलस्पर्शं हताखिलाघः अवाप्यते सिद्धिर (नाश) पास्तदोषा ॥ २८ ॥

Sri Engal Aalwaan's Commentary:

भगवत् पाणि पद्मस्य शुद्धि शौर्यादार्याणि आह अपि एष इत्यादि श्लोकत्रयेण । अपि एष इति । श्रीमत् इति हस्तपद्मविशेषणम् । यस्य इति च तस्य एव निर्देशः । अनाशदोषा नाशदोषाभ्यां हीना । अपास्तदोषा इति च पाठः ।

If He places His lotus hands on my back, just as friend hugs another friend, the touch of even a finger of *Sri Krishna*, means that all the sins are completely destroyed, and they will attain all the benefits.

Bhagavaan's lotus hands will cause complete purity, and eliminate all the sins of the person who gets His touch. This is explained in three *shlokaas* here. *Shreemat* is the attribute of *hasta-padma*, means that it is very *shreshtha*, *shree yukta*.

Three *shlokaas* are going to explain the *mahimaa*, or wonderful characteristics of His wonderful hands and palms.

Sri Vishnu Puraana, Amsa 5, Chapter 17, Shloka 29:

येनाग्निविद्युत् रवि रश्मि माला करालम् अति उग्रम् अपेतचक्रम् ।

चक्रं घ्नता दैत्यपतेः हतानि दैत्याङ्गनानां नयनाञ्जनानि ॥ २९ ॥

Sri Engal Aalwaan's Commentary:

येन इति । चक्रं बलम् । अपेतचक्रम् इति क्रियाविशेषणम् । अपास्य चक्रम् इति च पाठः ।

By which hands holding the *Sudarshana Chakra*, which is so fierce that it is like fire, lightning, and sunrays, all put together. The discus is like that, so fierce. When He uses that discus, *chakra*, all the entire army of the followers of the king of *asuraas*, *daityaas*, were killed, and all their wives who were wearing *anjana*, collyrium in their eyes, that got washed away, as they were crying for the loss of their husbands. This is all the acts that His hand has done.

This is being eulogized by *Akroora*, that He had such hands, which was bearing the *Sudarshana Chakra*, and when He used that earlier, He killed the entire army of the demons.

Sri Vishnu Puraana, Amsa 5, Chapter 17, Shloka 30:

यत्र अम्बु विन्यस्य बलिः मनोज्ञान् अवाप भोगान् वसुधातलस्थः ।

तथा अमरत्वं त्रिदशाधिपत्वं मन्वन्तरं पूर्णमपेतशत्रुः ॥ ३० ॥

In which hand, by pouring water, during the *daana*, *yajnya* of *Bali*, *Bali* went to *Paataala* and enjoyed all the pleasures, when he gave everything in *daana*, his fame increased so much. When *Bhagavaan's* grace, he had all the enjoyments in *Paataala*. He also attained *amaratva*, and became *Indra*, got *Indra* pada in another *manvantara*. All his enemies were destroyed. That is the greatness of the lotus hands of *Krishna*.

Sri Vishnu Puraana, Amsa 5, Chapter 17, Shloka 31:

अपि एष मां कंसपरिग्रहेण दोषास्पदीभूतम् अदोषदुष्टम् ।

कर्ता अवमानोपहतं धिगस्तु तत् जन्म यत् साधुबहिष्कृतस्य ॥ ३१ ॥

Sri Engal Aalwaan's Commentary:

अपि एष इति । अदोषदुष्टं मां कंसपरिगहेण दोष आस्पदीभूतम् अपि । कर्ता करिष्यति इति
अन्वयः । अवमानेस्यादि वाक्यान्तरम् ।

I have not committed any sins, and I do not have any defects, but because *Kamsa* has taken me as his assistant, I am subordinated to *Kamsa*, and am now subjected to all kinds of defects, being a part of *Kamsa's* group, and having all the *doshaas*, being very defective now. Will He neglect me, or ridicule me because I have been subordinated to *Kamsa*, and doing service to him. If that happens, then my birth itself is futile, and let nobody get this kind of birth, where all the *saadhu janaas* reject him.

Sri Vishnu Puraana, Amsha 5, Chapter 17, Shloka 32:

ज्ञानात्मकस्य अमलसत्त्वाशेषः अपेतदोषस्य सदा स्फुटस्य ।
किं वा जगति अत्र समस्त पुंसाम् अज्ञातमस्य अस्ति हृदि स्थितस्य ॥ ३२ ॥

Sri Engal Aalwaan's Commentary:

भगवान् सर्वज्ञत्वात् मां निरागसं ज्ञात्वा स्वाररिष्यति इति आह ज्ञानात्मकस्य इति ।
जीवस्य ज्ञानात्मकत्वे अपि रजस्तमोमूल रागादिदोष तिरोहित स्वरूपत्वात्, ततो भगवन्तं
व्यावर्तयति अमलसत्त्व इत्यादिना । सदा स्फुटस्य अतिरोहित स्वरूपस्य ।

If *Krishna* is present in the heart of all the beings, who is without any defects, He always reveals Himself all the time. In the entire world, what is there which He does not know, because He is present in the hearts of every being.

Because He is *sarvajnya*, He knows that I do not have any sin, I am sinless, and He will definitely accept me. *Amalasattva* is *sattva* without any defects; because all the *chetanaas*, though in *svaroopa* are *jnyaanaatmaka* and are subjected to defects because of association with *prakruti* of the nature of *rajas* and *tamas*, but in nature they are all *jnyaanaatmaka*. But, *Bhagavaan* is not like that, he is *amalasattva*; He is pure *sattva*, without any *doshaas*; He is not having *rajas* and *tamas*. His *svaroopa* is never covered.

Sri Vishnu Puraana, Amsha 5, Chapter 17, Shloka 33:

तस्मात् अहं भक्तिविनम्रचेता व्रजामि सर्वेश्वरम् ईश्वराणाम् ।
अंशावतारं पुरुषोत्तमस्य ह्यनादिमध्यान्तम् अजस्य विष्णोः ॥ ३३ ॥

With great devotion, and having the feeling of complete subordination, I am going to see *Krishna*. He is the Supreme Lord, Lord of lords. He is the very *amsha* of *Purushottama*. I am going to approach *Bhagavaan Sri Krishna*, *Akroora* thinks to himself.

This completes Chapter Seventeen.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे सप्तदशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चितीये पञ्चमे अंशे सप्तदशो अध्यायः ॥

॥ अथ अष्टादशो अध्यायः ॥

Krishna departs to Mathura

Now, Chapter Eighteen.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 1:

श्री पराशरः -

चिन्तयन् इति गोविन्दम् उपगम्य स यादवः ।

अक्रूरो अस्मि इति चरणौ ननाम शिरसा हरेः ॥ १ ॥

Sri Paraasharar - All the time thinking like this, that He is *sarvajnya*, He knows that I have not committed any sin, and He will definitely accept me, with that hope, *Akroora* went there and bowed down to *Krishna* and paid obeisance at His lotus feet, and also told his name, that he is *Akroora*.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 2:

सो अपि एनं ध्वजवज्राब्ज कृतचिह्नेन पाणिना ।

संपृश्य आकृष्य च प्रीत्या सुगाढं परिष्वजे ॥ २ ॥

Immediately, *Krishna* touched *Akroora* with His hand, which had all kinds of divine signs - *dhvaja*, *vajra*, *abja*, lotus, etc. He touched him nicely and pulled him, and embraced him deeply with great love.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 3:

कृतसंवन्दनौ तेन यथावत् बलकेशवौ ।

ततः प्रविष्टौ संहृष्टौ तम् आदाय आत्ममन्दिरम् ॥ ३ ॥

Having enquired both *Krishna* and *Balarama*, about mutual health and welfare, They were feeling very happy, took him and went home.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 4:

सह ताभ्यां तदा अक्रूरः कृतसं(वा) वन्दनादिकः ।
भुक्तभोज्यो यथान्याय्यम् आचक्षे ततः तयोः ॥ ४ ॥

Sri Engal Aalwaan's Commentary:

सह इति । कृतसंवादनादिकः कृतसंवादादिकः सुसंस्कृतः ।

Both *Balaraama* and *Krishna* did all the *satkaara* to him. Being done all the *satkaara* by *Balaraama* and *Krishna*, they had food. After that, he tells Them all the details.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 5:

यथा निर्भर्त्सितः तेन कंसेन आनकदुन्दुभिः ।
यथा च देवकी देवी दानवेन दुरात्मना ॥ ५ ॥

Akroora starts to narrate what all happened there, and tells how *Aanakadundubhi* (*Vasudeva*) was scared away by *Kamsa*, and also *Devaki*, by that wicked *Kamsa*.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 6:

उग्रसेन यथा कंसः स दुरात्मा च वर्तते ।
यं चैवार्थं समुद्दिश्य कंसेन तु विसर्जितः ॥ ६ ॥

And how badly *Kamsa* behaves with *Ugrasena*, and all of this, to *Krishna* and *Balaraama*. And also tells for what purpose he was sent by *Kamsa*. And also says that *Kamsa* has an evil thought in his mind.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 7:

तत् सर्वं विस्तरात् श्रुत्वा भगवान् देवकीसुतः ।
उवाच अखिलम् अपि एतत् ज्ञातं दानपते मया ॥ ७ ॥

Having heard all these things in detail, *Devaki's son Sri Krishna*, said - "O *Daanapati*, *Akroora*, I am aware of all these things".

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 8:

करिष्ये तत् महाभाग यदत्रौपयिकं मतम् ।
विचिन्त्यं न अन्यथा एतत् ते विदधि कंसं हतं मया ॥ ८ ॥

Sri Engal Aalwaan's Commentary:

करिष्य इति । औपयिकं युक्तम् ।

O *Akroora*, I am going to do whatever is right, now, I am going to do all that. This is not going to happen in any other way. I am going to do whatever is good to the world. Know that it is not going to happen in any other way. Be sure that *Kamsa* will be killed. Have no doubts about this.

Sri Vishnu Puraana, Amsa 5, Chapter 18, Shloka 9:

अहं रामः च मथुरां श्वो यास्यावस्सह त्वया ।

गोपवृद्धाः च यास्यन्ति हि आदाय उपायनं बहु ॥ ९ ॥

Myself and *Balaraama*, will go to *Mathura* tomorrow, along with you, and also all the elderly *gopaas* will come with us, and will bring all the offerings to *Kamsa*, like milk, curd, butter.

Sri Vishnu Puraana, Amsa 5, Chapter 18, Shloka 10:

निशेयं नीयतां वीर न चिन्तां कर्तुमर्हसि ।

त्रिरात्राभ्यन्तरे कंसं निहनिष्यामि सानुगम् ॥ १० ॥

Don't worry about anything. Spend the night peacefully. Within three days, I will kill *Kamsa*, along with all his followers.

Sri Vishnu Puraana, Amsa 5, Chapter 18, Shloka 11:

श्री पराशरः -

समादिश्य ततो गोपान् अक्रूरो अपि च केशवः ।

सुष्वाप बलभद्रः च नन्दगोपगृहे ततः ॥ ११ ॥

Sri Paraasharar - Having instructed all of them, and *Akroora*, and all the *gopaas*, *Krishna* and *Balabhadra* had good sleep, in the house of *Nandagopa*.

Sri Vishnu Puraana, Amsa 5, Chapter 18, Shloka 12:

ततः प्रभाते विमले कृष्णरामौ महाद्युती ।

अक्रूरेण समं गन्तुं उद्यतौ मथुरां पुरीम् ॥ १२ ॥

And, in the clear morning, *Balaraama* and *Krishna*, both started to prepare for the travel along with *Akroora*, to travel to *Mathura*.

Sri Vishnu Puraana, Amsa 5, Chapter 18, Shloka 13:

दृष्ट्वा गोपीजनस्सास्रः श्लथद्वलयबाहुकः ।

निशश्वासातिदुःखार्तः प्राह चेदं परस्परम् ॥ १३ ॥

Sri Engal Aalwaan's Commentary:

दृष्ट्वा इति । श्लथद्वलयत्वं विरहकार्यात् ।

All the *gopis* see that *Krishna* is leaving *Gokula* and going to *Mathura*. Immediately, all their hands became thin, and all the rings, bangles they were wearing in their hands, started to become loose and fall down. They started deep breaths, because of feeling very dejected, that *Krishna* is leaving *Gokula* and going to *Mathura*, and they started to talk to each other like this.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 14:

मथुरां प्राप्य गोविन्दः कथं गोकुलमेष्यति ।

नगरस्त्रीकलालाप मधु श्रोत्रेण पास्यति ॥ १४ ॥

This *Krishna* is going to *Mathura*, how will He come back to *Gokula*. He will be totally captured and will be enjoying with His ears all the wonderful talk of the women folk of the city *Mathura*.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 15:

विलासवाक्यपानेषु नागरीणां कृतास्पदम् ।

चित्तमस्य कथं भूयो ग्राम्यगोपीषु यास्यति ॥ १५ ॥

Sri Engal Aalwaan's Commentary:

विलास इति । विलास वाक्य पानेषु ग्राम्य गोपीषु अविदग्धगोपीषु ।

The *gopi janaas* are not immersed in sweet talk and all that; the city women folk are all very good in that, and He will be captivated by that. How can He smile even and turn towards all of us, we are all *graamyas gopis* living in the village. We are unaware of all those things which the city women do.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 16:

सारं समस्तगोष्ठस्य विधिना हरता हरिम् ।

प्रहतं गोपयोषित्सु निर्धृणेन दुरात्मना ॥ १६ ॥

This *Hari*, who is the essence of the entire *Vraja*, fate is stealing from us. Wicked fate, has, without any compassion, has stolen the essence of this entire *Vraja* itself.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 17:

भावगर्भस्मितं वाक्यं विलासललिता गतिः ।

नागरीणाम् अतीव एतत् कटाक्षोक्षितमेव च ॥ १७ ॥

Sri Engal Aalwaan's Commentary:

भावगर्भ इति । भावगर्भस्मितम् इति वाक्यविशेषणम् । नागरीणाम् एतत् वाक्यादिकम् अतीव पूजितम् । विभूतम् अस्मदीयं वाक्यादिकम् । अतिक्रान्तम् इति वा ।

Their talk is always with meaningful smiles; they speak very sweetly, which is very attractive. They have very attractive walk. The city folk have all this, it is well known. Even their glances are all like that.

Their ways are very good, and everybody gets attracted by that. Our speech is not like that, it can never exceed the way that they speak attractively, with a lot of meaning, smiles and glances; we can never do such things.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 18:

ग्राम्यो हरिरयं तासां विलासनिगडैर्युतः ।
भवतीनां पुनः पार्श्वं कया युक्त्या समेष्यति ॥ १८ ॥

Sri Engal Aalwaan's Commentary:

ग्राम्य इति । ग्राम्यः ग्रामे भवः, यतः यन्त्रितः । अग्राम्यत्वात् अपूर्वत्वेन नागरीणां विलासादि लोभनीयं भवति ।

One *gopi* is telling another *gopi* like this. Hari, who lived in *Gokula*, all the way here, when He goes and sees their wonderful attractive ways there, how can you even think of He coming back, to you people?

It is not a village thing. It is something new to Him. He is only used to the talk of the *Gokula* women folk only, the *gopis*. Now, He goes and sees something which is very new and different; it will be very attractive to Him, and by what logic will He come back here, there is no way that He will even come back to you people. This is what one *gopi* is telling another.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 19:

एषैष रथमारुह्य मथुरां याति केशवः ।
क्रूरेण अक्रूरकेणात्र निर्घृणेन प्रतारितः ॥ १९ ॥

Sri Engal Aalwaan's Commentary:

एष एष इति । अक्रूरकेणेति कुत्सायां क प्रत्ययः । अत्र व्रजे । निराशेन निरनुरागेण ।

See this *Krishna*. He is mounting the chariot and is going to *Mathura*. This *Akroora* who is so wicked, and cruel; He is being cheated by *Akroora*.

Sri Vishnu Puraana, Amsa 5, Chapter 18, Shloka 20:

किं न वेति नृशम्सो अयम् अनुरागपरं जनम् ।
येनैवम् अक्षणोराह्लादं नयति अन्यत्र नो हरिम् ॥ २० ॥

Sri Engal Aalwaan's Commentary:

किम् इत्यादि । अयं स्वयं निरनुरागो अस्तु; अनुरागपरम् अपि जनं किं न वेति येन
अनुरक्तानाम् अस्माकम् अक्षणोः आह्लादकरं हरिम् अन्यत्र नयति ।

Let Him be without any feeling of love towards us. How can He not know this *Akroora* who is so wicked, he has no love for anyone, but how can He not know us, who are filled with such deep and pure love for *Krishna*? Because of which he is taking *Krishna*, who is the joy of our eyes, and he is taking Him somewhere else.

Sri Vishnu Puraana, Amsa 5, Chapter 18, Shloka 21:

एष रामेण सहितः प्रयाति अत्यन्त निर्घृणः ।
रथमारुह्य गोविन्दः त्वर्यताम् अस्य वारणे ॥ २१ ॥

This *Krishna* also, who is very cruel, along with *Balarama*, is going somewhere else, having mounted on the chariot. Let us hurry and try to stop Him. One *gopi* says.

Sri Vishnu Puraana, Amsa 5, Chapter 18, Shloka 22:

गुरुणाम् अग्रतो वक्तुं किं ब्रवीथ न नः क्षमम् ।
गुरवः किं करिष्यन्ति दग्धानां विहराग्निना ॥ २२ ॥

Sri Engal Aalwaan's Commentary:

गुरुणाम् इत्यादि । त्वर्यताम् अस्य वारणे इति नो गुरुणाम् अग्रतो वक्तुं न क्षमम् इति किं
ब्रवीथ । किं किमर्थम् । विहराग्निना दग्धानां गुरवः किं करिष्यन्ति ।

Another *gopi* tells like this. "When there are elders here, how can we do such a thing (stopping *Krishna*) in front of elders? It is not right for us, we cannot do it". "Why do you think like that, what will the elders do, when we are getting burnt by the fire of separation from *Krishna*?"

Sri Vishnu Puraana, Amsa 5, Chapter 18, Shloka 23:

नन्दगोपमुखा गोपा गन्तुमेते समुद्यतः ।

नोदयमं कुरुते कश्चित् गोविन्दविनिवर्तने ॥ २३ ॥

"Nandagopa and the other leaders, the *gopaas*, are also not putting any efforts to stop them. They are also getting ready to make Him go. Nobody is putting any effort to stop *Krishna* and make Him return".

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 24:

सुप्रभात अद्य रजनी मथुरावासयोषिताम् ।

पास्यन्त्यच्युतवक्त्राब्जं यासां नेत्रालिपंक्तयः ॥ २४ ॥

Sri Engal Aalwaan's Commentary:

सुप्रभात इति । मथुरा आवासो यासां ताः मथुरावासाः ।

For the women folk of *Mathura*, this night itself is like *Suprabhaata*, this is the time in their life, because they are going to enjoy the bliss of the sight of *Krishna*, the lotus face of *Krishna*. Their eyes are like bees, and they are going to drink the nectar from the lotus face of *Krishna*.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 25:

धन्यास्ते पथि ये कृष्णमितो यान्ति अनिवारिताः ।

उद्वहिष्यन्ति पश्यन्तः स्वदेहं पुलकाञ्चितम् ॥ २५ ॥

Sri Engal Aalwaan's Commentary:

धन्या इति । ये अनिवारिता इतो यान्ति, या अनिवारिता इतो यान्ति ते धन्याः ताः धन्याः ।

ते हि पथि कृष्णम् पश्यन्तः, ता हि पथि कृष्णं पश्यन्तः, पुलकाञ्चितं स्वदेहम्

उद्वहिष्यन्ति ।

Whoever is going along with *Krishna*, both men and women, and are not stopped from going with *Krishna*, they are all *dhanya*. On the way, they will go on seeing *Krishna*, their entire body will be having horripilation, on seeing *Krishna* all the time, while going. Their life only is meaningful.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 26:

मथुरानगरीपौरनयनानां महोत्सवः ।

गोविन्दावयवैः दृष्टैः अतीव अद्य भविष्यति ॥ २६ ॥

All the people of *Mathura*, for them, it is a great *mahotsava*, a great festival, because, having seen *Govinda*, His wonderful hands and feet, and face, so divine and wonderful; it is a big *mahotsava* for their eyes, is going to happen.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 27:

को नु स्वप्नः सभाग्याभिः दृष्टस्ताभिः अधोक्षजम् ।

विस्तारिकान्तिनयना या द्रक्ष्यन्ति अनिवारिताः ॥ २७ ॥

With their eyes fully open, they are going to see *Krishna*, without any block. Nobody will stop them from seeing *Krishna*. What *bhaagya* they had done that they are going to see this *Adhokshaja*, *Krishna*. They are very lucky.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 28:

अहो गोपीजनस्यास्य दर्शयित्वा महानिधिम् ।

उत्कृत्तनि अद्य नेत्राणि विधिना अकरुणात्मना ॥ २८ ॥

Having shown this great treasure to all the *gopi janaas*, it is now as though all their eyes are being plucked away by the wicked and cruel fate.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 29:

अनुरागेण शैथिल्यम् अस्मासु (व्रजता हरेः) व्रजिते हरौ ।]

शैथिल्यम् उपयान्ति आशु करेषु वलयानि अपि ॥ २९ ॥

Sri Engal Aalwaan's Commentary:

अनुरागेण इति । हरौ अस्मासु शैथिल्यं व्रजति सति अस्माकं करेषु वलयानि अपि शैथिल्यम् उपयान्ति ।

Krishna is leaving and going, and because of the love towards Him, we are all becoming weak. Our entire body is becoming weak. He is the cause of our weakness, and because of this, even our hands are becoming so thin that our bangles are falling away.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 30:

अक्रूरः क्रूरहृदयः शीघ्रं प्रेरयते हयान् ।

एवम् आर्तासु योषित्सु कृपा कस्य न जायते ॥ ३० ॥

His name is *Akroora*, but his heart is very cruel. Because he is making the horses of the chariot to move fast. Who is there who cannot have compassion towards the *gopis*, who are so desperate and so full of love for *Krishna*?

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 31:

एष कृष्णरथस्थ उच्चैः चकारेणुर्निरीक्ष्यताम् ।

दूरीभूतो हरिः येन सौ अपि रेणुः न लक्ष्यते ॥ ३१ ॥

This chariot of *Krishna*, the dust raising from the wheels of this chariot, look at that dust. The chariot has taken Him away. When the chariot goes away, even the dust is not going to be visible.

Gopis are very dejected and feel very sad when *Krishna* leaves *Gokula*.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 32:

श्री पराशरः -

इति एवम् अतिहार्देन गोपीजननिरीक्षितः ।

तत्याज व्रजभूभागं सह रामेण केशवः ॥ ३२ ॥

Sri Paraasharar - Like this, with all broken hearts, all the *gopijanaas* were seeing *Krishna*. *Sri Krishna* left *Gokula* along with *Balaraama*.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 33:

गच्छन्तो जवनाश्वेन रथेन यमुनातटम् ।

प्राप्त मध्याह्नसमये राम अक्रूर जनार्दनाः ॥ ३३ ॥

As they were travelling, in the chariot which had horses which were going very fast, they reached the banks of the *Yamunaa* river, in the afternoon, exactly - *Balaraama*, *Krishna* and *Akroora*.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 34:

अथा आह कृष्णमक्रूरो भवद्भ्यां तावदास्यताम् ।

यावत् करोमि कालिन्द्या आह्निकार्हणमम्भसि ॥ ३४ ॥

Sri Engal Aalwaan's Commentary:

अथ इति । आह्निकार्हणं नित्यं माध्याह्निकाराधनम् ।

Akroora told *Krishna* to wait there, that he will go to the *Yamunaa* river, and that he will finish his *maadhyaahnika* and come.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 35:

श्री पराशरः -

तथा इति उक्तः ततः स्नातः स्वाचान्तः स महामतिः ।

दध्यौ ब्रह्म परं विप्र प्रविष्टो यमुनाजले ॥ ३५ ॥

Sri Paraasharar - They said that "We will wait here, you finish your *maadhyaahnika* and come". And he took bath in the *Yamunaa* river, did *aachamana*, and started to meditate upon *Parambrahma*, and then wanted to do *avagaaha*, so he entered into the water.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 36:

फणसाहस्रमालाढ्यं बलभद्रं ददर्श सः ।

कुन्दमालाङ्गम् उन्निद्र पद्मपत्रायतेक्षणम् ॥ ३६ ॥

Immediately, there he saw *Balaraama*, who had thousands of hoods, like *Aadishesha*. He was having the *Kunda pushpa* garland, and His eyes were like the petal of the just bloomed lotus.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 37:

वृतं वासुकिरम्भाद्यैः महद्भिः पवनाशिभिः ।

संस्तूयमानमुद्गन्धिवनमालाविभूषितम् ॥ ३७ ॥

He was surrounded by *Vaasuki*, *Rambhaa*, and all the huge serpents. They were all eulogizing Him, He was decorated with the *Vanamaalaa*, which had wonderful fragrance.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 38:

दधानम् असिते वस्त्रे चारुरूपावतंसकम् ।

चारुकुण्डलिनं भान्तम् अन्तर्जलतले स्थितम् ॥ ३८ ॥

He was wearing *shyaama vastra*, of blackish blue colour, and He had wonderful ornaments, which were beautiful to look at. He had beautiful earrings. He was shining forth under the water. *Akroora* saw *Balaraama* thus.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 39:

तस्योत्सङ्गे घनश्याममातामायतलोचनम् ।

चतुर्बाहुमुदारङ्गं चक्राद्यायुधभूषणम् ॥ ३९ ॥

In the lap of the *Aadishesha*, he saw Sri Krishna. Krishna's body was having the dark hue of the water bearing clouds. His eyes were all red fully. He had four arms, and He was wearing *Sudarshana Chakra*, *Shanka*, *Gadaa*, *Padma*, and these weapons and wonderful ornaments.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 40:

पीते वसानं वसने चित्रमाल्या उपशोभितम् ।

शक्रचापतडिन्माला विचित्रम् इव तोयदम् ॥ ४० ॥

He was wearing *Peetaambara*, yellow coloured cloth. He was shining, wearing wonderful garlands. It was looking as though a cloud with *Indradhanush*, with a chain of lightnings. It was looking like a wonderful cloud. Krishna was so wonderful to look at.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 41:

श्रीवत्स वक्षसं चारु स्फुरन्मकरकुण्डलम् ।

ददर्श कृष्णमक्लिष्टं पाण्डुरीकावतंसकम् ॥ ४१ ॥

Having the *Shreevatsa* mark on His chest, and beautiful and bright *Makara Kundalas* in His ears, He was decorated with *Pundareeka*, such *Krishna* was there.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 42:

सनन्दनाद्यैः मुनिभिः सिद्ध योगैः अकल्मषैः ।

संचिन्त्यमानं तत्रस्थैः नासाग्रन्यस्त लोचनैः ॥ ४२ ॥

There, under that water itself, he also saw *Sanaka*, *Sanandana* and all these *munis*, there were all *siddhayogis*, without any sin. They were focussing their eyes on the tip of their nose, and meditating there. *Akroora* saw all of them there.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 43:

बलकृष्णौ तथा अक्रूरः प्रति अभुजाय विस्मितः ।

अचिन्तयत् रथात् शीघ्रं कथम् अत्र आगतौ इति ॥ ४३ ॥

Akroora then recognized *Balaraama* and *Krishna* there, and was thinking "How did they come here from the chariot so fast?".

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 44:

विवक्षोः स्तम्भयामास वाचं तस्य जनार्दनः ।

ततो निष्क्रम्य सलिलात् रथमभ्यागतः पुनः ॥ ४४ ॥

Akroora was about to tell that - whatever he saw, how can that happen? *Krishna* with His *sankalpa*, blocked his speech. *Akroora* got up from the waters, and then came to the chariot again.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 45:

ददर्श तत्र चैवोभौ रथस्योपरि निष्ठितौ ।

रामकृष्णौ यथापूर्वं मनुष्यवपुष अन्वितौ ॥ ४५ ॥

In the chariot, he saw *Balaraama* and *Krishna*, who were in the form of ordinary humans, and they were firmly seated in the chariot, as before.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 46:

निमग्नः च पुनस्तोये ददर्श च तथैव तौ ।

संस्तूयमानौ गन्धर्वैः मुनिसिद्धमनोरगैः ॥ ४६ ॥

Again, *Akroora* went into the water, and took a dip. Again, he saw in the same way, all the *gandharvaas* were also eulogizing Him, the great serpents, *munis*, *siddhaas*, were all eulogizing Him.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 47:

ततो विज्ञातसद्भावः स तु दानपतिः तदा ।
तुष्टाव सर्वविज्ञानमयम् अच्युतम् ईश्वरम् ॥ ४७ ॥

Sri Engal Aalwaan's Commentary:

तत इति । सर्वविज्ञानमयं सर्वस्य विज्ञानप्रचुरं, सर्वज्ञमिति अर्थः ।

Then *Akroora* realized what is the truth. Then he prayed to and eulogized the *Sarvajnya, Achyuta*, who is the Lord, *Krishna*. *Akroora* starts to eulogize.

Now, the *Akroora Stuti* is going to start, which we see next.

We are studying of Chapter 18 of *Amsha 5*, where *Akroora* is sent by *Kamsa*, and is taking back *Krishna* and *Balarama*, to *Mathura*, with *Kamsa's* bad intentions. On the way, he stopped to do his *maadhyaahnika*, and at that time, he takes a dip in the river. He sees the most wonderful sight, where he has the *saakshaatkaara* of *Bhagavaan*. He sees *Krishna* and *Balarama* there. He then starts to eulogize *Bhagavaan*, based on that wonderful sight that he had.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 48:

अक्रूरः -

सन्मात्र रूपिणो अचिन्त्यमहिम्ने परमात्मने ।
व्यापिने नैकरूपैकस्वरूपाय नमो नमः ॥ ४८ ॥

Sri Engal Aalwaan's Commentary:

सन्मात्ररूपिण इति । सन्मात्ररूपाणि । मात्रा सत्ताविरोधि अपक्षयादीनां व्यावृत्तिः, न तु अविरोधिनां नित्यत्वादीनाम् । न एक रूप स्वरूपाय - कार्य अवस्थायाम् अनेक रूपाय कारणावस्थायाम् एक रूपाय ।

Akroora - He does not have the *shat bhaava vikaaraas*. This is not contradicting the mere existence, *sattaa maatra*. *Nityatva* and others are not negated, but only the *bhaava vikaaraas* are negated. There are so many wonderful attributes which are *asaadhaarana gunaas* of *Paramaatman*; nobody can even think of His greatness. He is the *Paramaatman*, the Supreme Self. He is all pervading. He has got many forms. He is also *ekasvaroopa*, one unique *svaroopa*. I bow down to that Supreme Self. I bow down to that *Paramaatman*.

The *shat bhaava vikaaraas* are *Asti, Jaayate, Vardhate, Viparinamate, Apaksheeyate, Nashyati*. In the state of effect, where everything is created, after *Brahman* does *anupravesha*, and He says "*Bahusyaam prajaayeya*", "Let Me become many", and He brings all the *chetana* and *achetana* into gross form, being the inner self of everything and is all pervading. He is only present in all these forms, because everything is His mode, being His *shareera*; so He is *Naikaroopa*, He has many forms. At the same time, in the state of cause, Causal state, where everything is merged unto Him, and is existing in an extremely subtle state, along with Him, without being distinguishable as a separate entity, united in Him - this is *Ekarooपा*. These are the state of Effect and the Causal state.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 49:

सर्वरूपाय ते अचिन्त्यहविर्भूताय ते नमः ।

नमो विज्ञानपाराय पराय प्रकृतेः प्रभो ॥ ४९ ॥

Sri Engal Aalwaan's Commentary:

सर्व रूपाय इति । विज्ञानपाराय विज्ञानस्य पाराय, विज्ञानपर्यवसानाय । अस्मात् परं ज्ञेयं नास्ति इति अर्थः । अविज्ञातपाराय इति वा पाठः ।

Everything is His form only. He only is existing in all forms. The names and forms in the ultimate sense are denoting Him only. He is the *havis svarooपा*, and we cannot imagine His Form or qualities. I bow down to Him.

He is the ultimate knowledge, and there is nothing superior to Him, which is to be known. He is *Ananta*, and one cannot know His vastness. He is superior to *prakruti*. I bow down to such *Paramaatman*.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 50:

भूतात्मा च इन्द्रियात्मा च प्रधानात्मा तथा भवान् ।

आत्मा च परमात्मा च त्वम् एकः पञ्चधा स्थितः ॥ ५० ॥

Sri Engal Aalwaan's Commentary:

भूतात्मा इति । भूतात्मा शब्दादि सहित पञ्चभूत शरीरकः । पञ्चभूतानाम् आत्मा इति वा । एवम् एकादशे अहम् आत्मा । एषु एव बुद्धि अहंकारयोः अन्तर्भावः । प्रधानात्मा अव्ययात्मा । आत्मा समष्टि व्यष्टि मुक्त रूपः । परमात्मा आनन्दमयः । पञ्चधा इति ।
* त्रिविधं ब्रह्म एतत् इतिवत् ।

He is existing in the *pancha bhootaas*, and also in the *shabda, sparsha, roopa, rasa, gandha*. He is having all these as His *shareera*, everything being controlled

by Him, supported by Him, and existing for His purpose. The eleven *indriyaas* are also His *shareera*.

In the *Bhootaatmaa*, *Indriyaatmaa*, the *buddhi* and *ahamkaara* are also to be included. *Pradhaana aatma* is the *avyakta aatma*, *avyakta* is the causal state of the non-sentient *prakruti*. He is having *avyakta* also as His *shareera*. The *samashti*, *vyasthi*, *mukta* - all are under His control only, His *shareera*. His *svaroop* is *aanandamaya*, which is very well told in the *Shrutis* as "*Aanando brahmaa*", etc. You are one, existing in five different ways. This is like "*Bhoktaa bhogyam preritaaram cha matvaa, sarvam proktam trividham brahmam etat*". In this *shloka*, five are told - *Bhootaatmaa*, *Indriyaatmaa*, *Pradhaanaatmaa*, *Aatmaa* and *Paramaatmaa*. You are existing in five different forms. In *bhoktaa*, *bhogyam*, *preritaaram*, the non-sentient is combined together. Here, in this *shloka*, they are separated into five.

Sri Vishnu Puraana, Amsa 5, Chapter 18, Shloka 51:

प्रसीद सर्व सर्वात्मन् क्षराक्षरमयेश्वर ।

ब्रह्मविष्णुशिवाख्याभिः कल्पनाभिः उदीरितः ॥ ५१ ॥

Sri Engal Aalwaan's Commentary:

प्रसीद इति । उक्त प्रकारेण क्षर अक्षरमय ब्रह्मा इति आख्या संज्ञा, सा एव कल्पना ।

O Supreme Self, be pleased with me, do grace me. You are the *kshara* and *akshara*, whatever is impermanent and permanent, non-eternal and eternal. *Kshara* is that which keeps changing, the *roopa vikaara* which happens. *Akshara* is that which does not change. When it is told as *panchadhaa*, then everything is included in that.

You are only called by the name *Brahma*, *Vishnu*, *Shiva*. You are only the inner self of all, and they are also Your *shareera* only.

Sri Vishnu Puraana, Amsa 5, Chapter 18, Shloka 52:

अनाख्येयस्वरूपात्मन् अनाख्येयप्रयोजन ।

अनाख्येयाभिधानं त्वां नतो अस्मि परमेश्वर ॥ ५२ ॥

Sri Engal Aalwaan's Commentary:

अनाख्याय इति । अनाख्यायस्वरूपात्मन् - अनन्ततया सामस्येना अभिधातुम् अशक्यं स्वरूपं निरूपकगुणमयो यस्य आत्मनः सः अनाख्येय स्वरूपात्मा, तत् संबुद्धिः ।

**अनाख्येय प्रयोजन उभयविभूति आन्दात्मकं प्रयोजनम् आनन्त्यात् आख्यातुम् अशक्यं
यस्य सः, तथा भूत । अनाख्येय अभिधानम् अनन्त नामधेयत्वात् परमकारुणत्वात् च ।**

That which is infinite, which cannot be told, one cannot tell completely, and it is impossible to tell because it is infinite. Neither the *svaroopa* nor the host of qualities - cannot be told completely because it is infinite. His *ubhaya vibhooti* - *Nitya vibhooti* and *Leelaa vibhooti*, is all *aanandaatmaka*, and that is the *prayojana*, the purpose, and because it is infinite, eternal, it cannot be told.

One who has that kind of a *ubhaya vibhooti*, *aananda svaroopa*, is told as *Anaakhyeya prayojana*, that which is Supreme Bliss, that *Paramaatman*, who has *ubhaya vibhooti* as His attribute. As it is eternal, it cannot be told completely. You are the Supreme Cause, and You have infinite number of names by which You are addressed, so one cannot tell it completely. I pay obeisance to You, O Supreme Lord.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 53:

न यत्र नाथ विद्यन्ते नाम जाति आदि कल्पनाः ।

तत् ब्रह्म परमं नित्यम् अविकारि भवानजः ॥ ५३ ॥

Sri Engal Aalwaan's Commentary:

**कर्मोपाधिक नामरूप व्याकरण अविषयत्वेन जीववत् सुर पशु मनुजादि कल्पना न इति
आह न यत्र इति । शब्द जाति गुण क्रिया द्रव्यैः वस्तुनो विशेषणं कल्पना । * आकाशो ह वै
नाम रूपयोः निर्वहिता ते यत् अन्तरा तत् ब्रह्म * इति श्रुतिः । ते नामरूपे । अन्तरा
नामरूप अपृष्टं यत् तत् ब्रह्मा इति ।**

The differentiation into name and form, happens to all the *baddhaas*, during *srushti*, because of their karma. He is not subject to that, because He is the one who does that.

One cannot imagine of tell You are as a *jeevaatman*, as *deva*, *pashu*, *manushya*, etc. This is told as His *svaroopa*. The characteristics of objects are understood by these only - *shabda*, *jaati*, *guna*, *kriyaa*, etc.; You are one whose *svaroopa* is not like that; because He is the one who creates everything and differentiates everything into name and form. He is the one who oversees and controls the *naama-roopa-vibhajana*; and He is outside of that, untouched by that; that is *Brahma*, as told in the *Shruti*. You are without change, without birth.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 54:

न कल्पामृतेर्थस्य सर्वस्य अधिगमो यतः ।

ततः कृष्ण अच्युत अनन्त विष्णुसंज्ञाभिरीड्यते ॥ ५४ ॥

Sri Engal Aalwaan's Commentary:

तथा अपि जगत् उपकाराय उपासक अनुग्रहाय च स्वेच्छागृहीत देवादि विविध रूप नामा ब्रह्मादिभिः तत् तत् नामभिः स्तूयत इति आह कल्पनाम् इति । कृष्णादीनाम् अग्रहणं भगवत् अवतारदिषु अन्येषाम् अपि नाम्नाम् उपलक्षणम् । मोक्षधर्मे चतुर्मुखस्य अनिरुद्ध उपासनम् उक्तम् * यस्य अवतार रूपाणि समर्चन्ति दिवौकसः * इति च अस्मिन् पुराणे ।

Even though You are like that, without name or class, unlike the *jeevaas* who are subjected to creation and destruction, You are beyond all that, because You are the one who executes all of that. In spite of that, in order that people can attain You, meditating upon You, You are seen in various forms, like *deva*, *manushya*, etc., in order to do good to the world, so that people can meditate on You, and get liberated. In order to grace the *upaasakaas*, You take form. The forms that You take, as *deva*, *manushya*, etc., are all out of Your own will. You are eulogized by Brahma and others using those names and forms. Without calling You by some name or form, one cannot get any benefit. If they have to meditate upon You, they have to meditate upon some form of Yours, with a name and place, and a means of *upaasanaa*. If they cannot perceive You with a name and form, they cannot even meditate upon You, and will be stuck here forever. In order to grace them so that they can get liberated, You are incarnating Yourself as and being eulogized as *Krishna*, *Achyuta*, *Ananta*, *Vishnu*.

Krishna told here, also includes the names of all the *avataaraas* like *Varaaha*, *Raama*, *Narasimha*. In *Moksha Dharma*, it is said that *Chaturmukha Brahma* does *Aniruddha Upaasanaa*. In this *puraana* also, this is being told.

Sri Vishnu Puraana, Amsha 5, Chapter 18, Shloka 55:

सर्वार्थास्त्वम् अज विकल्पनाभिरेतैः देवादयैः भवति हि यैः अनन्तविश्वम् ।

विश्वात्मा त्वम् इति विकारहीनमेतत् सर्वस्मिन्न हि भवतो अस्ति किञ्चित् अन्यत् ॥ ५५ ॥

Sri Engal Aalwaan's Commentary:

सर्वार्था इति । यैः एतैः देवादयैः विकल्पनाभूतैः अर्थैः विश्वं भवति ते सर्वार्थाः त्वं विकार हीनम् एतत् आत्म वस्तु च त्वम् । अतो विश्वात्मा त्वम् इति सर्वस्मिन् भवतो अन्यत् न किञ्चित् अस्ति इति योजना ।

By gods and others, the whole world is made, Brahma and others, all are You only. All the objects which are here, the *deva*, *manushya*, the variety which is found here - are all You only. Even the *aatma vastu*, which does not undergo any change, immutable, is also You only. You are present as this entire universe.

Because You are present in the form of this entire universe, and everything is present in You, supported by You, there is nothing which is other than You. Everything is *Brahmaatmaka*.

Sri Vishnu Puraana, Amsa 5, Chapter 18, Shloka 56:

त्वं ब्रह्मा पशुपतिर्यमा विधाता धाता त्वं त्रिदश पतिः समीरणो अग्निः ।
तोयेशो धनपतिः अन्तकः त्वम् एको भिन्नार्थः जगदभिपासि शक्तिभेदैः ॥ ५६ ॥

Sri Engal Aalwaan's Commentary:

त्वं ब्रह्मा इति । भिन्नार्थः भिन्नकार्यैः । शक्ति भेदैः ब्रह्मादि रूप भेदैः ।

You are only *Chaturmukha Brahma*, You are *Indra*, You are *Vaayu*. You are *Agni*, *Varuna*, *Kubera*, *Yama*, You are one. The various objects which we see here, being One, You are present in all these forms.

The various forms are all the effects, and are subjected to creation, and are created into the gross form from the subtle form, where they get a body and *indriyaas*. All those things are You only.

Sri Vishnu Puraana, Amsa 5, Chapter 18, Shloka 57:

विश्वं भवान् सृजति सूर्यगभस्तिरूपो विश्वेश ते गुणमयो अयमतः प्रपञ्चः ।
रूपं परं सत् इति वाचकमक्षरं यज्जानात्मने सदसते प्रणतो अस्मि तस्मै ॥ ५७ ॥

Sri Engal Aalwaan's Commentary:

विश्वम् इति । सूर्य गभस्ति रूपो भूत्वा वृष्टि द्वार विश्वं सृजति । प्रपञ्चः च ते शेषभूतः ।
सत् इति पदं यस्य वाचकं तत् सत् इति वाचकम् । अक्षरं यत् परं रूपम्* ॐ तत् सत् इति
हि गीतम् । ज्ञानात्मने ज्ञानस्वरूपाय । सत् असत् इति चित् अचित् अधिष्ठात्रे । तस्मै
रूपाय नम इति अन्वयः ।

You only create this whole universe. In the form of the rays of the Sun, You cause rains, and that is how You create the world. The whole universe is subordinated to You. The *sattva*, *rajas*, *tamas* are everywhere, this whole world is all *praakruta*.

The word 'sat' denoted You only. The supreme letter, the *pranava*, Om, Om Tat Sat, is told in the *Bhagavad Gita*. I pay obeisance to You.

O *jnyaana svaroop*a, You are the one who supports and presides over the sentient and non-sentients.

Sri Vishnu Puraana, Amsa 5, Chapter 18, Shloka 58:

ॐ नमो वासुदेवाय नमः संकर्षणाय च ।

प्रद्युम्नाय नमस्तुभ्यं अनिरुद्धाय ते नमः ॥ ५८ ॥

Sri Engal Aalwaan's Commentary:

ॐ इति । ॐ नमो वासुदेवाय इत्यादिः चतुर्व्यूह मन्त्रः ।

Vaasudeva, Sankarshana, Pradyumna, Aniruddha are all You only. You are present in all these forms, I pay obeisance to You. This is said to be the *Chaturvyooha Mantra*.

With this wonderful stotra by Akroora, this Chapter Eighteen ends.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे अष्टादशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णि चित्तीये पञ्चमे अंशे अष्टादशो अध्यायः ॥

॥ अथ एकोनविंशो अध्यायः ॥

Balaraama and Krishna enter Mathura

Now, Chapter Nineteen.

Sri Vishnu Puraana, Amsa 5, Chapter 19, Shloka 1:

श्री पराशरः -

एवम् अन्तर्जले विष्णुम् अभिष्टूय स यादवः ।

अर्चयामास सर्वशं धूपपुष्पैः मनोमयैः ॥ १ ॥

Sri Paraasharar - Having eulogized *Bhagavaan* under the water like this, *Akroora* started to worship Him with all the *dhoopa*, *pushpa*, which were all in the mind.

Sri Vishnu Puraana, Amsa 5, Chapter 19, Shloka 2:

परित्यक्त अन्यविषयो मनस्तत्र निवेश्य सः ।

ब्रह्मभूते चिरं स्थित्वा विरराम समाधितः ॥ २ ॥

Having given up the thought about anything else, focussing his mind completely on the Supreme Form, and the wonderful experience that he was having there, he was meditating and entered into the *Samaadhi* state and was there for a long time.

Sri Vishnu Puraana, Amsa 5, Chapter 19, Shloka 3:

कृतकृत्यम् इव आत्मानं मन्यमानो महामतिः ।

आजगाम रथं भूयो निर्गम्य यमुनाम्भसः ॥ ३ ॥

After a long time, he thought that "I have done what I ought to have done", and again, he got up and came back to the chariot having got up from the waters of *Yamunaa* river.

Sri Vishnu Puraana, Amsa 5, Chapter 19, Shloka 4:

ददर्श रामकृष्णौ च यथा पूर्वम् अवस्थितौ ।

विस्मित अक्षः तदा अक्रूरः तं च कृष्णो अभ्यभाषत ॥ ४ ॥

Akroora, when he came back again and saw *Balarama* and *Krishna* who were sitting there in the chariot as before, was completely filled with surprise, and his eyes widened. Seeing him, *Krishna* told thus.

Sri Vishnu Puraana, Amsa 5, Chapter 19, Shloka 5:

श्री कृष्णः -

नूनं ते दृष्टम् आश्चर्यम् अक्रूर यमुनाजले ।

विस्मय उत्फुल्लनयनो भवान् संलक्ष्यते यतः ॥ ५ ॥

Sri Krishna - I can see the joy in your face. Your eyes are broad, and you are full of surprise; you must have seen some wonderful sight inside the river water.

Sri Vishnu Puraana, Amsa 5, Chapter 19, Shloka 6:

अक्रूरः -

अन्तर्जले यथा आश्चर्यं दृष्टं तत्र मया अच्युत ।

तत् अत्र अपि हि पश्यामि मूर्तिमत् पुरतः स्थितम् ॥ ६ ॥

Akroora - O *Krishna*, *Achyuta*. Whatever the wonderful sight that I saw, that wonderful vision of Yours under the water, the same thing, I am seeing here also. And it has taken a real form here. I am seeing in front of my eyes.

Sri Vishnu Puraana, Amsa 5, Chapter 19, Shloka 7:

जगत् एतत् महा आश्चर्यं रूपं यस्य महात्मनः ।

तेन आश्चर्यं वरेण अहं भवता कृष्ण संगतः ॥ ७ ॥

This whole world is whose most wonderful form, of such a Supreme Being, of that most wonderful person, O Krishna. You who are such a most wonderful person, I am again united with You.

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 8:

तत् किम् एतेन मथुरां यास्यामो मधुसूदन ।

बिभेमि कम्सादधिगजन्म परपिण्डोपजीविनाम् ॥ ८ ॥

Sri Engal Aalwaan's Commentary:

तत् किम् इति । तत् किम् एतेन आस्थाने तत्त्ववादाने किम् ? मे परसेवकस्य । बिभेमि विलम्बे कंसः कुप्येत् इति । परपिण्डोपजीविनाम् जन्म धिक् यत् साक्षात्कृते अपि भगवति न संभाषितुम् लभ्यते ।

Those who live doing service to others, I hate such a life, and there should be never people like that; they are of no use. I am scared of Kamsa, as he is waiting for me, and I cannot delay any more. What to do with all these things, let us go fast to Mathura.

This is not the right place to discuss about tattva, etc. Because I am really delayed and scared of Kamsa to whom I am subordinate. If I am delayed, he will be very angry. Though I perceived You directly with my eyes, I am not able to speak to You, I have to rush and get back to Mathura, being scared of Kamsa.

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 9:

इति उक्त्वा चोदयामास स हयान् वातरंहसः ।

संप्राप्तः च अपि सायाहने सो अक्रूरो मथुरां पुरीम् ॥ ९ ॥

Having told this, Akroora started to ride the chariot, the horses of which were moving very fast. By evening, he reached Mathura Puri.

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 10:

विलोक्य मथुरां कृष्णं रामं च आह स यादवः ।

पदभ्यां यातं महावीरौ रथेनैको विशाम्यहम् ॥ १० ॥

Having reached Mathura Puri by evening, Akroora told Balaraama and Krishna that he has to go alone in the chariot, and They have to come by walk.

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 11:

गन्तव्यं वसुदेवस्य नो भवद्भ्यां तथा गृहम् ।

युवयोर्हि कृते वृद्धः स कंसेन निरस्यते ॥ ११ ॥

He warned them - "Please do not go to Vasudeva's house; because of You two only, that old man is being troubled by Kamsa".

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 12:

श्री पराशरः -

इति उक्त्वा प्रविवेश अथ सो अक्रूरो मथुरां पुरीम् ।

प्रविष्टौ रामकृष्णौ च राजमार्गम् उपागतौ ॥ १२ ॥

Sri Paraasharar - Having told thus, Akroora entered into Mathura alone in his chariot, and Balaraama and Krishna entered Mathura by walk, and they came to the Raajamaarga, the main path near the palace.

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 13:

स्त्रीभिः नरैः च सानन्दं लोचनैः अभिवीक्षितौ ।

जग्मतुः लीलया वीरौ मतौ बालगजौ इव ॥ १३ ॥

All the people around and all the womenfolk were looking at Krishna and Balaraama with great joy. These two entered just like two elephants, and started walking on the road.

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 14:

भ्रममाणौ ततो दृष्ट्वा रजकं रङ्गकारकम् ।

अयाचेतां सरूपाणि वासांसि रुचिराणि तौ ॥ १४ ॥

Sri Engal Aalwaan's Commentary:

भ्रममाणौ इति । रङ्गकारकम् । कुंसुभादिना वस्त्राणां रञ्जनं रङ्गः । राग इति केनचित् अनवहितेन व्याख्यातम् । रञ्जेरुपधालोपस्मरणात् । तस्मात् आर्षत्वात् साधुत्वम् इति ।

While roaming around in the road, They saw one washerman who colours the clothes, and They asked him to give Them some good clothes.

He was a person who colours clothes with saffron, turmeric, etc.

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 15:

कंसस्य रजकः सो अथ प्रसादारूढविस्मयः ।

बहूनि आक्षेपवाक्यानि प्राह उच्चैः रामकेशवौ ॥ १५ ॥

Sri Engal Aalwaan's Commentary:

कंसस्य इति । विस्मयः विशिष्टः स्मयः दर्पः ।

The washerman started to shout at *Balarama* and *Krishna*, as he was very arrogant, being very close to Kamsa, and Kamsa had been rewarding him with many gifts as he had done Kamsa's work. With this arrogance, he ridiculed Them and shouted at Them with bad words in loud voice.

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 16:

ततः तलप्रहारेण कृष्णः तस्य दुरात्मनः ।

पातयामास रोषेण रजकस्य शिरो भुवि ॥ १६ ॥

Immediately, *Krishna* hit him on the head, and immediately, that washerman was down and was killed.

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 17:

हत्वा आदाय च वस्त्राणि पीतनीलाम्बरौ ततः ।

कृष्णरामौ मुदा युक्तौ मालाकारगृहं गतौ ॥ १७ ॥

Then, They took all the clothes, and *Krishna* wore the *Peetaambara* (yellow cloth), and *Balarama* wore the *Neelaambara* (blue cloth). And being very happy, they went to the *Maalaakaara*'s house, one who makes garlands.

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 18:

विकासिनेत्रयोगलो मालाकारो अतिविस्मितः ।

एतौ कस्य सुतौ यातौ मैत्रेय अचिन्तयत् तदा ॥ १८ ॥

O *Maitreya*, the garland maker saw with open eyes the wonderful sight of the forms of *Krishna* and *Balarama*, in front of him, and was extremely taken by surprise. He was thinking - "Whose children are these, who have come here?"

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 19:

पीतनीलाम्बरधरौ तौ दृष्ट्वा अतिमनोहरौ ।

स तर्कयामास तदा भुवं देवावुपागतौ ॥ १९ ॥

He started to argue within his mind, having seen their wonderful clothes of *Peetaambara*, and *Neelaambara*, and the wonderful forms of *Krishna* and *Balarama*, and started to think in his mind that these must be two gods who have come to the earth.

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 20:

विकासिमुखपद्माभ्यां ताभ्यां पुष्पाणि याचितः ।

भुवं विष्टभ्य हस्ताभ्यां पस्पर्श शिरसा महीम् ॥ २० ॥

They asked him - "Please do give us flowers", with their faces which were just like full bloomed lotus. He was so much attracted to that. He touched the ground with his hands, and touched his head to Their feet. He did *namaskaara* to them.

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 21:

प्रसादपरमौ नाथौ मम गेहम् उपागतौ ।

धन्यो अहम् अर्चयिष्यामि इति आह (माल्यो अप) तौ माल्यजीवनः ॥ २१ ॥

Two of the Supreme Lords have come to my house, I am Their slave, and They are my masters. Today, I am *dhanya*. I will worship Them, he said.

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 22:

ततः प्रहृष्टवदनः तयोः पुष्पाणि कामतः ।

चारुण्येतान्यथैतानि प्रददौ स प्रलोभयन् ॥ २२ ॥

Sri Engal Aalwaan's Commentary:

तत इति । एतानि चारुणि इति कतिचित् पूर्वं दत्त्वा पुनरेतानि अतिचारुणि इति विलोभयन् ददौ ।

Being extremely pleased in his mind, and full of joy. He gave them all the most wonderful beautiful flowers that they asked, and said "Take this also, take this also".

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 23:

पुनः पुनः प्रणम्य उभौ मालाकारो नरोत्तमौ ।

ददौ पुष्पाणि चारुणि गन्धवन्त्यमलानि च ॥ २३ ॥

Paying obeisance to them again and again, to both of them, the *Maalaakaara* gave them more and more flowers, which were most beautiful and very fragrant, and also without any blemish.

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 24:

मालाकाराय कृष्णो अपि प्रसन्नः प्रददौ वरान् ।

श्रीस्त्वां मत्संश्रया भद्रं न कदाचित् त्यजिष्यति ॥ २४ ॥

Sri Engal Aalwaan's Commentary:

मालाकाराय इति । श्रीः मत्संश्रयेति स्वस्य लक्ष्मीपतित्वं भक्तस्य प्रकटयति ।

Krishna being very pleased with the *Maalaakaara*, with the worship he did, revealed that He is the *Lakshmi*pathi, and gave him lot of boons, and said *Lakshmi*

will never leave him, and that he will always be prosperous, and all good will happen to him.

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 25:

बलहानिः न ते सौम्य धनहानिरथापि वा ।
यावत् दीनानि तावत् च न निशिष्यति संततिः ॥ २५ ॥

Sri Engal Aalwaan's Commentary:

बलहीनिरिति । यावत् दिनानि यावत् सूर्यः ।

You will never become weak, you will never lose the prosperity, and as long as you live, your progeny will never decrease.

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 26:

भुक्त्वा च विपुलान् भोगान् त्वम् अन्ते मत् प्रसादतः ।
ममानुस्मरणं प्राप्य दिव्यं लोकम् अवाप्स्यसि ॥ २६ ॥

Having enjoyed all the prosperity and pleasures here, with My grace, you will be meditating upon Me, and attain divya loka.

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 27:

धर्मे मनश्च ते भद्र सार्वकालं भविष्यति ।
युष्मत् संतति जातानां दीर्घमायुः भविष्यति ॥ २७ ॥

Sri Engal Aalwaan's Commentary:

धर्म इति । सार्वकालं सर्वकालसंबन्धि । युष्मत् इति बहुत्वं तत् बन्धु बहुत्व विवक्षया ।

At all times, your mind will be established in dharma only. Whoever is born in your *santati*, will all have a long life.

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 28:

नोपसर्गादिकं दोषं युष्मत् संतति संभवः ।
अवाप्स्यति महाभाग यावत् सूर्यो भविष्यति ॥ २८ ॥

As long as Sun is there, whoever is born in your race, they will never have any defects of the kind of diseases, and others.

Sri Vishnu Puraana, Amsha 5, Chapter 19, Shloka 29:

श्री पराशरः -

इति उक्त्वा तत् गृहात् कृष्णो बलदेवसहायवान् ।

निर्जगाम मुनिश्रेष्ठ मालाकारेण पूजितः ॥ २९ ॥

Sri Paraasharar - Having told thus, Krishna, along with Balaraama, leaves Maalaakaara's house, being worshipped by him.

This concludes Chapter Nineteen.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे एकोनविंशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चितीये पञ्चमे अंशे एकोनविंशो अध्यायः ॥

॥ अथ विंशो अध्यायः ॥

Balaraama and Krishna in Mathura

Now, Chapter Twenty.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 1:

श्री पराशरः -

राजमार्गे ततः कृष्णः सानुलेपनभाजनाम् ।

ददर्श कुब्जाम् आयान्तीं नवयौवनगोचराम् ॥ १ ॥

Sri Paraasharar - Krishna comes back to the Raajamaarga, the path which leads to the palace, and sees a young woman, who is coming there, who has a crooked body, and humpback, Kubjaa, and she is carrying all kinds of fragrant paste to be smeared on the body.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 2:

ताम् आह ललितं कृष्णः कस्येदम् अनुलेपनम् ।

भवत्या नीयते सत्यं वद इन्दीवरलोचना ॥ २ ॥

Sri Engal Aalwaan's Commentary:

ताम् इति । ललितं सविलासम् ।

Krishna said - O beautiful woman, with eyes like indeevara, for whom are you taking all these pastes? Tell me the truth.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 3:

साकामेनेव सा प्रोक्ता सानुरागा हरिं प्रति ।
प्राह सा ललितं कुब्जा तत् दर्शन बलात्कृता ॥ ३ ॥

Sri Engal Aalwaan's Commentary:

बलात्कृता वशीकृता ।

That *Kubjaa*, when *Krishna* addressed her like that, she, full of love towards Him, told Him with great love, because of the sight that she had, seeing *Krishna* directly there.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 4:

कान्त कस्मान् न जानासि कंसेन विनियोजिताम् ।
नैकवक्त्रेति विख्याताम् अनुलेपनकर्मणि ॥ ४ ॥

Sri Engal Aalwaan's Commentary:

कान्त इति । अनुलेपनकर्मणि गन्धवस्तु साधने नियुक्ताम् ।

O dear, who don't you know me as *Naikavaktraa*, which is my name, and I am being deployed by *Kamsa* and I prepare this paste for him everyday and take it to him.

All these fragrant pastes that I am grinding and bringing, are for *Kamsa*, to be applied on his body.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 5:

नान्यपिष्टं हि कंसस्य प्रीतये हि अनुलेपनम् ।
भवामि अहम् अतीवास्य प्रसादधनभाजनम् ॥ ५ ॥

He does not like the fragrant pastes which are smeared on the body, to be ground by anyone else. When I go and deliver this to him, and serve him, he will be very pleased and will grant me all kinds of rewards.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 6:

श्री कृष्ण उवाच -

सुगन्धम् एतत् राजार्हं रुचिरं रुचिरानने ।
आवयोः गात्रसदृशं दीयताम् अनुलेपनम् ॥ ६ ॥

Sri Krishna said - O beautiful woman, all these fragrant pastes which are applied on the body, please do give which are suitable to us.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 7:

श्री पराशरः -

श्रुत्वा एतत् आह सा कुब्जा गृह्यताम् इति सादरम् ।

अनुलेपनं च प्रददौ गात्रयोग्यम् अथ उभयोः ॥ ७ ॥

Sri Paraasharar - Having heard this, immediately, she gave all the pastes to Krishna, saying "Please do take, please do take", with great respect. And she also applied it on Their bodies, as suitable to them.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 8:

भक्तिच्छेद अनुलिप्ताङ्गौ ततस्तौ पुरुषर्षभौ ।

सेन्द्रचापो व्यराजेतां सितकृष्णाविवाम्बुदौ ॥ ८ ॥

Sri Engal Aalwaan's Commentary:

भक्तिच्छेदा इति । भक्तिच्छेदेन पत्रभंगिरचनया ।

She had a style of smearing, where the paste is smeared in such a way that all the *Vaishnava chihnaas* are marked on the body, like on the forehead, on the arms - this is called *Patra rachanaa vidhi*, or *Bhakticcheda*. She decorated Them with all these things, which were most fragrant, with the wonderful paste which she was carrying for Kamsa. With this, *Balarama* and *Krishna* were radiant like two clouds - white and black clouds, which were decorated by the *Indradhanush*, the multi coloured bow of Indra.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 9:

ततस्तां चुबुके शौरिः उल्लाघनविधानवित् ।

उत्पाट्य तोलयामास द्रव्यङ्गुलेनाग्रपाणिना ॥ ९ ॥

Sri Engal Aalwaan's Commentary:

तत इति । उल्लाघनम् ऋजूकरणम् । उत्पाट्य उन्नमय्य, ग्रन्थभेदं कृत्वा, तोलयामास । तोलनं कंपनम् ।

Then, *Krishna*, who was an expert in treating such people, with such deformities, about how to straighten them. He placed two fingers under her chin, and pulled her up.

He shook her.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 10:

चकर्ष पद्भ्यां च तदा ऋजुत्वं केशवो अनयत् ।
ततः सा ऋजुतां प्राप्ता योषितामभवत् वरा ॥ १० ॥

Sri Engal Aalwaan's Commentary:

चकर्ष इति । पद्भ्यां चकर्ष पादयोः पद्भ्याम् आक्रान्तवान् ।

Pressing her feet with His foot, and two fingers under her chin, He pulled her up, such that all her deformity vanished and she became straight. All her deformity immediately went away. Having lost all her deformity, she became a beautiful woman.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 11:

विलासललितं प्राह प्रेमगर्भभरालसम् ।
वस्त्रे प्रगृह्य गोविन्दं मम गेहं व्रजेति वै ॥ ११ ॥

Sri Engal Aalwaan's Commentary:

विलास इति । प्रेमगर्भभरालसम् अन्तर्गर्भित प्रेमातिशय मन्थरम् ।

Immediately, she was filled with great love for *Krishna*, and told with very sweet voice, and with great love, held *Krishna*'s clothes and said "Please do come to my house", she pleaded.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 12:

एतमुक्तः तया शौरी रामस्य आलोक्य चाननम् ।
प्रहस्य कुब्जां तामाह नैकवत्राम् अनिनिदिताम् ॥ १२ ॥

When she told like this, *Krishna* gave a meaningful glance to *Balaraama*, indicating that this girl has fallen for Me, and He told that *Naikavaktraa* thus.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 13:

आयास्ये भवतीगेहम् इति तां प्रहसन् हरिः ।
विससर्ज जहासोच्चैः रामस्य आलोक्य चाननम् ॥ १३ ॥

Sri Engal Aalwaan's Commentary:

आयास्य इति । प्रहसन् प्रसादेन हासं कुर्वन् । अस्मत् अनुग्रहम् अनुरागं मत्वा इयं मुह्यति इति रामं प्रत्युच्चैः जहास ।

Smiling, He told her that he will come to her house. After she went, He laughed loudly, telling that she was attracted by Me.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 14:

भक्तिभेदानुलिप्ताङ्गौ नीलपीताम्बरो तु तौ ।

धनुश्शालां ततो यातौ चित्रमाल्य उपशोभितौ ॥ १४ ॥

Having got decorated with this fragrant paste, with all the wonderful marks on their body, wearing *Neelaambara* and *Peetaambara*, *Balaraama* and *Krishna* went towards the *Dhanus Shaalaa*, where the *yaaga* was organized. They were radiant with the wonderful garlands.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 15:

आयागं तत् धनू रत्नं ताभ्यां पृष्टैस्तु रक्षिभिः ।

आख्याते सहसा कृष्णो गृहीत्वा अपूरयत् धनुः ॥ १५ ॥

Sri Engal Aalwaan's Commentary:

आयागम् इति । आयागम् आभिमुख्येन यागोद्देश्यम् ।

In order to do the *yaaga*, a wonderful bow was kept there, and He asked all the security people who were protecting it, about which is that bow. Then, He just took that bow, without any effort, and tried to bend it, by the rope.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 16:

ततः पूरयता तेन भज्यमानं बलात् धनुः ।

चकार सुमहत् शब्दं मथुरा येन पूरिता ॥ १६ ॥

Immediately, that bow was broken, and made a loud big sound, when He forcefully bent it to tie the knot. This loud noise was heard all over *Mathura*.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 17:

अनुयुक्तौ ततः तौ तु भग्ने धनुषि रक्षिभिः ।

रक्षिसैन्यं निहत्य उभौ निष्क्रान्तौ कार्मुकालयात् ॥ १७ ॥

Sri Engal Aalwaan's Commentary:

अनुयुक्तौ इति । अनुयुक्तौ अभियुक्तौ ।

Immediately, They were attacked by the security people, and their army who were protecting that *dhanus*. They killed all of them, and left that *dhanus shaalaa*, and came out.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 18:

अक्रूरागमवृत्तान्तम् उपलभ्य महत् धनुः ।

भग्नं श्रुत्वा च कंसो अपि प्राह चाणूरमुष्टिकौ ॥ १८ ॥

Kamsa came to know that *Akroora* has reached *Mathura*, and also heard that loud sound of that bow breaking, and immediately called *Chaanoora* and *Mushtika*, and told them thus.

Having heard that *Akroora* has come, and also having heard the noise of the huge bow breaking, *Kamsa* immediately calls *Chaanoora* and *Mushtika*, and gives them orders.

We next see what *Kamsa* told *Chaanoora* and *Mushtika*.

We are studying Chapter 20 of *Amsha 5*, where *Balarama* and *Krishna* have come to *Mathura*, and *Krishna* has graced *Kubja*, and also the one who gave garlands. After that, He goes to the *Dhanus shaala*, and breaks the bow, which makes a huge loud noise, which *Kamsa* has heard, and he has also heard that *Akroora* has come along with *Krishna* and *Balarama*. Immediately, *Kamsa* is giving directions to *Chaanoora* and *Mushtika*.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 19:

कंसः -

गोपालदारकौ प्राप्तौ भवद्भ्यां तौ ममाग्रतः ।

मल्लयुद्धेन हन्तवौ मम प्राणहरौ हि तौ ॥ १९ ॥

Kamsa - The two *gopaala baalaas*, cowherd boys have come. You have to kill both of them in front of me. Because they are the ones who are trying to kill me.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 20:

नियुद्धे तत् विनाशेन भवद्भ्यां तोषितो हि अहम् ।

दास्यामि अभिमतान् कामान् नान्यथा एतौ महाबलौ ॥ २० ॥

Sri Engal Aalwaan's Commentary:

नियुद्ध इति । नान्यथा - अन्यथा तु न दास्यामि ।

In the duel, both of you have to kill *Krishna* and *Balarama* both. Once you kill Them, I will give you whatever you desire. Both of them are very powerful.

If you do not kill, I am not going to give you.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 21:

न्यायतो अन्यायतो वा अपि भवद्भ्यां तौ समाहितौ ।

हन्तव्यौ तत् वधात् राज्यं सामान्यं वां भविष्यति ॥ २१ ॥

Whether in the proper way, or in the way of cheating them, the wrong way, I want you to kill both of Them, because they are trying to do everything bad to me. I want you to kill both of them, and then I will share my kingdom equally with both of you.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 22:

इति आदिश्य स तौ मल्लौ ततः च आहूय हस्तिपम् ।

प्रोवाच उच्चैः त्वया मल्लसमाजद्वारि किञ्जरः ॥ २२ ॥

Having ordered thus to both *Chaanoora* and *Mushtika*, *Kamsa* calls the mahout who is taking care of the elephant *Kuvalayaapeeda*, and tells him loudly that he has to bring the elephant *Kuvalayaapeeda* and make it stand at the very entrance of the ground where the wrestling competitions are going to happen.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 23:

स्थाप्यः कुवल्यापीडः तेन तौ गोपदारकौ ।

घातनीयौ नियुधाय रङ्गद्वारम् उपागतौ ॥ २३ ॥

I want you to keep the *Kuvalayaapeeda* elephant ready, and I want both of them to be killed by that elephant, when they come for participating in the wrestling competition here.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 24:

तम् अपि आज्ञाप्य दृष्ट्वा च सर्वान् मञ्चान् उपाकृतान् ।

आसन्नमरणः कंसः सूर्योदयम् उदैक्षत ॥ २४ ॥

Sri Engal Aalwaan's Commentary:

तम् इति । उपाकृतान् कल्पितान् ।

Having ordered that mahout also, and making sure that the platforms are all ready for everyone to come and be seated and witness all the events, *Kamsa*, whose death was near, awaited sunrise.

Upaakrutaan, means having kept ready.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 25:

ततः समस्त मञ्चेषु नागरस्स तदा जनः ।

राजमञ्चेषु च आरूढाः सह भृत्यैः नराधिपाः ॥ २५ ॥

The platforms were separately kept, and all the people of the city, all came and occupied their respective places. And, in the *Raaja mancha*, the kings had a separate platform, where they all came and were seated there, along with all their assistants.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 26:

मल्लप्राश्निकवर्गः च रङ्गमध्यसमीपगः ।

कृतः कंसेन कंसो अपि तुङ्गमञ्चे व्यवस्थितः ॥ २६ ॥

Sri Engal Aalwaan's Commentary:

मल्लप्राश्निका इति । प्राश्निकाः परीक्षकाः ।

The judges for the events, and were located in the centre of the ground where all the competitions happen. *Kamsa* had a high platform for himself, and he sat there.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 27:

अन्तःपुराणां मञ्चाः च तथा अन्ये परिकल्पिताः ।

अन्ये च वारमुख्यानाम् अन्ये नागरयोषिताम् ॥ २७ ॥

The platforms for the ladies of the palace, were separately created. All the courtesans and women folk of the city, were all seated in separate platforms.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 28:

नन्दगोप आदयो गोपाः मञ्चेषु अन्येषु अवस्थिताः ।

अक्रूरवसुदेवौ च मञ्चप्रान्ते व्यवस्थितौ ॥ २८ ॥

Sri Engal Aalwaan's Commentary:

नन्दगोप इति । राजमञ्चप्रान्ते व्यवस्थितौ रहसि स्वैः आलापार्थम् ।

Nandagopa and the other *gopaas*, were all seated in separate platforms. Also, *Akroora* and *Vasudeva* were seated at the end of the platform.

Vasudeva and *Akroora* were sitting at the end of the platform because they wanted to discuss something in secret, so that others will not know.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 29:

नागरीयोषितां मध्ये देवकी पुत्रगर्दधिनी ।

अन्तकाले अपि पुत्रस्य द्रक्ष्यामि इति मुखं स्थिता ॥ २९ ॥

Sri Engal Aalwaan's Commentary:

**नागरीयोषिताम् इति । पुत्रगर्धिनी गृधु अभिकाक्षायाम् इति अस्माद्धातोर्णिनिः,
पुत्रवत्सला ।**

Devaki also came and she mixed herself with all the women folk of the city, and out of love for her child, she sat there. The reason is, even at the end of my life, I want to see the face of my son. She was eagerly waiting to see *Krishna* and *Balarama*.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 30:

**वाद्यमानेषु तूर्येषु चाणूरे चातिवल्गति ।
हाहाकारपरे लोके हि आस्फोटयति मुष्टिके ॥ ३० ॥**

All the instruments were being played loudly. *Chaanoora* and *Mushtika* were all ready, clapping their arms, ready for the wrestling competition. All the people were making loud noise.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 31:

**ईषद्धसन्तौ तौ वीरौ बलभद्र जनार्दनौ ।
गोपवेषधरौ बालौ रङ्गद्वारम् उपागतौ ॥ ३१ ॥**

Both *Balarama* and *Krishna* were mildly smiling. They came in the form of *gopaalakaas*, both of Them came to the entrance of the hall where these events were going to happen.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 32:

**ततः कुवल्यापीडो महामात्रप्रचोदितः ।
अभ्यधावत् सुवेगेन हन्तुं गोपकुमारकौ ॥ ३२ ॥**

Then, *Kuvalayaapeeda*, which was sent towards *Krishna* and *Balarama*, by the mahout, who was taking care of that elephant, came running fast towards *Balarama* and *Krishna*, in order to kill Them.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 33:

**हाहाकारो महन् जज्ञे रङ्गमध्ये द्विजोत्तम ।
बलदेवो अनुजं दृष्ट्वा वचनं च इदम् अब्रवीत् ॥ ३३ ॥**

Immediately, at the centre of the platform, there was a loud noise. *Baladeva* saw *Krishna*, and told Him thus.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 34:

हन्तव्यो हि महाभाग नागो अयं शत्रुचोदितः ॥ ३४ ॥

Our enemies are sending this elephant, to kill us, and this elephant has to be killed.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 35:

इत्युक्तः सो अग्रजेन अथ बलदेवेन वै द्विज ।

सिंहनादं ततः चक्रे माधवः परवीरहा ॥ ३५ ॥

As soon as he said this, *Krishna*, being told like this by His elder brother, makes a loud noise, roars like a lion, and is ready to kill the elephant.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 36:

करेण करमाकृष्य तस्य केशिनिषूदनः ।

भ्रामयामास तं शौरिः ऐरावतसमं बले ॥ ३६ ॥

He took its trunk in His hand, *Krishna*, who is *Keshinishoodana*, who has killed the demon *Keshi*, started to rotate it around, that elephant which had the power equal to that of *Airaavata*. He just rotated it all around, holding its trunk.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 37:

ईशो अपि सर्वजगतां बाललीलानुसारतः ।

क्रीडित्वा सुचिरं कृष्णः करिदन्तपदान्तरे ॥ ३७ ॥

Though He is the ruler of the entire world, and all the worlds, following the sport of a child, He started to play like a small boy, moving around between its tusks and legs. He started to play a little bit, as He is the Lord of the three worlds.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 38:

उत्पाद्य वामदन्तं तु दक्षिणेनैव पाणिना ।

ताडयामास यन्तारं तस्यासीच्छतधा शिरः ॥ ३८ ॥

He took away the left tusk, with His right hand, and started killing the mahout, who controls the elephant, with that. The mahout's head broke into hundred pieces.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 39:

दक्षिणं दन्तम् उत्पाद्य बलभद्रो अपि तत् क्षणात् ।

सरोषस्तेन पार्श्वस्थान् गजपालानपोथयत् ॥ ३९ ॥

Baladeva removed the right tusk of the elephant, and He started hitting and killing all the other people around the elephant, who were all trying to protect it.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 40:

ततः तु उत्प्लुत्य वेगेन रौहिणेयो महाबलः ।

जघान वामपादेन मस्तके हस्तिनं रुषा ॥ ४० ॥

Immediately, *Balarama*, jumped onto the elephant, and started to kick the head of the elephant, with His left foot, with great anger.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 41:

स पपात हतस्तेन बलभद्रेण लीलया ।

सहस्राक्षेण वज्रेण ताडितः पर्वतो यथा ॥ ४१ ॥

Immediately, that elephant was killed and fell down. *Balarama* killed it without any effort. Just as *Indra*, who had hit all the mountains which had the wings, with his *Vajrayudha*, and had cut off all their wings, and they all fell down. Just like a huge mountain falling down, the *Kuvalayaapeeda* fell down, being killed.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 42:

हत्वा कुवल्यापीडं हस्त्यारोहप्रचोदितम् ।

मदासृगल्पितान्गौ हस्तिदन्तवरायुधौ ॥ ४२ ॥

Having killed that *Kuvalayaapeeda*, which was sent by the mahout, Their body was all smeared with the *mada jala* which comes from the elephant, and its tusks were kept as weapons, by both of Them.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 43:

मृगमध्ये यथा सिंहौ गर्वलीलावलोकिनौ ।

प्रविष्टौ सुमहारङ्गं बलभद्रजनार्दनौ ॥ ४३ ॥

In the middle, both of these, *Balarama* and *Krishna*, were standing with great pride and *garva*, as though a lion was standing in the middle of deer. Then, They entered the main hall, where the events were going to happen.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 44:

हाहाकारो महान् जज्ञे महारङ्गे तु अनन्तरम् ।

कृष्णो अयं बलभद्रो अयम् इति लोकस्य विस्मयः ॥ ४४ ॥

Immediately, there was a huge noise from the people who had assembled there, in the centre court. They all started to tell "This is *Krishna*, this is *Balarama*". And they were all stunned by the look of *Krishna* and *Balarama*.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 45:

सो अयं येन हता घोरा पूतना बालघातिनी ।

क्षिप्तं तु शकटं येन भग्नौ तु यमलार्जुनौ ॥ ४५ ॥

This is the one *Krishna*, by whom, that fierce demoness *Pootanaa* was killed, *Pootanaa*, who was killing all the children. And also, *Shakataasura* was broken into pieces. And the *Yamalaarjuna* trees were also broken. They were telling - This is the same *Krishna*, take a look.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 46:

सो अहं यः कालियं नागं ममर्द आरुह्य बालकः ।

धृतो गोवर्धनो येन सप्तरात्रं महागिरिः ॥ ४६ ॥

This is the same *Krishna*, who controlled that *Kaaliya*, and then sent him off, this boy *Krishna*. He subdued that *Kaaliya*, mounted on that. He is the one who held the huge mountain *Govardhana*, for seven nights. They started praising Him for all His wonderful acts.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 47:

अरिष्टो धेनुकः केशी लीलयैव महात्मना ।

निहता येन दुर्वृता दृष्यताम् एष सो अच्युतः ॥ ४७ ॥

Arishta, *Dhenuka*, *Keshi*, and these demons were killed without any effort by this great person *Krishna*. They were all wicked demons. Do take a look at this *Krishna*, behold the wonderful sight, they were telling.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 48:

अयं च अस्य महाबाहुः बलभद्रो अग्रतो अग्रहः ।

प्रयाति लीलया योषित् मनोनयननन्दनः ॥ ४८ ॥

This is *Balabhadra*, who is very powerful, and is the younger brother of *Krishna*. The way He is walking so majestically, He is like a sight for all the womenfolk.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 49:

अयं स कथ्यते प्राज्ञैः पुराणार्थविशारदैः ।

गोपालो यादवं वंशं मग्नम् अभ्युद्धरिष्यति ॥ ४९ ॥

All the persons who are experts in understanding the meanings of the *Puraanaas*, and the wise ones, they say that this *Krishna*, who was born as a *gopaala*, in order to uplift and revive the *Yadu vamsha*, which was almost extinct.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 50:

अयं हि सर्वलोकस्य विष्णोरखिलजन्मनः ।

अवतीर्णो महीं अंशो नूनं भारहरो भुवः ॥ ५० ॥

Sri Engal Aalwaan's Commentary:

अयं हि इति । अखिलजन्मनः अखिलस्य जन्म यस्मिन् इति विग्रहः । ५० ।

He is the same *Vishnu*. In whom everyone is born. He is the one who is creator of the whole world. He has incarnated on earth. He is *saakshaat amsha* of *Vishnu*. He has come in order to reduce the weight of evil on this earth.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 51:

इति एवं वर्णिते पौरे रामे कृष्णे च तत् क्षणात् ।

उरस्तताप देवक्याः स्नेहस्नुतपयोधरम् ॥ ५१ ॥

Sri Engal Aalwaan's Commentary:

इति इति । ताप तप्तम् । ५१ ।

When all the people of the city were wonderfully praising *Krishna* and *Balarama*, their wonderful acts, their wonderful looks, etc., immediately, *Devaki* was troubled in her heart. And milk started to ooze from her breasts. Out of great love towards her children, *Krishna* and *Balarama*.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 52:

महोत्सवमिवासाद्य पुत्राननवलोकनात् ।

युवेव वसुदेवो अभूत् विहाय अभ्यागतां जराम् ॥ ५२ ॥

Vasudeva, having seen the wonderful radiant faces of *Krishna* and *Balarama*, his children, it was as though it was a great festival for him, looking at Their faces. Though he was old, he became a youth in no time. He forgot totally the old age which was coming. He again became as though he was a young person.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 53:

विस्तारित अक्षियुगलो राज अन्तःपुरयोषिताम् ।

नागरस्त्रीसमूहः च द्रष्टुं न विरराम तम् ॥ ५३ ॥

Sri Engal Aalwaan's Commentary:

विस्तारितेति । राजान्तःपुरयोषितां समूह इति शेषः । ५३ ।

All the women folk of the city, all their eyes were wide open, and also the women folk of the harems. All of them could not close their eyes. They were just beholding the wonderful sights of *Krishna* and *Balarama*.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 54:

सख्यः पश्यत कृष्णस्य मुखम् अति अरुणोक्षणम् ।

गजयुद्धकृत आयासः वेदाम्बुकणिकाचितम् ॥ ५४ ॥

The womenfolk were all telling each other - Look at *Krishna*'s face, and eyes which is so beautifully reddish. Because of the strain of having fought with *Kuvalayaapeeda*, His face is all filled with wonderful drops of perspiration, we can see that radiant face.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 55:

विकासि शरदम्भोजम् अवश्यायजलोक्षितम् ।

परिभूय स्थितं जन्म सफलं क्रियतां दृशः ॥ ५५ ॥

His beautiful face, covered by perspiration, is putting to shame the full blown lotus of the autumn, with glittering dew drops on it. Let your eyes feast with this wonderful sight, and this is proper; you would have done what is worth doing in your life.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 56:

श्रीवत्साङ्कं महत् धाम बालस्यैतत् विलोक्यताम् ।

विपक्षक्षपणं वक्षो भुजयुग्मं च भामिनि ॥ ५६ ॥

Sri Engal Aalwaan's Commentary:

श्रीवत्साङ्कम् इति । सहदधम महतो लक्ष्मि आदेः धाम । ५६ ।

Look at His wonderful huge chest, which is the resting place of *Mahaalakshmi*, where there is the mark of *Shreevatsa*. Look at this boy *Krishna*. Look at His two arms, which even destroy the enemies.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 57:

किम् न पश्यसि दुग्धेन्दुमृणालधवलाकृतिम् ।

बलभद्रम् इमं नील परिधानम् उपागतम् ॥ ५७ ॥

Why don't you see this *Balaraama*, who is radiant, like milk or moon, or the flower, or the stalk of a lotus. Look at *Balabhadra*, who is wearing this wonderful blue cloth.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 58:

वल्गता मुष्टिकेन एव चाणूरेण तथा सखि ।

क्रीडतो बलभद्रस्य हरेः हास्यं विलोक्यताम् ॥ ५८ ॥

Sri Engal Aalwaan's Commentary:

वल्गता इति । वल्गता इत्यादि हेतौ तृतीया । हास्यम् अनादरकृतम् ।

Mushtika, who is clapping his arms, being arrogant, is inviting them for the duel. And also *Chaanoora*. Look at *Balabhadra* and *Krishna* who are playing with him. Look at their playful looks.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 59:

सख्यः पश्यत चाणूरं नियुद्धार्थम् अयं हरिः ।

समुपैति न सन्ति अत्र किं वृद्धाः युक्तकारिणः ॥ ५९ ॥

Another woman is telling her friend - O friend, look at *Chaanoora*, who is ready to fight with *Krishna*. Is there no elder person here who is trying to stop this, this looks very unjust.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 60:

क्व यौवन उन्मुखीभूत सुकुमार तनुः हरिः ।

क्व वज्र कठिनाभोग शरीरो अयं महासुरः ॥ ६० ॥

Where is this *Krishna*, who is just turned into His youth, and is so soft to look at, and wonderful. Where is this great demon, *Chaanoora*, whose body is like a *Vajraayudha*, so huge.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 61:

इमौ सुललितैः अङ्गैः वर्तते नवयौवनौ ।

दैतेयमल्लाशचाणूर प्रमुखाः तु अतिदारुणाः ॥ ६१ ॥

These two brothers *Krishna* and *Balarama*, Tier body, hands, legs are all so soft, and beautiful, and they have just entered into their youth. Whereas *Chaanoora* and *Mushtika* are very fierce.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 62:

नियुद्ध प्राश्निकानां तु महान् एष व्यतिक्रमः ।

यत् बालबलिनोः युद्धं मध्यस्थैः समुपेक्ष्यते ॥ ६२ ॥

The judges of this event have no justice, they are doing the wrong thing. They have allowed the most powerful wrestlers *Chaanoora* and *Mushtika*, to fight with these two young boys, who look so soft. All the middle men are just seeing as though unconcerned, simply watching.

The womenfolk were all very concerned looking at *Krishna* and *Balarama*, being attracted by their beauty.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 63:

श्री पराशरः -

इत्थं पुरस्त्रीलोकस्य वदतश्चालयन् भुवम् ।

ववल्ग बद्धकक्षयो अन्तर्जनस्य भगवान् हरिः ॥ ६३ ॥

Sri Engal Aalwaan's Commentary:

इत्थम् इति । बद्धकक्षयः दृढीकृतपरिकरः ।

Sri Paraasharar - Like this, when all the womenfolk of the city were talking, Sri Krishna started moving. Having tightened all His clothes and body, He was ready, slapping His arms, ready for the duel.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 64:

बलभद्रो अपि च आस्फोट्य ववल्ग ललितं तथा ।

पदेपदे तथा भूमिः यत् न शीर्णा तत् अद्भुतम् ॥ ६४ ॥

Even Balabhadra made loud slapping noise, with His arms, and He stamped His feet in such a way, where it looked as though the earth is going to break into pieces.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 65:

चाणूरेण ततः कृष्णो युयुधे अमितविक्रमः ।

नियुद्धकुशलो दैत्यो बलभद्रेण मुष्टिकः ॥ ६५ ॥

Krishna started to wrestle along with Chaanoora. Balaraama who was an expert in wrestling, took on Mushtika.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 66:

सन्निपातवधूतैस्तु चाणूरेण समं हरिः ।

प्रक्षेपणैः मुष्टिभिः च कीलवज्रनिपातनैः ॥ ६६ ॥

Sri Engal Aalwaan's Commentary:

सन्निपात इति । सन्निपातैः आदौ अन्योन्यं हस्तसंवृट्टैः । अवधूतैः अपहस्ताख्येन बहिर्हस्तेन संस्लोष्ठाङ्गमोचनैः । प्रक्षेपणैः आकृष्य निरसनैः । कीलपातः कूर्परेण घातः । वज्रपातः अरन्निद्वयस्वस्तिकान्तः । रेतान्यगात्रघातः, मध्यमानामिकान्तर्गताङ्गुष्ठमुष्टिविशेषघातो वा ।

This shloka has all the acts of wrestling, where the two pull each other, hit them, pull their legs, make them to fall, turn around, etc.

First, they hit their arms against each other. One person is trying to hold the other person, and is trying to escape from the grip of the other person. Pulling them, making them to fall down. The various locks with the thighs, and hands are told, which are used during wrestling. Hitting with the fist, and all of these are told - the various acts which happen during wrestling.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 67:

पादोद्धूतैः प्रसृष्टैः च तयोः युद्धम् अभूत महत् ॥ ६७ ॥

Sri Engal Aalwaan's Commentary:

पादोद्धूतैः इति । पादेन परस्योद्धूतैः । प्रसृष्टैः सर्वाङ्गग्रहणान्निपात्य निष्पेषणैः । प्रसृष्टैः इति पाठे उत्पाट्य निरसनैः ।

With the stamping of the feet, there was a huge fight.

Holding them fully and making them to fall down, and then sitting on them and trying to push them. These are the various things which happened. Entwining, pushing, pulling, beating each other with fists and arms and elbows, interlocking arms and feet, which happen during wrestling.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 68:

**अशस्त्रम् अतिघोरं तत् तयोः युद्धं सुदारुणम् ।
बलप्राणविनिष्पाद्यं समाज उत्सव सन्निधौ ॥ ६८ ॥**

Sri Engal Aalwaan's Commentary:

अशस्त्रम् इति । बलप्राणौ मनस्तनुशक्ति । समाहोत्सवसन्निधौ सोत्सवसमाजसन्निधौ ।

This fight was without any weapons, but was a very fierce duel. A fierce duel was happening between *Chaanoora* and *Krishna*, and *Mushtika* and *Balaraama*. It could make one to die, and make them lose all their powers. In that festival, when everyone was witnessing this fight.

They will feel weak by physical strength, and also in the mind.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 69:

**यावत् यावत् च चाणूरो युयुधे हरिणा सह ।
प्राणहानिमवापाग्यां तावत् तावल्लवाल्लवम् ॥ ६९ ॥**

As long as *Chaanoora* fought with Krishna more and more, his breath became weaker and weaker.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 70:

कृष्णो अपि युयुधे तेन लीलया एव जगन्मयः ।

खेदात् चालयिता कोपात् निजकेसरशेखरम् ॥ ७० ॥

Krishna fought with him without any effort, and He started to push His beautiful tuft on His head, to the side, as He was fighting.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 71:

बलक्षयं विवृद्धिं च दृष्ट्वा चाणूरकृष्णयोः ।

वरयामास तूर्याणि कंसः कोपपरायणः ॥ ७१ ॥

Kamsa was seeing that *Krishna* was becoming powerful and *Chaanoora's* power was reducing, and he was on the path to losing. At that time, *Kamsa* stopped all the noise of all the instruments, and they all became silent. *Kamsa* was very angry.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 72:

मृदङ्गदिषु तूर्येषु प्रतिषिद्धेषु तत् क्षणात् ।

खे सङ्गतान्यवद्यान्त देवतूर्याणि अनेकशः ॥ ७२ ॥

When all these *Mrudanga* and other instruments were stopped by *Kamsa*, immediately in the sky was heard the huge noise of all these instruments, made by the *devataas*, as they were extremely happy that *Krishna* was overpowering *Chaanoora*.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 73:

जय गोविन्द चाणूरं जहि केशव दानवम् ।

अन्तर्धानगता देवाः तम् ऊचुः अति हर्षिताः ॥ ७३ ॥

Sri Engal Aalwaan's Commentary:

जय इति । जय, न तावतालम् जहि च ।

The *devaas* were extremely pleased, and they started to tell Krishna, without anyone seeing them - "O Govinda, win over this *Chaanoora*, kill that *Chaanoora*. Victory to You".

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 74:

चाणूरेण चिरं कालं क्रीडित्वा मधुसूदनः ।

उत्पाट्य भ्रामयामास तत् वधाय कृतोद्यमः ॥ ७४ ॥

After having played with *Chaanoora* for a long time, *Krishna* lifted him and started to rotate him all around, in order to kill him.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 75:

भ्रामयित्वा शतगुणं दैत्यमल्लममित्रजित् ।

भूमौ आस्फोटयामास गगने गतजीवितम् ॥ ७५ ॥

Sri Engal Aalwaan's Commentary:

भ्रामयित्वा इति । शतगुणं शतकृत्वः ।

He rotated him so fiercely all around, a hundred times, and banged him on the ground, and *Chaanoora*'s breath had left him when he was in the air itself.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 76:

भूमौ आस्फोटितः तेन चाणूरः शतधा अभवत् ।

रक्तस्रावमहापङ्कां चकार च तदा भुवम् ॥ ७६ ॥

When *Chaanoora* was banged on the ground, by *Krishna*, he broke into a hundred pieces, and there was blood splashed all around on the ground.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 77:

बलदेवो अपि तत् कालं मुष्टिकेन महाबलः ।

युयुधे दैत्यमल्लेन चाणूरेण यथा हरिः ॥ ७७ ॥

At the same time, *Baladeva* was fighting a fierce duel with *Mushtika*, as *Krishna* was fighting with *Chaanoora*.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 78:

सो अपि एनं मुष्टिना मूर्ध्नि वक्षस्याहत्य जानुना ।

पातयित्वा धरापृष्ठे निष्पिपेष गतायुषम् ॥ ७८ ॥

With His firm fist, *Baladeva* hit him on his head, and kicked him on his chest with His knee, made him to fall on the ground, and just pounded him, who was already dead.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 79:

कृष्णः तोसलकं भूयो मल्लराजं महाबलम् ।

वाममुष्टिप्रहारेण पातयामास भूतले ॥ ७९ ॥

There was another wrestler called *Tosalaka*, who came next. *Krishna*, with His left fist itself, killed him in just one hit.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 80:

चाणूरे निहते मल्ले मुष्टिके विनिपातिते ।

नीते क्षयं तोसलके सर्वे मल्लाः प्रदुद्रुवुः ॥ ८० ॥

When *Chaanoora* was killed by *Krishna*, and *Mushtika* killed by *Balaraama*, and *Tosalaka* killed by *Krishna*, all the other wrestlers ran away out of fear.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 81:

ववल्गतुः ततो रङ्गे कृष्ण संकर्षणौ उभौ ।

समानवयसो गोपान् बलादाकृष्य हर्षितौ ॥ ८१ ॥

Krishna and *Balaraama* were enjoying and celebrating, slapping their arms, and called all their friends of the same age, being very happy.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 82:

कंसो अपि कोपरक्ताक्षः प्राह उच्चैः व्यायतान् नरान् ।

गोपावेतौ समाजौघान् निष्क्रान्तम्येतां बलादितः ॥ ८२ ॥

Sri Engal Aalwaan's Commentary:

कंस इति । व्यायतान् कृतश्रमान् ।

Kamsa, being very angry, and his eyes red with blood, told loudly to all the people around, to take them away by force from this assembly.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 83:

नन्दो अपि गृह्यतां पापो निगलैः आयसैः इह ।

अवृद्धार्हेण दण्डेन वसुदेवो अपि वध्यताम् ॥ ८३ ॥

"Even *Nandagopa* has to be caught and chained, with iron chains. Even *Vasudeva* has to be killed, by giving him punishment not fit for old people, make him suffer." *Kamsa* ordered.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 84:

वल्गन्ति गोपाः कृष्णेन ये च इमे सहिताः पुरः ।

गावो निगृह्यताम् एषां यत् च असि वसु किंचन ॥ ८४ ॥

Sri Engal Aalwaan's Commentary:

वल्गन्ति इति । गावः यत् किञ्चन अस्ति वसु तत् सर्वं निगृह्यताम् ।

"All the *gopaas* who are enjoying with *Krishna*, catch all of them, and take away all their cows, and their money and other things they have." - he ordered.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 85:

एवम् आज्ञापयानं तु प्रहस्य मधुसूदनः ।

उत्प्लुत्य आरुह्य तं मञ्चं कंसं जग्राह वेगतः ॥ ८५ ॥

When *Kamsa* was ordering all his assistants like this, *Krishna* had a mild smile in His face, and immediately jumped up to the platform where *Kamsa* was, and held him there.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 86:

केशेषु आकृष्य विगलत्किरीटम् अवनीतले ।

स कंसं पातयामास तस्य उपरि पपात च ॥ ८६ ॥

He held him by his hair, and his crown was falling down on the ground. He pushed him down, and fell on *Kamsa*.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 87:

अशेष जगदाधार गुरुणा पतितोपरि ।

कृष्णेन त्याजितः प्राणानुग्रसेनात्मजो नृपः ॥ ८७ ॥

When *Krishna*, who is the support of the entire world, the three worlds, because of the weight of *Krishna*, when He fell on *Kamsa*, immediately *Kamsa* died, unable to tolerate the weight of *Krishna*. *Kamsa*, the son of *Ugrasena* died.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 88:

मृतस्य केशेषु तदा गृहीत्वा मधुसूदनः ।

चकर्ष देहं कंसस्य रङ्गमध्ये महाबलः ॥ ८८ ॥

Krishna held the hair of *Kamsa*, who was already dead, and dragged him along to the centre of the court.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 89:

गौरवेणातिपतता परिधा तेन कृष्यता ।

कृता कंसस्य देहेन वेगेनेव महाम्भसः ॥ ८९ ॥

Sri Engal Aalwaan's Commentary:

गौरवेण इति । कृष्यमाणेन देहेन परिधा कृता ।

As He dragged with his hair, because of the weight of *Kamsa's* body, there was a huge furrow created on the ground. As though a powerful flow of flood causes a furrow on the ground.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 90:

कंसे गृहीते कृष्णेन तत् भ्राता अभ्यागतो रुषा ।

सुनामा बलभद्रेण लीलया एव निपातितः ॥ ९० ॥

When *Kamsa* was killed like this, *Kamsa's* brother by name *Sunaama*, came there. *Balabhadra* without any effort, killed him.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 91:

ततो हहाकृतं सर्वं आसीत् तत् रङ्गमण्डलम् ।

अवज्ञया हतं दृष्ट्वा कृष्णेन मथुरेश्वरम् ॥ ९१ ॥

That court, where all the people were seated, the people made a huge noise, and saw with how much of disrespect, the way by which *Krishna* had killed *Kamsa*. They were all taken by surprise.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 92:

कृष्णो अपि वसुदेवस्य पादौ जग्राह सत्वरः ।

देवक्याः च महाबाहुः बलदेवसहायवान् ॥ ९२ ॥

Krishna, being helped by *Baladeva*, immediately held the feet of *Vasudeva*, and *Devaki*, who were His parents.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 93:

उत्थाप्य वसुदेवः तं देवकी च जनार्दनम् ।

स्मृतजन्म उक्तवचनौ तौ एव प्रणतौ स्थितौ ॥ ९३ ॥

Immediately, *Vasudeva* and *Devaki* brought Him up, and they remembered their earlier births. They were only bowing down to *Krishna*, that *Krishna* was none other than the Supreme Lord, and they spoke thus -

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 94:

श्री वसुदेव उवाच -

प्रसीद सीदतां दत्तो देवानां यो वरः प्रभो ।

तथा अवयोः प्रसादेन कृतोद्धारः स केशव ॥ ९४ ॥

Sri Engal Aalwaan's Commentary:

प्रसीद इत्यादि । सीदतां देवानां यो वरो दत्तः सः आवयोः प्रसादेन जननरूपेण कृतोद्धारः
निर्व्यूढः ।

Vasudeva starts eulogizing Krishna - O Lord Krishna, do be pleased. You had given the devaas a boon, to the devaas who were all suffering. That boon was fulfilled by being born as our child.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 95:

आराधितो यत् भगवान् अवतीर्णो गृहे मम ।

दुर्वृत्तनिधनार्थाय तेन नः पावितं कुलम् ॥ ९५ ॥

We worship You, You who are none other than Bhagavaan, You have incarnated here in my house, in order to kill all the evil forces on the earth. Because of that, our whole Yadu clan was purified.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 96:

त्वम् अन्तः सर्वभूतानां सर्वभूतमयस्थितः ।

प्रवर्तते समस्तात्मः त्वत्तो भूतभविष्यति ॥ ९६ ॥

Sri Engal Aalwaan's Commentary:

त्वम् इति । अन्तः अवसानं प्रवर्तते । अत्र लङ्घिवक्षितः ।

You are the one who does *srushti*, *sthiti*, *samhaara*. You are present in all these *dehaas* as *antaryaami*. Everything is being run by You only, whatever happened earlier, whatever is going to happen in future, everything is controlled and regulated by You only.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 97:

यज्ञैः त्वम् इज्यसे अचिन्त्य सर्वदेवमयाच्युत ।

त्वम् एव यज्ञो यष्टा च यज्वनां परमेश्वरः ॥ ९७ ॥

O Lord. Your *svaroopa* and *guna* cannot be thought fully by anyone in their mind also. You are being worshipped by all the *yajnyaas*. You are only the *yajnya*, and for people who perform the *yajnyaas* and do the *yajnyaas*, You are the Supreme Lord.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 98:

समुद्भवः समस्तस्य जगतः त्वं जनार्दन ॥ ९८ ॥

You are the one who creates the whole world. O Janaardana.

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 99:

सापहनवं मम मनो यत् एतत् त्वयि जायते ।

देवक्याः च आत्मज प्रीत्या तत् अत्यन्त विडम्बना ॥ ९९ ॥

Sri Engal Aalwaan's Commentary:

सापहनवम् इति । त्वयि ईश्वरे पुत्रप्रीत्या सापहनवं सस्नेहं मनो जायते इति यत् मम तत्
अत्यन्त विडम्बना अत्यन्तहास्यत्वावहम् ।

Because of the *putra sneha*, the love that You are my son, the love that I am getting towards You, and also for *Devaki*, that You are her beloved son, that is very laughable, because You are the Supreme Lord, and who are we?

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 100:

त्वं कर्ता सर्वभूतानाम् अनादिनिधनो भवान् ।

त्वां मनुष्यस्य कस्यैषा जिह्वा पुत्रेति वक्ष्यति ॥ १०० ॥

Sri Engal Aalwaan's Commentary:

त्वम् इति । त्वाम् क्व मानुषकस्य इति पाठे, मानुषकस्य कुत्सायां कः, पुत्रेति वक्ष्यति
वदन्ती जिह्वा क्व कुत्र ।

You are the creator of all beings. You are without a beginning and without an end. Which tongue of a human being can call You as son?

Having remembered all his previous births, and having known that *Krishna* is the Supreme Lord, *Vasudeva* is eulogizing *Krishna*.

We are studying Chapter 20 of *Amsha 5*, where *Kamsa* has been killed by *Krishna*, and He prostrates to both *Vasudeva* and *Devaki*, His parents, and *Vasudeva* remembers his *poorva janma*, and knows that *Krishna* is none other than the Supreme Brahman, and is eulogizing Him, as "How can anyone say that You are a human? You are the creator of everything".

Sri Vishnu Puraana, Amsha 5, Chapter 20, Shloka 101:

जगत् एतत् जगन्नाथ संभूतम् अखिलं यतः ।

कया युक्त्या विना मायां सो अस्मतः सम्भविष्यति ॥ १०१ ॥

Sri Engal Aalwaan's Commentary:

जगत् इति । माया मोहिनी भगवत् शक्तिः ।

This entire world, from whom it has been created, is born from whom. But for the veil of *maayaa*, through what logic can we say that the creator of this whole world is being born to us?

Maayaa is *Bhagavaan's* *shakti* which covers our real knowledge.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 102:

यस्मिन् प्रतिष्ठितम् सर्वं जगत् स्थावर जङ्गमम् ।
स कोष्ठ उत्सङ्गशयनो मानुषो जायते कथम् ॥ १०२ ॥

Sri Engal Aalwaan's Commentary:

यस्मिन् इति । कोष्ठ उत्सङ्गशयनः गर्भावस्थायां कोष्ठे शेते, बाल्ये तत् सङ्गे ।

This world, consisting of *sthaavara* and *jangama*, the immovables and movables, is established in whom, how can He be born as a human, who lies in the womb during pregnancy, and after that, in the lap of the mother during childhood?

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 103:

स त्वं प्रसीद परमेश्वर पाहि विश्वमंशावतारकरणैः न ममासि पुत्रः ।
आब्रह्मपादपम् इदं जगत् एतत् ईश त्वतो विमोहयसि किं पुरुषोत्तमास्मान् ॥ १०३ ॥

O Supreme Lord, please do be pleased with us. Protect this whole world, with Your *amsha avataara*, You have incarnated as *Krishna*. You are not my son. This whole world, starting with a tree, up to *Chaturmukha Brahma*, whatever is there in this world, is all created from You only. Why do You delude us, O *Purushottama*?

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 104:

मायाविमोहितदृशा तनयो मम इति कंसात् भयं कृतमपास्त भयो अति तीव्रम् ।
नीतो असि गोकुलमरातिभयाकुलेन वृद्धिं गतो असि मम नास्ति ममत्वमीश ॥ १०४ ॥

With our knowledge being covered by *maayaa*, *prakruti*, we thought that You are our son. And, because of the terrible fear of *Kamsa*, the enemy, You were taken to *Gokula*. You grew up there only. I don't think that You are mine. You are the creator, protector of this whole world.

Sri Vishnu Puraana, Amsa 5, Chapter 20, Shloka 105:

कर्माणि रुद्र मरुदश्विशतक्रतूनां साध्यानि यस्य न भवन्ति निरीक्षितानि ।
त्वं विष्णुरीश जगतामुपकारहेतोः प्राप्तो असि नः परिगतो विगतो हि मोहः ॥ १०५ ॥

Sri Engal Aalwaan's Commentary:

कर्माणि इति । यस्य कर्माणि रुद्रादीनाम् अपि असाध्यानि प्रत्यक्षितानि, स त्वं जगदर्थं पुत्रतया अस्मान् प्राप्तो असि इति इदं परिगतं ज्ञानम् । हि हेतौ । हि यस्मात् मोहो विगतः । यानि इति पाठे तानि इति च तस्मात् इति अध्याहृत्य योज्यम् ।

Whose wonderful acts, even *Rudra*, the *Marut gana*, or *Ashvini devataas*, or *Indra*, or anyone, cannot perceive the real nature. O *Vishnu*, You are the lord of this world. In order to protect and do good to this whole world, You have incarnated here. I have now realized that this is the truth. My *moha* is no more there.

The highest of the gods, *Rudra*, *Indra* and others cannot see. That Supreme Lord, You have incarnated as my son, now I know that. The word 'hi' is in the sense of *kaarana*, cause. Because of that, my *moha* is gone.

This completes Chapter Twenty.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे विंशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चित्तीये पञ्चमे अंशे विंशो अध्यायः ॥

॥ अथ एकविंशो अध्यायः ॥

Balarama and Krishna learn from Aachaarya Saandeepani

Now, Chapter Twenty One.

Sri Vishnu Puraana, Amsha 5, Chapter 21, Shloka 1:

श्री पराशरः -

तौ समुत्पन्न विज्ञानौ भगवत् कर्म दर्शनात् ।
देवकीवसुदेवौ तु दृष्ट्वा मायां पुनर्हरिः ।
मोहाय यदुचक्रस्य विततान स वैष्णवीम् ॥ १ ॥

Sri Engal Aalwaan's Commentary:

तौ इति । मायां योगमायाम् ।

Sri Paraasharar - Having seen the wonderful acts of *Krishna*, the Supreme Lord, both of them (*Devaki* and *Vasudeva*) realized the truth, they had the real knowledge, what *Krishna* did was that He again brought them under the veil of *maayaa*. He again spread the *Vaishnavee maayaa* on them. They were again covered with *moha*.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 2:

उवाच चाम्ब हे तात चिरात् उत्कण्ठितेन मे ।
भवन्तौ कंसभीतेन दृष्टौ संकर्षणेन च ॥ २ ॥

Sri Engal Aalwaan's Commentary:

उवाच इति । मे मया ।

He said - "O mother, I, along with *Balarama*, was waiting for such a long time, and was feeling so bad that I had not seen you, because of the fear of *Kamsa*. We were eagerly waiting to see you, and now I am seeing both of you".

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 3:

कुर्वतां याति यः कालो मातापित्रोरपूजनम् ।
तत् खण्डमायुषो व्यर्थम् असाधूनां हि जायते ॥ ३ ॥

One who spends time not looking after his mother and father, his parents, that part of his life is wasted, and it will not be correct. That kind of life, where they don't look after their parents, will only happen to the *asaadhus*, the ones who are not wise.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 4:

गुरुदेवद्विजातीनां मातापित्रोः च पूजनम् ।
कुर्वतां सफलः कालो देहिनां तात जायते ॥ ४ ॥

Those who are good, who are worthy of living, they spend their time looking after and respecting and worshipping their teacher, *Guru*, then God, *Brahmins* and also parents. Their time will be well spent.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 5:

तत् क्षन्तव्यम् इदम् सर्वम् अतिक्रमकृतं पितः ।
कंस वीर्यं प्रतापाभ्याम् आवयोः परवश्ययोः ॥ ५ ॥

Sri Engal Aalwaan's Commentary:

तत् इति । अतिक्रमकृतम् इदं सर्वं क्षन्तव्यम् । अतिक्रमकारणम् आह कंसवीर्यं इति ।

Please do pardon Us, We had not looked after you all this time. We could not look after you.

Because of the valiance and power of *Kamsa*, we were helpless and had to be away from you.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 6:

श्री पराशरः -

इति उक्त्वा अथ प्रणम्य उभौ यदुवृद्धान् अनुक्रमात् ।

यथावत् अभिपूज्याथ चक्रतुः पौरमाननम् ॥ ६ ॥

Sri Paraasharar - Having told thus, and having paid their obeisance to both their parents, and also all the elderly *Yadus*, the elderly people, in order, paying their respects to all the elders, they also gave suitable rewards to all the people of the city.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 7:

कंस पत्न्यः तथा कंसं परिवार्य हतं भुवि ।

विलेपुः मातरः च अस्य दुःखशोकपरिप्लुताः ॥ ७ ॥

In the meanwhile, all the wives of *Kamsa*, all surrounded *Kamsa* who was lying dead on the ground, and also the mother of *Kamsa*, were all crying and feeling very sad.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 8:

बहुप्रकारमस्वस्थाः पश्चात्ताप आतुरो हरिः ।

ताः समाश्वासयामास स्वयमस्राविलेक्षणः ॥ ८ ॥

Having seen them suffering and feeling so bad, on seeing the death of *Kamsa*, their husband being dead like this, *Krishna* also was repenting and He consoled them, and He Himself had tears in His eyes.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 9:

उग्रसेनं ततो बन्धात् मुमोच मधुसूदनः ।

अभ्यषिञ्चतदैवैनं निजराज्ये हतात्मजम् ॥ ९ ॥

After that, He went and removed the shackles of *Ugrasena*, and freed him from the bondage. Then He made *Ugrasena* the king, and did *abhisheka* to him, immediately established him as the king.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 10:

राज्ये अभिषिक्तः कृष्णेन यदुसिंहः सुतस्य सः ।

चकार प्रेतकार्याणि ये च अन्ये तत्र घातिताः ॥ १० ॥

Having been made the king, after abhisheka by Krishna, Ugrasena did the last rites of his son Kamsa, and also for all the other relatives who were killed.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 11:

कृतौर्ध्वदैहिकं चैनं सिंहासनगतं हरिः ।

उवाच आज्ञापय विभो यत् कार्यम् अविशङ्कितः ॥ ११ ॥

Having completed all the last rites of Kamsa and all the other relatives, Ugrasena sat on the throne, and at that time, Krishna went and told him - "Please do order Me, O king. What is that I have to do now whatever you want Me to do, please don't have any doubt about it".

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 12:

ययाति शापात् वंशो अयं अराज्यार्हो अपि सांप्रतम् ।

मयि भृत्ये स्थिते देवान् आज्ञापयतु किं नृपैः ॥ १२ ॥

Sri Engal Aalwaan's Commentary:

ययाति इति । किं नृपैः आज्ञप्तैः ।

To this kingdom, Yayaati had given a shaapa, curse, that they will not become kings, that they will not get to rule the kingdom. In spite of that, when I am present here as your assistant, you don't have to worry about other kings. You can directly order the gods and tell them whatever you want done. There is no point in ordering ordinary kings to do anything, you can directly order the gods when I am here as your assistant.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 13:

श्री पराशरः -

इति उक्त्वा सो अस्मरत् वायुम् आजगाम च तत् क्षणात् ।

उवाच चैनं भगवान् केशवः कार्यमानुषः ॥ १३ ॥

Sri Engal Aalwaan's Commentary:

इति इति । कार्यमानुषः धर्मसंस्थापनादि कार्येण मानुषः ।

Sri Paraasharar - Having told thus, He immediately remembered Vaayu, and as soon as He remembered, Vaayu came immediately there. And He. Keshava, ordered Vaayu like this.

Keshava, who, in order to do some extraordinary acts like establishing *dharma*, has taken the form of a human.

Sri Vishnu Puraana, Amsha 5, Chapter 21, Shloka 14:

गच्छ इन्द्रं ब्रूहि वायो त्वम् अलं गर्वेण वासव ।

दीयताम् उग्रसेनाय सुधर्मा भवता सभा ॥ १४ ॥

Indra has a famous hall called *Sudharmaa*. Go and tell Indra not to be proud anymore, don't be arrogant. Krishna tells Vaayu to tell Indra thus. That *Indra* should give his hall *Sudharmaa* to *Ugrasena*.

Sri Vishnu Puraana, Amsha 5, Chapter 21, Shloka 15:

कृष्णो ब्रवीति राजार्हम् एतत् रत्नमनुत्तमम् ।

सुधर्माख्यसभा युक्तम् अस्यां यदुभिरासितुम् ॥ १५ ॥

Vaayu said to *Indra* - Krishna is telling like this, that it is suitable for kings to have it. The *Sudharmaa* hall is like a precious gem. It is only right that this is to be given to the *Yaadavaas*, who are ruling now with their king as *Ugrasena*.

Sri Vishnu Puraana, Amsha 5, Chapter 21, Shloka 16:

श्री पराशरः -

इत्युक्तः पवनो गत्वा सर्वमाह शचीपतिम् ।

ददौ सो अपि सुधर्माख्यां सभां वायोः पुरन्दरः ॥ १६ ॥

Sri Paraasharar - Having been told thus, immediately *Vaayu* went and told *Indra* everything that *Krishna* had told. That *Sudharmaa* has to be given to *Ugrasena*, who is the king of the *Yaadavaas*. It is only right that he should have it. Immediately, *Indra* gave him the *Sudharmaa sabhaa*.

Sri Vishnu Puraana, Amsha 5, Chapter 21, Shloka 17:

वायुना चाहतां दिव्यां सभां ते यदुपुंगवाः ।

बुभुजुः सर्वरत्नाढ्यां गोविन्दभुजसंश्रयाः ॥ १७ ॥

Thus, *Sudharmaa* was brought by *Vaayu*, and all the *Yadus* enjoyed the *Sudharmaa* which was filled with all kinds of gems. It was a wonderful hall. They were having *Krishna*, none other than *Govinda* as their support. They enjoyed the *Sudharmaa* hall a lot.

Sri Vishnu Puraana, Amsha 5, Chapter 21, Shloka 18:

विदित अखिल विज्ञानौ सर्वज्ञानमयौ अपि ।

शिष्याचार्यक्रमं वीरौ ख्यापयन्तौ यदुत्तमौ ॥ १८ ॥

Sri Engal Aalwaan's Commentary:

विदित इति । * मोक्षे धीर्ज्ञानमन्यत्र विज्ञानं शिल्पशास्त्रयोः * इति अमरः । क्रमः पारंपर्यम् ।

Even though They had all the knowledge that is required, there was nothing that They did not know, in spite of that, they wanted to become students, and they requested an *aachaarya* to teach them the *Vedaas*, in order to establish the *aachaarya-shishya parampara* in which the *Vedaas* and other *shastraas* are learnt, traditionally. The traditional way of preceptors and students.

This is the tradition.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 19:

**ततः सान्दीपनिं काश्यम् अवन्तीपुरवासिनीम् ।
विद्यार्थं जग्मतुः बालौ कृत उपनयनक्रमौ ॥ १९ ॥**

Sri Engal Aalwaan's Commentary:

तत इति । काश्यं वारणासीजातम् ।

In order to get proper education, in the right way, They went and took resort in *Saandeepani*, who belonged to *Kaashi*. He was living in *Avanti*. In order to get education, both the boys *Krishna* and *Balarama* went there, having undergone *Upanayana*.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 20:

**वेदाभ्यासकृतप्रीती संकर्षणजनार्दनौ ।
तस्य शिष्यत्वमभ्येत्य गुरुवृत्तिपरौ हि तौ ।
दर्शयांचक्रतुर्वीरौ आचारमखिले जने ॥ २० ॥**

The *aachaarya* did *upanayana* and accepted them as students. Both *Krishna* and *Balarama* showed a lot of interest in learning the *Vedaas*, and became students of *Saandeepani*. They were serving the teacher as told in the *shastraas*, as to how a student should be. Doing all these things, They showed the *aachara*, about how one should be, how one should acquire knowledge, that they have to go to an *aachaarya* in the right way, that he will do *Upanayana* and accept them as *shishya*. Even if one has all the knowledge, it has to be learnt like that only, from the *aachaarya* - the *Vedaas* and other education that one has to undergo.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 21:

सरहस्यम् धनुर्वेदं ससंग्रहमधीयताम् ।
अहोरात्रचतुष्पष्ट्या तत् अद्भुतम् अभूत् द्विज ॥ २१ ॥

Sri Engal Aalwaan's Commentary:

सरहस्यम् इति । रहस्यम् अस्त्रमन्त्रोपनिषत् । संग्रहः - अस्त्रप्रयोगसंस्थानादि उपदेशः ।
अधीयताम् अधीतवन्तौ । आर्षत्वात्साधुः ।

They learnt the *Dhanurveda* also, the knowledge about archery. They learnt the secret of the *astraas*. In just 64 days, they learnt all the *Dhanurveda*, with all the *rahasyaas*, secrets. It was a great feat, and nobody could do such a thing.

They learnt the *Astramantropanishad*, with *astraas* and *shastraas*. *Shastraas* are physical arrows, weapons. *Astraas* are through *mantraas*. If they take any arrow, and apply mantra, then that arrow will become *astra* like *Brahmaastra*, *Indraastra*, *Varunaastra*. They learnt the *Dhanurveda*, about how to use it.

Sri Vishnu Puraana, Amsha 5, Chapter 21, Shloka 22:

सान्दीपनिरसंभाव्यं तयोः कर्मातिमानुषम् ।
विचिन्त्य तौ तदा मेने प्राप्तौ चन्द्रदिवाकरौ ॥ २२ ॥

Sri Engal Aalwaan's Commentary:

सान्दीपनीरिति । असंभाव्यम् अन्येषु । कर्म शस्त्रास्त्राणां शीघ्रधारणशीघ्रप्रयोगादिकम् ।

When *Saandeepani* saw that in 64 days, they had learnt the entire *Dhanurveda*, which is impossible for any human, which is something beyond human capability, he thought that *Chandra* and *Soorya* only had come here, and that they are learning.

Sri Vishnu Puraana, Amsha 5, Chapter 21, Shloka 23:

साङ्गांश्च चतुरो देवान् सर्वशास्त्राणि चैव हि ।
अस्त्रग्राममशेषं च प्रोक्तमात्रमवाप्य तौ ॥ २३ ॥

The entire four *Vedaas* - *Rk*, *Yajus*, *Saama*, *Atharva*, with all the *angaas* - *Shikshaa*, *Vyaakarana*, *Chandas*, *Nirukta*, *Jyotisha*, *Kalpa* - and all the *shastraas* also, like *Nyaaya*, *Meemaamsaa*, and also the *Dhanurveda*. *Saandeepani* used to tell once, and They used to immediately learn that. They learnt the entire thing without any effort.

Sri Vishnu Puraana, Amsha 5, Chapter 21, Shloka 24:

ऊचतुर्व्रियतां या ते दातव्या गुरुदक्षिणा ॥ २४ ॥

Having learnt everything, They went and told Their *aachaarya Saandeepani* that They have to give *gurudakshinaa*, as per the tradition.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 25:

सो अप्यतीन्द्रियमालोक्य तयोः कर्म महामतिः ।

अयाचत मृतं पुत्रं प्रभासे लवणार्णवे ॥ २५ ॥

Sri Engal Aalwaan's Commentary:

स इति । अतीन्द्रियम् दिव्यम् ।

Having seen Their impossible superhuman acts, the way They learnt, *Saandeepani* had a son who had got immersed in the ocean, and died in *Prabhaasa Kshetra*. *Saandeepani* said that he wanted him back.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 26:

गृहीतास्त्रौ ततः तौ तु साध्यहस्तो महोदधिः ।

उवाच न मया पुत्रो हतः सान्दीपनेः इति ॥ २६ ॥

Krishna and *Balarama* take all their *shastraas* and *astraas* and went to the ocean, to demand *Saandeepani's* son. Immediately, the Ocean came, giving *arghya* to *Krishna* and *Balarama*. He said that he did not steal *Saandeepani's* son.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 27:

दैत्यः पञ्चजनो नाम शंखरूपः स बालकम् ।

जग्राह यो अस्ति सलिले ममैवासुरसूदन ॥ २७ ॥

There is a demon called *Panchajana*, who is in the form of a conch, *shankha*. He took that child of *Saandeepani*, and he is hiding inside this ocean only.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 28:

श्री पराशरः -

इत्युक्तो अन्तर्जलं गत्वा हत्वा पञ्चजनं च तम् ।

कृष्णो जग्राह तस्य अस्थि प्रभवं शंखमुत्तमम् ॥ २८ ॥

Sri Paraashara - When the Ocean, *Saagara* told like this, *Krishna* went inside the ocean, and found and killed the demon *Panchajana*. He then took all his bones and made his *Shankha*, called *Paanchajanya*.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 29:

यस्य नादेन दैत्यानां बलहानिः अजायत ।

देवानां ववृधे तेजो यात्यधर्मश्च संक्षयम् ॥ २९ ॥

When He blows that conch, the sound of that *Paanchajanya*, immediately, all the demons will become weak, and will be terrified on hearing the sound. Whereas all the gods will be filled with joy and great power, when they hear that sound, and also all the adharma will be destroyed.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 30:

तं पाञ्चजन्यमापूर्य गत्वा यमपुरं हरिः ।

बलदेवः च बलवाञ्जित्वा वैवस्वतं यमम् ॥ ३० ॥

Having taken that *Paanchajanya* and blown it, both *Balarama* and *Krishna* went to *Yamapuri*, *Yama*'s city, and won over the *Vaivasvata Yama* also.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 31:

तं बालं यातनासंस्थं यथापूर्वशरीरिणम् ।

पित्रे प्रदत्तवान् कृष्णो बलश्च बलिनां वरः ॥ ३१ ॥

Sri Engal Aalwaan's Commentary:

तम् इति । यथापूर्वशरीरिणं कृत्वा इति शेषः ।

They saw *Saandeepani*'s son suffering there in *Yamapuri*. They then took him, and gave him the same body which he had earlier, and then *Krishna* and *Balarama* both brought him back and gave him back to *Saandeepani*.

Sri Vishnu Puraana, Amsa 5, Chapter 21, Shloka 32:

मथुरां च पुनः प्राप्तौ उग्रसेनेन पालिताम् ।

प्रहृष्टपुरुषस्त्रीकामुभौ रामजनार्दनौ ॥ ३२ ॥

After that, they came back to *Mathuraa Puri*, which was ruled by *Ugrasena*, and all the men and women of *Mathuraa* were extremely joyous on seeing *Krishna* and *Balarama* returning back to *Mathuraa*.

This completes Chapter Twenty One.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे एकविंशो अध्यायः ॥

॥ इति श्री विष्णु पुराणे व्याख्याने श्री विष्णु चितीये पञ्चमे अंशे एकविंशो अध्यायः ॥

॥ अथ द्वाविंशो अध्यायः ॥

Jaraasandha's attacks on Mathuraa

Now, Chapter Twenty Two.

Sri Vishnu Puraana, Amsa 5, Chapter 22, Shloka 1:

श्री पराशरः -

जरासंधसुते कंस उपयेमे महाबलः ।

अस्ति (प्रास्तिम्) प्राप्तिं च मैत्रेय तयोर्भर्तृहणं हरिम् ॥ १ ॥

Sri Paraasharar - Jaraasandha had two daughters, and both of them were married to Kamsa. They were Asti and Praapti. When Kamsa was killed, Jaraasandha got very angry against one who killed their husband.

Sri Vishnu Puraana, Amsa 5, Chapter 22, Shloka 2:

महाबलपरीवारो मगधाधिपतिर्बली ।

हन्तुम् अभ्याययौ कोपात् जरासन्धः सयादवम् ॥ २ ॥

Taking a huge and powerful army along with him, the Magadha king Jaraasandha, came to kill Krishna and Balaraama, along with all the Yaadavaas.

Sri Vishnu Puraana, Amsa 5, Chapter 22, Shloka 3:

उपेत्य मथुरां सो अथ रुरोध मगधेश्वरः ।

अक्षौहिणीभिः सैन्यस्य त्रयोविंशतिभिः वृतः ॥ ३ ॥

Sri Engal Aalwaan's Commentary:

उपेत्य इति । त्रयोविंशतिभिः त्रयोविंशत्या ।

He came with the huge army and attacked the Mathuraa Puri, with 23 Akshouhini sainya he brought along with him.

Sri Vishnu Puraana, Amsa 5, Chapter 22, Shloka 4:

निष्क्रम्य अल्पपरीवारौ उभौ रामजनार्दनौ ।

युयुधाते समं तस्य बलिनौ बलिसैनिकैः ॥ ४ ॥

Both Balaraama and Krishna came out of Mathuraa Puri, with very few people. They came and waged a war with Jaraasandha, who had a powerful army.

Sri Vishnu Puraana, Amsa 5, Chapter 22, Shloka 5:

ततो रामः च कृष्णः च मतिं चक्रतुरञ्जसा ।

आयुधानां पुराणानामादाने मुनिसत्तम ॥ ५ ॥

Sri Engal Aalwaan's Commentary:

तत इति । अञ्जसा शीघ्रम् ।

Immediately, *Balaraama* and *Krishna* think that They want to get Their divine weapons, which are very old.

Sri Vishnu Puraana, Amsha 5, Chapter 22, Shloka 6:

अनन्तरं हरेः शार्ङ्गं तूणी चाक्षयसायकौ ।

आकाशादागतौ विप्र तथा कौमोदकी गदा ॥ ६ ॥

Immediately, *Krishna's* bow, the *Shaarnga*, with never ending quiver of arrows also came along, from the sky. He also got His *Koumodaki gadaa*. He got His divine weapons immediately.

Sri Vishnu Puraana, Amsha 5, Chapter 22, Shloka 7:

हलं च बलभद्रस्य गगनात् आगतं महत् ।

मनसो अभिमतं विप्र सानन्दं मुसलं तथा ॥ ७ ॥

The moment He thinks of it, immediately, for *Balaraama*, His huge, powerful plough also came from the sky. And also, His *musala*, the mace called *Saananda* came along.

Sri Vishnu Puraana, Amsha 5, Chapter 22, Shloka 8:

ततो युद्धे पराजित्य ससैन्यं मगधाधिपम् ।

पुरीं विविशतुर्वीरौ उभौ रामजनार्दनौ ॥ ८ ॥

With all that, They defeated *Jaraasandha*, along with his huge army, and got back to *Mathuraa Puri*.

Sri Vishnu Puraana, Amsha 5, Chapter 22, Shloka 9:

जिते तस्मिन् सुदुर्वृत्ते जरासंधे महामुने ।

जीवमाने गते कृष्णः तेनामन्यत नाजितम् ॥ ९ ॥

Sri Engal Aalwaan's Commentary:

जित इति । तेन जरासंधेन आत्मानमजितं न मेने जितम् इति एव मेने ।

When *Jaraasandha* was defeated, and *Balaraama* and *Krishna* won over, *Jaraasandha* ran back away from the war field, and because of this, he was not killed. *Krishna* thought that He has not really won over *Jaraasandha*.

Sri Vishnu Puraana, Amsha 5, Chapter 22, Shloka 10:

पुनरपि आजगाम अथ जरासंधो बलान्वितः ।

जितश्च रामकृष्णाभ्याम् अपक्रान्तो द्विजोत्तम ॥ १० ॥

After some time, *Jaraasandha* again returned back, along with a huge powerful army, and again attacked *Mathuraa*. Again, *Balarama* and *Krishna* won over him. The second time, *Jaraasandha* ran away.

Sri Vishnu Puraana, Amsha 5, Chapter 22, Shloka 11:

दश च अष्टौ च संग्रामान् एवम् अत्यन्त दुर्मदः ।

यदुभिः मागधो राजा चक्रे कृष्ण पुरोगमैः ॥ ११ ॥

Like this, *Jaraasandha* did 18 times. Every time, he was defeated and he ran away.

Sri Vishnu Puraana, Amsha 5, Chapter 22, Shloka 12:

सर्वेषु एतेषु युद्धेषु यादवैः सः पराजितः ।

अपक्रान्तो जरासन्धः स्वल्पसैन्यैः बलाधिकः ॥ १२ ॥

In all the wars, the 18 times he did, he was defeated by the *Yaadavaas*, even though the *Yaadavaas* were very few in number, without getting killed.

Sri Vishnu Puraana, Amsha 5, Chapter 22, Shloka 13:

न तत् बलं यादवानां विजितं यत् अनेकशः ।

तत् तु सन्निधिमाहात्म्यं विष्णोः अंशस्य चक्रिणः ॥ १३ ॥

Sri Engal Aalwaan's Commentary:

न तत् इत्यादि । जरासन्धेन न जितामात्रम् यत् तत् यादवानां न सामर्थ्यम् ।

The army of *Yaadavaas*, which was very small, was not won over by *Jaraasandha*, though he had a huge army. How did this happen? This was because of the mere presence of *Krishna*, *Vishnu's Amsha*, *saakshaat Krishna*.

Sri Vishnu Puraana, Amsha 5, Chapter 22, Shloka 14:

मनुष्यधर्मशीलस्य लीला सा जगतीपतेः ।

अस्त्राणि अनेक रूपाणि यदरातिषु मुञ्चति ॥ १४ ॥

Because He is acting like a human, in this incarnation, this is His *leelaa*, His sport. He was using many kinds of *astraas* against His enemies.

Sri Vishnu Puraana, Amsha 5, Chapter 22, Shloka 15:

मनसैव जगत् सृष्टिं संहारं च करोति यः ।

तस्य अरि पक्ष क्षपणे कियानुद्यमविस्तरः ॥ १५ ॥

One who, by mere willing, can cause the dissolution of the whole world, and can also create the whole world by mere willing, for Him, destroying His enemies, is indeed effortless.

Sri Vishnu Puraana, Amsha 5, Chapter 22, Shloka 16:

तथा अपि यो मनुष्याणां धर्मस्तम् अनुवर्तते ।

कुर्वन् बलवता सन्धिं हीनैः युद्धं करोति असौ ॥ १६ ॥

Even in spite of that, He did not want to reveal His divine form, He was behaving just like a human. What He was doing was that, when a powerful enemy came, He would have an agreement with him; and when there were weak people attacking Him, He would fight against them; just like any human being. He did not want to reveal His divine nature.

Sri Vishnu Puraana, Amsha 5, Chapter 22, Shloka 17:

साम च उपप्रदानं च तथा भेदं च दर्शयन् ।

करोति दण्डपातं च क्वचित् एव पलायनम् ॥ १७ ॥

Sri Engal Aalwaan's Commentary:

साम च इति । क्वचित् यवनादि ।

He was using *Saama*, *Daana*, *Bheda*, *Danda*, as suitable. And sometimes, He was even running away from battle, as though scared.

Sri Vishnu Puraana, Amsha 5, Chapter 22, Shloka 18:

मनुष्यदेहिनां चेष्टाम् इति एवम् अनुवर्तते ।

लीला जगत्पतेः तस्य च्छन्दतः परिवर्तते ॥ १८ ॥

Thus, He followed all the acts of a normal human person, and this was His *leelaa*, His divine sport. Just by mere willing, He could do anything.

This completes Chapter Twenty Two.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे द्वाविंशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चित्तीये पञ्चमे अंशे द्वाविंशो अध्यायः ॥

॥ अथ त्रयोविंशो अध्यायः ॥

City of Dwaarakaa, Kaalayavana's Death

Now, Chapter Twenty Three.

Sri Vishnu Puraana, Amsa 5, Chapter 23, Shloka 1:

श्री पराशरः -

गार्ग्यं गोष्ठ्यां द्विजं श्यालः षण्ड इत्युक्तवान् द्विज ।
यदूनां सन्निधौ सर्वे जहसुर्यादवाः तथा ॥ १ ॥

Sri Engal Aalwaan's Commentary:

गार्ग्यम् इति । षण्ड इति अपहासो अनपत्यत्वात् ।

Sri Paraasharar - Once what happened was that Gaargya Rishi, in a huge assembly of Yaadavaas, his brother-in-law called him a *shanda*, a *napumsaka*. And everyone laughed at Gaargya Rishi.

Sri Vishnu Puraana, Amsa 5, Chapter 23, Shloka 2:

ततः कोपपरीतात्मा दक्षिणापथमेत्य सः ।
सुतम् इच्छन् तपस्तेपे यदुचक्रभयावहम् ॥ २ ॥

Sri Engal Aalwaan's Commentary:

तत इति । दक्षिणापथम् विन्ध्यात् दक्षिणदेशम् ।

Then Gaargya Rishi got extremely angry, as he was being made fun of in such a huge assembly, and went southward, and did tapas there, wanting a son who can destroy the *Yadu Vamsha*.

Sri Vishnu Puraana, Amsa 5, Chapter 23, Shloka 3:

आराधयन् महादेवं लोहचूर्णमभक्षयत् ।
ददौ वरं च तुष्टो अस्मै वर्षे तु द्वादशे हरः ॥ ३ ॥

He worshipped Rudra, Mahaadeva, and was eating only metal powder. He did tapas like this for twelve years. Mahaadeva was extremely pleased with him, and gave him a boon.

Sri Vishnu Puraana, Amsa 5, Chapter 23, Shloka 4:

संतोषयामास च तं यवनेशो हि अनात्मजः ।
तद्योषित्सङ्गमाच्चास्य पुत्रो अभूदलिसन्निभः ॥ ४ ॥

He went and pleased, and did all service for a king of *Yavanaas*, who did not have any children. And with the *Yaavana's* wife, he had a son who was black like a bee.

Sri Vishnu Puraana, Amsa 5, Chapter 23, Shloka 5:

तं कालयवनं नाम राज्ये स्वे यवनेश्वरः ।

अभिषिच्य वनं यातो वज्राग्रकठिनोरसम् ॥ ५ ॥

His name was *Kaalayavana*, and he was made the king of *Yavanaas*. He did abhisheka to this king, and went to the forest. This *Kaalayavana's* chest was as hard as *Vajraayudha*.

Sri Vishnu Puraana, Amsa 5, Chapter 23, Shloka 6:

स तु वीर्यमदोन्मत्तः पृथिव्यां बलिनो नृपान् ।

अपृच्छत् नारदः तस्मै कथयामास यादवान् ॥ ६ ॥

Kaalayavana was extremely arrogant because of his valiance, and he asked *Naarada* about who are the powerful kings in this world. *Naarada* said that *Yaadavaas* are very powerful in this world.

Sri Vishnu Puraana, Amsa 5, Chapter 23, Shloka 7:

म्लेच्छकोटिसहस्राणां सहस्रैः सो अभिसंवृतः ।

गजाश्वरथसंपन्नैः चकार परमोदयमम् ॥ ७ ॥

Immediately, he took a thousand of crores of *mlecchaas*, and thousands of elephants, horses, chariots, and went to attack the *Yaadavaas*.

Sri Vishnu Puraana, Amsa 5, Chapter 23, Shloka 8:

प्रययौ स ववच्छिन्नं छिन्नयानो दिनेदिने ।

यादवन्प्रति सामर्थो मैत्रेय मथुरां पुरीम् ॥ ८ ॥

Sri Engal Aalwaan's Commentary:

प्रययौ इति । छिन्नयानः त्यक्तयानः । दिनेदिने श्रान्तं श्रान्तं यानं त्यक्त्वा अन्येन आश्रान्तेन प्रययौ इति अर्थः ।

As he travelled with his huge army to *Mathuraa*, on the way, many horses and elephants died because they were extremely tired. He just left them behind, and everyday, his army got reduced like this. He was extremely angry, and marched with his army towards *Mathuraa*.

Sri Vishnu Puraana, Amsa 5, Chapter 23, Shloka 9:

कृष्णो अपि चिन्तयामास क्षपितं यादवं बलम् ।

यवनेन रणे गम्यं मागधस्य भविष्यति ॥ ९ ॥

Sri Engal Aalwaan's Commentary:

कृष्णो अपि इत्यादि । प्राक् एव क्षीणं मागधस्य बलं स कालयवनो बलित्वात् हन्ता । अतो अस्य बलं यादवैः दुर्धर्षम् । यादवबलं च अनेन क्षपितं चेत् मागधस्य गम्यं साध्यं भविष्यति । अतो द्विधा व्यसनम् आयातम् इति चिन्तयामास इति अन्वयः । अथवा यवनेन क्षपितं यादवबलं मागधस्य गम्यं च भविष्यति । यद्यपि मागधस्य बलं प्राक् एव क्षीणम्, तथा अपि तत् सहायो यवनो बली हन्तैतदिति । एतत् एतस्मात् कारणात् द्विविधं व्यसनम् आयातम् इति चिन्तयामास इति । हन्ता इति विषादे ।

Krishna thought that if this Kaalayavana comes and destroys the Yaadavaas here, then Jaraasandha will easily come and attack us, and win over us.

When Jaraasandha attacks from one side, and Kaalayavana from another side, anyone then can win over the Yaadavaas, Krishna thought. The one who wins will come and attack Mathuraa. When Kaalayavana comes and destroys the Yaadavaas, then Jaraasandha will easily come and defeat us. If by chance, Jaraasandha destroys us, then Kaalayavana will attack and win over Mathuraa. Krishna thought like this.

Sri Vishnu Puraana, Amsa 5, Chapter 23, Shloka 10:

मागधस्य बलं क्षीणं स कालयवनो बली ।

हन्तैतदेवमायातं यदूनां व्यसनं द्विधा ॥ १० ॥

If Jaraasandha's strength is reduced by Kaalayavana, then Kaalayavana will come and attack us. Or the other way. Either way, Yaadavaas are in great trouble. Krishna thought.

Sri Vishnu Puraana, Amsa 5, Chapter 23, Shloka 11:

तस्मात् दुर्गं करिष्यामि यदूनामरिदुर्जयम् ।

स्त्रियो अपि यत्र युध्येयुः किं पुनर्वृष्णिपुङ्गवाः ॥ ११ ॥

Krishna thought that He is going to create a new city, for all the Yaadavaas, which can never be won over by enemies. Being there, even women can fight over the enemies, what to tell of the great warrior Yaadavaas?

Sri Vishnu Puraana, Amsa 5, Chapter 23, Shloka 12:

मयि मत्ते प्रमत्ते वा सुप्ते प्रवसिते अपि वा ।

यादवाभिभवं दुष्टा मा कुर्वन्त्वरयो अधिकाः ॥ १२ ॥

Sri Engal Aalwaan's Commentary:

मयि इति । प्रमत्ते अनवहिते । प्रवासिते प्रोषिते ।

When I create this city like this, in such a way that it can never be won over by the enemies, whether I am not in proper state, or I am sleeping, or I am travelling, whatever happens, nobody can attack and win over the *Yaadavaas*.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 13:

इति संचिन्त्य गोविन्दो योजनानां महोदधिम् ।

ययाचे द्वादश पुरीं द्वारकां तत्र निर्ममे ॥ १३ ॥

Having thought like that, *Krishna* went and asked the ocean twelve *yojanaas* of space, and there He built *Dwaarakaa* city.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 14:

महोद्यानां महावप्रां तटाकशतशोभिताम् ।

प्रासादगृहसंबाधाम् इन्द्रस्यवामरावतीम् ॥ १४ ॥

Sri Engal Aalwaan's Commentary:

महोद्यानम् इति । वप्रः प्राकारमूकधिष्ण्यम् ।

That *Dwaarakaa* was just like the *Amaraavati* of *Indra*, with huge gardens, multi-storied buildings, all the *praakaaraas*, wonderful ponds.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 15:

मथुरावासिनं लोकं तत्रानीय जनार्दनः ।

आसन्ने कालयवने मथुरां च स्वयं ययौ ॥ १५ ॥

He brought all the people living in *Mathuraa*, to this *Dwaarakaa*, and then when *Kaalayavana* came near *Mathuraa*, by Himself, He went to *Mathuraa*.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 16:

बहिरावासिते सैन्ये मथुराया निरायुधः ।

निर्जगाम च गोविन्दो ददर्श यवनश्च तम् ॥ १६ ॥

Sri Engal Aalwaan's Commentary:

बहिरिति । बहिरावासिते सैन्ये । कालयवनेन इति शेषः ।

Having come back to *Mathuraa*, *Govinda* came out of the city and saw the army of *Kaalayavana*, and *Kaalayavana* also saw Him.

Sri Vishnu Puraana, Amsa 5, Chapter 23, Shloka 17:

स ज्ञात्वा वासुदेवं तं बाहुप्रहरणं नृपः ।
अनुयातो महायोगिचेतोभिः प्राप्यते न यः ॥ १७ ॥

Sri Engal Aalwaan's Commentary:

स इति । स ज्ञात्वा नारदोक्तलक्षणैः ।

Having seen *Vaasudeva* who was having only His arms as His weapons, who was not carrying any other weapons, who was empty handed, *Kaalayavana* chased *Govinda*, who could not even be attained by the minds of *mahaayogis*.

Sri Vishnu Puraana, Amsa 5, Chapter 23, Shloka 18:

तेन अनुयातः कृष्णो अपि प्रविवेश महागुहाम् ।
यत्र शेते महावीर्यो मुचुकुन्दो नरेश्वरः ॥ १८ ॥

Having been chased by *Kaalayavana*, *Krishna* entered into a huge cave, where a powerful, valiant king *Muchukunda* was sleeping.

Sri Vishnu Puraana, Amsa 5, Chapter 23, Shloka 19:

सो अपि प्रविष्टो यवनो दृष्ट्वा शय्यागतं नृपम् ।
पादेन ताडयामास मत्वा कृष्णं सुदुर्मतिः ॥ १९ ॥

Kaalayavana saw *Muchukunda* sleeping there, and thought that it was *Krishna* only, in the darkness, and kicked him with his foot, thinking that it was *Krishna*.

Sri Vishnu Puraana, Amsa 5, Chapter 23, Shloka 20:

उत्थाय मुचुकुन्दो अपि ददर्श यवनं नृपः ॥ २० ॥

At that time, *Muchukunda* got up and saw this *Kaalayavana*.

Sri Vishnu Puraana, Amsa 5, Chapter 23, Shloka 21:

दृष्टमात्रश्च तेन असौ जज्वाल यवनो अग्निना ।
तत् क्रोधजेन मैत्रेय भस्मीभूतश्च तत् क्षणात् ॥ २१ ॥

The moment *Muchukunda* saw this *Kaalayavana*, immediately *Kaalayavana* was burnt in no time into ashes, because of the anger of *Muchukunda*.

Now, *Muchukunda's* story will start, that *Kaalayavana* has been killed, about how *Krishna* planned to kill *Kaalayavana*, which we see next.

We are studying Chapter 23 of *Amsha 5*, where the story of *Kaalayavana* being killed by *Muchukunda* is being studied. *Kaalayavana* attacks *Mathura*, and Krishna thinking that if *Kaalayavana* and *Jaraasandha* both are there, it will become a problem for them, and gets the *Dwaarakaa Puri* built. And shifts all the people from *Mathura Puri* to *Dwaaraakaa*, so that they are all very safe in the ocean. *Krishna* goes alone to *Mathura Puri*, and when He comes out of the city, *Kaalayavana* sees Him unarmed, and chases Him. *Paraasharar* says that even great yogis cannot catch *Krishna* with their minds, *Kaalayavana* is trying to catch Him.

Krishna runs away as though scared, and enters a huge cave, which is very dark inside. There, *Kaalayavana* sees someone lying down, and thinks that it is *Krishna*, and kicks him with his foot. And it happens to be *Muchukunda* who had helped the gods, during the deva-asura war. They had given him a boon, and he had asked for long rest, as he was very tired, and wanted to take rest for a very long time. They also told him that if anyone disturbs him during his sleep, the moment he sees them, that person will be burnt then and there. When *Muchukunda* was sleeping there, *Kaalayavana* without knowing, kicked him and woke him up, and when *Muchukunda* saw him, *Kaalayavana* was burnt immediately. Thus, *Krishna* gets *Kaalayavana* killed.

Muchukunda's Prayer to Krishna

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 21:

दृष्टमात्रश्च तेन असौ जज्वाल यवनो अग्निना ।

तत् क्रोधजेन मैत्रेय भस्मीभूतश्च तत् क्षणात् ॥ २१ ॥

Kaalayavana was burnt to ashes immediately.

Now, *Muchukunda's* story starts.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 22:

स हि देवासुरे युद्धे गतो हत्वा महासुरान् ।

निद्रार्तः सुमहाकालं निद्रां वव्रे वरं सुरान् ॥ २२ ॥

Muchukunda had gone to help the gods during the *deva-asura yuddha*. He had killed the *asuraas*, and the gods won. *Muchukunda* had not slept for a long time. When they told him to ask for a boon, he said that he wants to sleep for a long time.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 23:

प्रोक्तः च दैवैः संसृप्तं यः त्वाम् उत्थापयिष्यति ।

देहजेन अग्निना सध्यः स तु भस्मीभविष्यति ॥ २३ ॥

They also told him that when he is sleeping like that, if anyone disturbs him and wakes him up, with the fire which is born from his body, they will be burnt immediately.

Sri Vishnu Puraana, Amsa 5, Chapter 23, Shloka 24:

एवं दग्ध्वा स तं पापं दृष्ट्वा च मधुसूदनम् ।

कः त्वम् इति आह सो अपि आह जातो अहं शशिनः कुले ॥ २४ ॥

He killed that evil Kaalayavana, and he saw Krishna after that. Muchukunda asked Krishna - Who are you. Krishna said that He is born in Yadu vamsha, Chandra vamsha.

Sri Vishnu Puraana, Amsa 5, Chapter 23, Shloka 25:

वसुदेवस्य तनयो यदोः वंश समुद्भवः ।

मुचुकुन्दो अपि तत्र असौ वृद्ध गार्ग्य वचो अस्मरत् ॥ २५ ॥

Sri Engal Aalwaan's Commentary:

मुचुकुन्द इति । वृद्ध गार्ग्य वचः * वधार्य द्वापरस्य अन्ते समुत्पत्स्यति केशवः * इत्यादि ।

He said that He was Vasudeva's son, of Yadu vamsha. Muchukunda immediately remembered the Vruddha Gaargya's words.

Sri Vishnu Puraana, Amsa 5, Chapter 23, Shloka 26:

संस्मृत्य प्रणिपत्य एनं सर्वं सर्वेश्वरं हरिम् ।

प्राह जातो भवान् विष्णोः अंशः त्वं परमेश्वर ॥ २६ ॥

Muchukunda immediately bowed down to Krishna, who is Sarveshvara Hari, and He is none other than the amsha of Vishnu, that He is Parameshvara.

Sri Vishnu Puraana, Amsa 5, Chapter 23, Shloka 27:

पुरा गार्ग्येण कथितम् अष्टाविंशतमे युगे ।

द्वापरान्ते हरेः जन्म यदुवंशे भविष्यति ॥ २७ ॥

I was told long back by Gaargya, that in the 28th yuga, at the end of Dvaapara, Bhagavaan will be incarnating here in Yadu vamsha.

Sri Vishnu Puraana, Amsa 5, Chapter 23, Shloka 28:

स त्वं प्राप्तो न संदेहो मर्त्यानाम् उपकारकृत् ॥ २८ ॥

You are the same *Bhagavaan* whom *Gaargya* had told me about. You have incarnated here in order to do good to all the humans.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 29:

तथाहि सुमहत् तेजो नालं सोढुमहं तव ।

तथाहि सजलाम्भोदनादधीतरं तव ।

वाक्यं नमति चैवोर्वी युष्मत् पादप्रपीडिता ॥ २९ ॥

I cannot tolerate this great *tejas* of Yours. Your words are resounding like the sounds of a rain bearing cloud, with thunders. When You walk, the earth is shaking, because the earth cannot tolerate the weight of Your feet, because You are *Sarveshvara*.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 30:

देवासुरमहायुद्धे दैत्य सैन्य महाभटाः ।

न सेहूर्म तेजस्ते त्वत् तेजो न सहामि अहम् ॥ ३० ॥

During the great war of *devaas* and *asuraas*, the army of *daityaas* could not tolerate my *tejas*, and now, I am not able to tolerate Your *tejas*.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 31:

संसारपतितस्य एको जन्तोः त्वं शरणं परम् ।

प्रसीदं त्वं प्रपन्नार्तिः हर नाशय मे अशुभम् ॥ ३१ ॥

You are the only Supreme Resort, for all those beings who are suffering in this huge ocean of *samsaara*. You who destroy all the grief of those who surrender unto You, be pleased and destroy all my inauspiciousness.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 32:

त्वं पयोनिधयश्शैलसरितः त्वं वनानि च ।

मेदिनी गगनं वायुः आपो अग्निः त्वं तथा मनः ॥ ३२ ॥

Seeing *Krishna* in *saamaanaadhiparanyaa* with everything around, *Muchukunda* says - You are only all the oceans, You are the mountains, You are the streams, You are the forests, You are the earth, You are the sky, You are the air, You are the waters, You are the fire, You are the mind, You are everything. You are *antaryami* to everything, You are all pervading. You are the inner controller of everything.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 33:

बुद्धिरव्याकृतप्राणाः प्राणेशस्त्वं तथा पुमान् ।

पुंसः परतरं यत् च व्याप्यजन्मविकारवत् ॥ ३३ ॥

Sri Engal Aalwaan's Commentary:

बुद्धिः इति । प्राणेशः व्यष्टिवर्गः । पुमान् समष्टिपुरुषः । पुंसः परतरम् इति परस्वरूपम्
आह ।

You are only the *jnyaana*, the *avyaakruta praana*, You are the hosts of things which are differentiated into name and form. You are also the collectivity, the *Samashti Purusha*, the collectivity of all sentients. You are the Supreme Being. Whatever is there is pervaded by You, which undergoes modifications of the nature of birth and death, all that is You only.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 34:

शब्दादिहीनम् अजरम् अमेयं क्षयवर्जितम् ।

अवृद्धिनाशं तत् ब्रह्म त्वम् आदि अन्त विवर्जितम् ॥ ३४ ॥

You are without any of the *praakruta gunaas*, like sound and others. You have no old age. You are incomparable. The six kinds of modifications that things undergo - all that You do not have - *asti, jaayate, vardhate, viparinamate, apaksheeyate, pranashyati* - You don't have these *shat-bhaava vikaaraas*. You are only the Supreme *Brahman*. You do not have a beginning and end.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 35:

त्वतो अमराः पितरो यक्षगन्धर्वकिन्नराः ।

सिद्धाः च अप्सरसः त्वतो मनुष्याः पशवः खगाः ॥ ३५ ॥

Everything is born from You only - the gods, the *pitrus*, *yakshaas*, *gandharvaas*, *kinnaraas*, *siddhaas*, *apsarases*, the humans, animals and birds.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 36:

सरीसृपाः मृगाः सर्वे त्वतः सर्वे महीरुहाः ।

यत् च भूतं भविष्यं च किञ्चित् अत्र चराचरम् ॥ ३६ ॥

All the serpents, deer and other animals, are all born from You only, all created by You. All the mountains, plants, trees. What else to say? Whatever existed earlier, whatever is going to exist in future, whatever is now movable and immovable, everything is created by You only.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 37:

मूर्तामूर्तं तथा चापि स्थूलं सूक्ष्मतरं तथा ।

तत् सर्वं त्वं जगत् कर्ता नास्ति किञ्चित् त्वया विना ॥ ३७ ॥

Whatever is *moorta*, perceivable, and *amoorta*, which is very *sookshma*, whatever is gross and whatever is extremely subtle, everything is You only. You are the creator of everything. There is nothing which does not have You, or without You. Everything is existing in You, everything has You as its inner self, everything is *Bhagavat aatmaka*. This is what is told in the *Upanishads* also. **न तत् अस्ति विना यत् स्यात् मया भूतम् चराचरम्** |, is told in *Bhagavad-Geeta*. There is nothing which does not have Me as the inner self.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 38:

मया संसार चक्रे अस्मिन् भ्रमता भगवन् तदा |

तापत्रयाभिभूतेन न प्राप्ता निर्वृतिः क्वचित् ॥ ३८ ॥

O Lord, when I was simply revolving around in this wheel of *samsaara*, which has birth and death, this cycle, simply wandering around in this wheel of *samsaara*, I was hit by the suffering by the *taapa trayaas* - *aadibhoutika*, *aadidaivika*, *aadhyaatmika*, and I never attained any happiness. I never saw an end to this.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 39:

दुःखानि एव सुखानि इति मृगतृष्णाजलाशयाः |

मया नाथ गृहीतानि तानि तापाय मे अभवन् ॥ ३९ ॥

All the sufferings which come here, I thought that they were all enjoyments, and I was finding happiness in grief. They are all like water in a mirage, which cannot be used for anything, which does not exist. I understood all of them and accepted them like that, and they only increased my suffering.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 40:

राज्यम् उर्वी बलं कोशो मित्रपक्षः तथा आत्मजाः |

भार्या भृत्यजनो ये च शब्दाद्या विषयाः प्रभो ॥ ४० ॥

Similarly, the kingdom, the earth, the army, the *dhana kosha*, all the friends and relatives, the children, my wife, my assistants, *shabda* and other sense objects, ...

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 41:

सुखबुद्ध्या मया सर्वं गृहीतम् इदम् अव्ययम् |

परिणामे तदेवेश तापात्मकम् अभूत् मम ॥ ४१ ॥

... I thought of all of them as enjoyments only. I accepted them and was feeling happy with all those things. The same things, in the end turned out to be sufferings only.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 42:

देवलोकगतिं प्राप्तो नाथ देवगणो अपि हि ।

मतः साहाय्यकामो अभूत् शाश्वती कुत्र निर्वृतिः ॥ ४२ ॥

Even the host of gods, who are supposed to have attained very great *lokaas*, where there is always happiness, where it is told that there is no *dukha*, they were also helpless, because they were scared of *asuraas*. They came to seek my help. There is no happiness which is permanent. Where is the happiness which is permanent?

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 43:

त्वाम् अनाराध्य जगतां सर्वेषां प्रभवास्पदम् ।

शाश्वती प्राप्यते केन परमेश्वर निर्वृतिः ॥ ४३ ॥

Without worshipping You, who is the sole creator of all the worlds, who can attain permanent happiness and joy, O Supreme Lord? Who can attain eternal bliss without worshipping You?

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 44:

त्वत् मायामूढमनसो जन्म मृत्यु जरादिकान् ।

अवाप्य तापान् पश्यन्ति प्रेतराजम् अनन्तरम् ॥ ४४ ॥

Those who are covered by the veil of *maayaa*, *prakruti* and their mind is totally deluded, with *maaya*, *moha*, and they attain only birth, death, old age. They attain only sufferings everywhere. After that, they go to *Yama loka* to see *Yama*.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 45:

ततो निजक्रियासूतिनरकेष्वतिदारुणम् ।

प्राप्नुवन्ति नरा दुःखम् अस्वरूपविदः तव ॥ ४५ ॥

Sri Engal Aalwaan's Commentary:

तत इति । निजक्रियासूति स्वकर्मजम् ।

That which is obtained from their own *karmaas*, the acts which they do, they go to various hells, and they suffer great sufferings there. Because they do not know their real nature, and they don't know Your nature properly. They do not have the knowledge about Your nature.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 46:

अहम् अत्यन्त विषयी मोहितः तव मायया ।

ममत्वगर्वगर्तान्तभ्रमामि परमेश्वर ॥ ४६ ॥

Being deluded by Your *maayaa*, *prakruti*, I am extremely immersed in the enjoyment of the sense objects. I am wandering inside a deep pit, which is made of arrogance of possession that everything is mine, O Supreme Lord.

Sri Vishnu Puraana, Amsha 5, Chapter 23, Shloka 47:

सो अहं त्वां शरणम् अपारम् अप्रमेयं संप्राप्तः परमपदं यतो न किञ्चित् ।
संसारभ्रमपरितापतप्तचेता निर्वाणे परिणतधाम्नि साभिलाषः ॥ ४७ ॥

Sri Engal Aalwaan's Commentary:

सो अहम् इति । परमपदं परमप्राप्यम् । यतः परमपदं न किञ्चित्, तं त्वाम् इति अन्वयः ।
परिणतधाम्नि निरतिशयतेजसि ।

Now, I am surrendering unto You, and You are my refuge now. You, who are immeasurable and incomparable, I have surrendered. There is nothing superior to You to be attained. Those who are suffering from the great heat of this *samsaara*, this *bhramaa*, I am desirous of You, who are of great *tejas*. I am desiring to attain You. I have surrendered unto You now.

This completes Chapter Twenty Three, with the prayer of *Muchukunda*.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे त्रयोविंशो अध्यायः ॥

॥ इति श्री विष्णु पुराणे व्याख्याने श्री विष्णु चित्तीये पञ्चमे अंशे त्रयोविंशो अध्यायः ॥

॥ अथ चतुर्विंशो अध्यायः ॥

Balarama visits Nandagokula

Now, Chapter Twenty Four.

Sri Vishnu Puraana, Amsha 5, Chapter 24, Shloka 1:

श्री पराशरः -

इत्थं स्तुतः तदा तेन मुचुकुन्देन धीमता ।
प्राहेशः सर्वभूतानाम् अनादिनिधनो हरिः ॥ १ ॥

Sri Paraasharar - When *Muchukunda* eulogized Him like this, the Supreme Lord *Krishna* tells Him that *Hari* who is without a beginning and end, who is the Lord of all the beings, tells thus -

Sri Vishnu Puraana, Amsha 5, Chapter 24, Shloka 2:

श्री भगवान् -

यथाभिवाञ्छितान् दिव्यान् गच्छ लोकान् नराधिप ।

अव्याहतपरैश्वर्यो मत् प्रसाद उपबृंहितः ॥ २ ॥

Sri Bhagavaan - Whatever divine worlds you are desiring, you will attain all of them, and enjoy there. You will have that kind of prosperity and enjoyment, which is unobstructed. Due to the greatness of My *prasaada*.

Sri Vishnu Puraana, Amsha 5, Chapter 24, Shloka 3:

भुक्त्वा दिव्यान् महाभोगान् भविष्यसि महाकुले ।

जातिस्मरो मत्प्रसादात् ततो मोक्षमवाप्स्यसि ॥ ३ ॥

Having enjoyed all these great worlds, and all the enjoyments, after that, you will be born in a great, excellent *kula*, and you will remember all your earlier births. With My grace, you will attain liberation at that time.

Sri Vishnu Puraana, Amsha 5, Chapter 24, Shloka 4:

श्री पराशरः -

इति उक्तः प्रणिपत्य ईशं जगताम् अच्युतं नृपः ।

गुहामुखात् विनिष्क्रान्तः स ददर्श अल्पकान् नरान् ॥ ४ ॥

Sri Paraasharar - Having been told thus, *Muchukunda* bows down to *Krishna*, who is the Supreme Lord of the world, *Achyuta*, he comes out of the cave, and he sees humans who are very mean and interested in small enjoyments.

Sri Vishnu Puraana, Amsha 5, Chapter 24, Shloka 5:

ततः कलियुगं मत्वा प्राप्तं तप्तुं नृपस्तपः ।

नरनारायणस्थानं प्रययौ गन्धमादनम् ॥ ५ ॥

Sri Engal Aalwaan's Commentary:

तत इति । प्राप्तम् आसन्नम् ।

Immediately, he understands that *Kaliyuga* has come, seeing the people and all their *aachaara*, *vyavahaara*. And he wants to do *tapas*. He goes to *Nara Naaraayana's* place, which is *Gandhamaadana parvata*.

Sri Vishnu Puraana, Amsha 5, Chapter 24, Shloka 6:

कृष्णो अपि घातयित्वा अरिम् उपायेन हि तत् बलम् ।

जग्राह मथुरामेत्यहस्त्यश्वस्यन्दनोज्ज्वलम् ॥ ६ ॥

Krishna also, having got the enemy killed with His plan, He captured all his army which had come with him, with the horses, elephants, chariots, and returned to *Mathuraa*.

Sri Vishnu Puraana, Amsha 5, Chapter 24, Shloka 7:

आनीय च उग्रसेनाय द्वारवत्यां न्यवेदयत् ।

पराभिभव निश्शङ्कं बभूव च यदोः कुलम् ॥ ७ ॥

Having brought all of that back, He gave everything to *Ugrasena*, in *Dvaaravatee Puri*. And, now, *Yadukula* was unbeatable.

Sri Vishnu Puraana, Amsha 5, Chapter 24, Shloka 8:

बलदेवो अपि मैत्रेय प्रशान्त अखिल विग्रहः ।

ज्ञातिदर्शनसोत्कण्ठः प्रययौ नन्दगोकुलम् ॥ ८ ॥

Baladeva, for a long time, had not seen all his relatives, in *Nandagokula*, and was waiting to see all of them, and wanted to immediately see them, when the war and other things had ended, and the enemies were all killed and destroyed, and all people are safe in *Dwaarakaa*.

Sri Vishnu Puraana, Amsha 5, Chapter 24, Shloka 9:

ततो गोपाः च गोप्यः च यथापूर्वम् अमित्रजित् ।

तथैवाभ्यवदत् प्रेम्णा बहुमानपुरस्सरम् ॥ ९ ॥

When the destroyer of enemies, *Balaraama* came there, they spoke to Him with great love, and respect.

Sri Vishnu Puraana, Amsha 5, Chapter 24, Shloka 10:

स कैश्चित्संपरिष्वक्तः कांश्चित् च परिष्वजे ।

हास्यम् चक्रे समं कैश्चित् गोपैः गोपीजनैः तथा ॥ १० ॥

Sri Engal Aalwaan's Commentary:

स इति । कैश्चित् वृद्धैः, कांश्चित् यवीयसः, कैश्चित् समैः ।

He embraced some people, He elated some elderly people, He embraced some of His friends, and some others who are of the same age, equal to Him, He laughed with them, telling jokes. HE got united with all the *gopaas* and *gopi janaas* om *Nandagokula* again.

Sri Vishnu Puraana, Amsha 5, Chapter 24, Shloka 11:

प्रियाणि अनेकानि अवदन् गोपाः तत्र हलायुधम् ।

गोप्यः च प्रेमकुपिताः प्रोचुः सेर्ष्यम् अथापराः ॥ ११ ॥

Sri Engal Aalwaan's Commentary:

प्रियाणि इति । गोप्यः च मध्यस्थाः । अपरा रामकान्ताः ।

The *gopaas* spoke a lot of things with Him very dearly, and all the *gopis* were pretending to be angry, out of love towards Him. Some of them were even jealous.

Sri Vishnu Puraana, Amsha 5, Chapter 24, Shloka 12:

गोप्यः पप्रच्चुरपरा नागरीजनवल्लभम् ।

कच्चिदास्ते सुखं कृष्णः चलप्रेमलवात्मकः ॥ १२ ॥

Sri Engal Aalwaan's Commentary:

गोप्य इति । अपराः कृष्णकान्ता गोप्यः पप्रचुः ।

Some other *gopis* who were in love with *Krishna*, asked Him thus, who is after the women of the city, and who is now very dear to them. "Is *Krishna* happy there, is He doing well? He has very little love, and that is also not constantly there, and keeps changing. Such *Krishna*, how is He doing?".

Sri Vishnu Puraana, Amsha 5, Chapter 24, Shloka 13:

अस्मत् चेष्टाम् अपहसन् न कच्चित् पुरयोषिताम् ।

सौभाग्यमानम् अधिकं करोति क्षणसौहृदः ॥ १३ ॥

Sri Engal Aalwaan's Commentary:

अस्मत् इति । सौभाग्यम् एव मानम् । अस्मत् चेष्टाम् अपहसन् इति नागरीगर्वहेतुः ।

चेष्टापहसनम् इति पाठे अपि अपहसनम् गर्वहेतुः ।

They asked *Balarama* - "Whatever we were playing with Him, without knowing, we were all women of the village, we are not educated like those in the city, we don't know much, whatever we did with Him, we hope He is not making fun of all that in front of all the women folk of the city. That He is not respecting them more than us. His friendship does not last long at all".

Sri Vishnu Puraana, Amsha 5, Chapter 24, Shloka 14:

कच्चित् स्मरति नः कृष्णो गीतानुगमनं कलम् ।

अपि असौ मातरं द्रष्टुम् सकृत् अपि आगमिष्यति ॥ १४ ॥

Sri Engal Aalwaan's Commentary:

कच्चित् इति । गीतानुगमनम् गीतस्य अनुगमनम् । अप्यसावित्युत्कण्ठा, चकार
अध्याहार्यः ।

One who used to follow our songs and prayers, does He remember us at all? Will He even come once to see His mother here?

Will He at all come to see His mother? They are impatient to see *Krishna*.

Sri Vishnu Puraana, Amsha 5, Chapter 24, Shloka 15:

अथवा किं तत् आलापैः क्रियन्ताम् अपराः कथाः ।
यस्यास्माभिर्विना तेन विना अस्माकं भविष्यति ॥ १५ ॥

Sri Engal Aalwaan's Commentary:

अथवा इति । अथवा इति निर्वेदः । भविष्यति जीवनं कालयात्रा वा । इदं चित्तसमाधानम् ।
विना इति स्नेहानुतापौ ।

Or, what is even the purpose of talking about Him? Let us talk about something else. He is not going to be with us, and we are not going to be with Him. What is the purpose in talking about Him?

They are feeling very sad. We are going to spend time without Him. We will live without Him. He will spend time without us. It is just to pacify themselves that they are telling this.

Sri Vishnu Puraana, Amsha 5, Chapter 24, Shloka 16:

पिता माता तथा भ्राता भर्ता बंधुजनः च किम् ।
संत्यक्तः तत्कृते अस्माभिः अकृतज्ञध्वजो हि सः ॥ १६ ॥

Sri Engal Aalwaan's Commentary:

पिता इति । किं किमर्थं संत्यक्तः? अकृतज्ञानां ध्वजः प्रधानः ।

He has left everyone - father, mother, brother, and relatives. We left everyone - father, mother, brother, husband and relatives - and went after Him. We deserted everyone in order to be with *Krishna*, and we ran after Him. He is the leader of those who don't remember anyone. *Krutajnya* is one who remembers good done to one. *Akrutajnya* is one who does not remember, *Krishna* is leader among them.

Why did we leave our parents, husband, brothers, and everyone, to be with Him? They are feeling very sad that *Krishna* has not come back.

Sri Vishnu Puraana, Amsa 5, Chapter 24, Shloka 17:

तथा अपि कच्चित् आलापम् इहागमनसंश्रयम् ।

करोति कृष्णो वक्तव्यं भवता राम नानृतम् ॥ १७ ॥

Does He ever talk about coming here at all? O *Balarama*, please do tell us, and don't lie. Let us have some hope that He may come sometime to see all.

Sri Vishnu Puraana, Amsa 5, Chapter 24, Shloka 18:

दामोदरो असौ गोविन्दः पुरस्त्रीसक्तमानसः ।

अपेतप्रीतिः अस्मासु दुर्दर्शः प्रतिभाति नः ॥ १८ ॥

Sri Engal Aalwaan's Commentary:

दामोदर इति । दुर्दर्शः इति नैराशयोक्तिः ।

This *Daamodara*, *Govinda* is deeply interested in all the women of the city now. He has lost all love for us. We don't think we are going to see Him at all, any time.

Sri Vishnu Puraana, Amsa 5, Chapter 24, Shloka 19:

आमन्त्रितः च कृष्णेति पुनर्दामोदरेति च ।

जहसुः सस्वरं गोप्यो हरिणा हृतचेतसः ॥ १९ ॥

Sri Engal Aalwaan's Commentary:

आमन्त्रितः च इति । अत्र भावसंकरस्य बीजं हरिणा हृतचेतस्त्वम् । अत्र

कृष्णरतिरूपस्थायीभावः । तत् संचारीभावस्तु निरेव्दादिः ।

The moment they see *Balarama* and remember *Krishna*, and tell all these things - whether He is coming, or will not come at all, and they keep calling *Balarama* Himself as *Krishna*, *Daamodara*, and are laughing loudly, as though they are not in their minds at all. Their mind is totally captured by *Krishna*.

They have surrendered their everything unto *Krishna*, and they cannot tolerate His separation. They are immediately remembering *Krishna*, and experiencing the bliss of union with Him here. One of the outcomes of that is this *nirveda*, *dukha*.

Sri Vishnu Puraana, Amsa 5, Chapter 24, Shloka 20:

संदेशैः साममधुरैः प्रमगर्भैः अगर्वितैः ।

रामेण आश्वासिता गोप्यः कृष्णस्य अति मनोहरैः ॥ २० ॥

Balarama consoles them with all sweet words of *Krishna*, and the message that *Krishna* has sent them, very nice and sweet messages, and tells them in a nice way, without any arrogance.

Sri Vishnu Puraana, Amsha 5, Chapter 24, Shloka 21:

गोपैः च पूर्ववत् रामः परिहासमनोहराः ।

कथाः चकार रेमे च सह तैः व्रजभूमिषु ॥ २१ ॥

Balarama, as He used to do earlier, spent time with all the *gopaas*, in fun. He spoke to them, and they talked a lot. They also enjoyed in the *Vraja bhoomi*.

This completes Chapter Twenty Four.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे चतुर्विंशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चितीये पञ्चमे अंशे चतुर्विंशो अध्यायः ॥

॥ अथ पञ्चविंशो अध्यायः ॥

Balarama drags Yamuna River

Now, Chapter Twenty Five. The story of how *Balarama* drags *Yamuna* river is narrated here.

Sri Vishnu Puraana, Amsha 5, Chapter 25, Shloka 1:

श्री पराशरः -

वने विचरतः तस्य सह गोपैः महात्मनः ।

मानुषच्छद्मरूपस्य शेषस्य धरणीधृतः ॥ १ ॥

Sri Paraasharar - Balarama was wandering around in *Gokula* with all the *gopaas*. He was taking the form of a human being, He is actually the one who is holding the entire earth, He is *Shesha*, *Aadishesha*.

Sri Vishnu Puraana, Amsha 5, Chapter 25, Shloka 2:

निष्पादित ऊरुकार्यस्य कार्येण उर्वी प्रचारिणः ।

उपभोगार्थम् अत्यर्थं वरुणः प्राह वारुणीम् ॥ २ ॥

Sri Engal Aalwaan's Commentary:

निष्पादित इति । कार्येण देवानाम् ।

With His great act, *Balarama*, had executed all the things in order to help the gods. He had incarnated on earth for the sake of the gods, and had done some great acts here. For His enjoyment, *Varuna* called *Vaaruni*, *Madiraa* and told her thus.

Sri Vishnu Puraana, Amsha 5, Chapter 25, Shloka 3:

अभीष्टा सर्वदा यस्य मदिरे त्वं महौजसः ।

अनन्तस्य उपभोगाय तस्य गच्छ मुदे शुभे ॥ ३ ॥

O *Madire*, go and give Him all the enjoyments and pleasures, for the enjoyment of *Ananta*, go happily and please Him. Let Him be pleased.

Sri Vishnu Puraana, Amsha 5, Chapter 25, Shloka 4:

इति उक्ता वारुणी तेन सन्निधानम् अथाकरोत् ।

बृन्दावनसमुत्पन्न कदंबतरुकोटरे ॥ ४ ॥

Having been told like that, *Madiraa* comes and lives in all the hollows of the *Kadamba* trees of *Brundaavana*.

Sri Vishnu Puraana, Amsha 5, Chapter 25, Shloka 5:

विचरन् बलदेवो अपि मदिरागन्धम् उत्तमम् ।

आघ्राय मदिरातर्षम् अवाप अथ वराननः ॥ ५ ॥

Sri Engal Aalwaan's Commentary:

विचरन् इति । तर्षं तृष्णाम् ।

When *Balarama* was wandering around in *Vrundaavana*, he sensed the fragrance of this *Madiraa*, which is there in the *Kadamba* trees hollows. Having sensed this, He liked it very much, and He wanted to drink that *Madiraa*.

Sri Vishnu Puraana, Amsha 5, Chapter 25, Shloka 6:

ततः कदंबाः सहसा मद्यधारां स लाङ्गली ।

पतन्तीं वीक्ष्य मैत्रेय प्रययौ परमां मुदम् ॥ ६ ॥

Immediately from the *Kadamba* tree, the *Madiraa* was flowing incessantly, and He was extremely pleased.

Sri Vishnu Puraana, Amsha 5, Chapter 25, Shloka 7:

पपौ च गोप गोपीभिः समुपेतो मुदान्वितः ।

प्रगीयमानो ललितं गीतवाद्य विशारदैः ॥ ७ ॥

He went and drank that *Madiraa* with all the *gopaas* and *gopis*, and being very happy and enjoying it. They were all singing all the beautiful songs with all instruments.

Sri Vishnu Puraana, Amsha 5, Chapter 25, Shloka 8:

प्रमत्तो अत्यन्त धर्माग्भः कणिकामौक्तिकोज्ज्वलः ।

आगच्छ यमुने स्नातुम् इच्छामि इति आह विह्वलः ॥ ८ ॥

At that time, He was very intoxicated by the drinking of the *Madiraa*, and drops of sweat were there on His head, like pearls, because of the heat. He called *Yamunaa*, "O *Yamunaa* river, come here, I want to take bath".

Sri Vishnu Puraana, Amsha 5, Chapter 25, Shloka 9:

तस्य वाचं नदी सा तु मत्तोक्तामवमत्य वै ।

नाजगाम ततः क्रुद्धो हलं जग्राह लाङ्गली ॥ ९ ॥

The *Yamunaa* river saw that He was intoxicated, and not in His proper senses, so she just neglected what He said. *Balaraama* got very angry, and took His *halaayudha*, His great plough.

Sri Vishnu Puraana, Amsha 5, Chapter 25, Shloka 10:

गृहीत्वा तां हलान्तेन चकर्ष मदविह्वलः ।

पापे नायासि नायासि गम्यताम् इच्छया अन्यतः ॥ १० ॥

Sri Engal Aalwaan's Commentary:

गृहीत्वा इति । नायासि नायासि इति कोपाद्वीप्सा । गम्यतां शक्तिरस्ति अस्ति चेत् ।

"O evil minded *Yamunaa*, go anywhere if you are capable", and He dragged *Yamunaa* with the end of His great plough.

Sri Vishnu Puraana, Amsha 5, Chapter 25, Shloka 11:

सा कृष्टा सहसा तेन मार्गं संत्यज्य निम्नगा ।

यत्रास्ते बलभद्रो असौ प्लावयामास तत् वनम् ॥ ११ ॥

When *Yamunaa* was dragged by *Balaraama* with His *halaayudha*, she started flowing and flooded all the *Brundaavana* there. The whole *Brundaavana* was filled with *Yamunaa* there.

Sri Vishnu Puraana, Amsha 5, Chapter 25, Shloka 12:

शरीरिणि तदा अभ्येत्य त्रासविह्वललोचना ।

प्रसीद इति अब्रवीत् रामं मुञ्च मां मुसलायुध ॥ १२ ॥

Immediately, she took on a form, and was extremely terrified, and her eyes were all upwards. She pleads to *Balaraama* "Be pleased and don't trouble me, please leave me, O *Musalaayudha*".

Sri Vishnu Puraana, Amsha 5, Chapter 25, Shloka 13:

ततः तस्याः सुवचनम् आकर्ण्य स हलायुधः ।

सो अब्रवीत् अवजानासि मम शौर्यबले नदी ।

सो अहं त्वां हलपातेन नयिष्यामि सहस्रधा ॥ १३ ॥

Balaraama was pleased with the nice words of *Yamunaa*, and said that she was disrespecting and neglecting Him, and she does not know His powers. "I am going to break you into a thousand parts with My *halaayudha*".

Sri Vishnu Puraana, Amsha 5, Chapter 25, Shloka 14:

श्री पराशरः -

इति उक्तया अति संत्रासात् तया नद्या प्रसादितः ।

भूभागे प्लाविते तस्मिन् मुमोच यमुनां बलः ॥ १४ ॥

Sri Paraasharar - When she pleaded further and was terrified, *Balaraama* was also pleased, and He calmed down, and when that whole area was filled with *Yamunaa* river, He left her at that time.

Sri Vishnu Puraana, Amsha 5, Chapter 25, Shloka 15:

ततः स्नातस्य वै कान्तिरजायत महात्मनः ॥ १५ ॥

He took bath in that *Yamunaa* river, wherever He was sitting, as the *Yamunaa* had come there. Having taken bath, He was radiant.

Sri Vishnu Puraana, Amsha 5, Chapter 25, Shloka 16:

अवतंसोत्पलं चारु गृहीत्वा एकं च कुण्डलम् ।

वरुणप्रहितां चास्मै मालामम्लानपङ्कजाम् ।

समुद्राभे तथा वस्त्रे नीले लक्ष्मीरयाचत ॥ १६ ॥

Sri Engal Aalwaan's Commentary:

अवतंसेति । अवतंस इत्यादि अयच्छतेत्यन्तमेकं वाक्यम् । उत्पलम् महोत्पलम् । यथा हरिवंशे लक्ष्मी चचनम्* जातरूपमयं चैकं कुण्डलं वज्रभूषणम् । आदिपद्मं च पद्माक्षं दिव्यं श्रवणभूषणम् । धेहीमां प्रतिगृहणीश्व पौराणीं भूषणक्रियाम् । संगृह्य तमलङ्कारं ताः

**च तिस्रः स्त्रियो विभौ ॥ इति । तत् एवम् अत्र वारुणीकान्तिलक्ष्म्याः तिस्र शत शक्तयो
रामस्य देव्य इति उक्तम् ।**

Taking a beautiful *Karna pushpa*, *Lakshmi* comes there, with one beautiful *kundala*, earrings, and whatever *Varuna* had given her, having a lotus garland which never withers, and with wonderful blue clothes which had the radiance of the ocean, *Lakshmi* came and gave Him all these things. This *Lakshmi* is different.

This is as per the *Lakshmi vachana* from *Harivamsha*. *Balarama's* Devis are told to be three *shaktis* - *Vaaruni*, *Kaanti* and *Lakshmi*.

Sri Vishnu Puraana, Amsa 5, Chapter 25, Shloka 17:

कृतावतंसः स तदा चारुकुण्डलभूषितः ।

नीलाम्बरधरः स्रग्वी शुशुभे कान्तिसंयुतः ॥ १७ ॥

Having decorated Himself with all the beautiful and wonderful *kundalaas*, the *Karna pushpa*, the *Neelaambara*, and the wonderful lotus garland, *Balarama* was shining forth with radiance, with great *kaanti*.

Sri Vishnu Puraana, Amsa 5, Chapter 25, Shloka 18:

इत्थं विभूषितो रेमे तत्र रामः तथा व्रजे ।

मासद्वयेन यातश्च स पुनर्द्वारकां पुरीम् ॥ १८ ॥

Thus, He enjoyed there in *Brundaavana*, for two months, and then He came back to *Dwaarakaa Puri*.

Sri Vishnu Puraana, Amsa 5, Chapter 25, Shloka 19:

रेवतीं नाम तनयां रेवतस्य महीपतेः ।

उपयेमे बलस्तस्यां जज्ञाते निशितोल्मुकौ ॥ १९ ॥

He then married *Revati*, who was daughter of King *Raivata*. Through her, he got two sons, *Nishita* and *Ulmuka*.

This completed Chapter Twenty Five. The story of Krishna and Rukmini will be told very briefly in the next chapter.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे पञ्चविंशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चित्तीये पञ्चमे अंशे पञ्चविंशो अध्यायः ॥

We just concluded Chapter 25 of Amsa 5.

॥ अथ षड्विंशो अध्यायः ॥

Krishna marries Rukmini

Now, Chapter Twenty Six.

Sri Vishnu Puraana, Amsa 5, Chapter 26, Shloka 1:

श्री पराशरः -

भीष्मकः कुण्डिने राजा विदर्भविषये अभवत् ।

रुक्मी तस्य अभत् पुत्रो रुक्मिणी च वरानना ॥ १ ॥

Sri Paraasharar - King Bheeshmaka was there in the city of Kundinapura, belonging to the Vidarbha kingdom. He had two children - a son and daughter - Rukmi was the son, and Rukmini was the daughter.

The story of how Krishna marries Rukmini is being told in this chapter, which we see next.

Sri Vishnu Puraana, Amsa 5, Chapter 26, Shloka 2:

रुमणीं चकमे कृष्णः सा च तं चारुहासिनी ।

न ददौ याचते चैनां रुक्मिद्वेषण चक्रिणे ॥ २ ॥

Rukmini decided to marry Krishna, and Krishna also was very much interested in marrying Rukmini. Though Krishna asked Rukmi, because Rukmi had hatred towards Krishna, he did not agree to give Rukmini in marriage to Krishna.

Sri Vishnu Puraana, Amsa 5, Chapter 26, Shloka 3:

ददौ च शिशुपालाय जरासंधप्रचोदितः ।

भीष्मको रुक्मणा सार्धं रुक्मिणीमुरुविक्रमः ॥ ३ ॥

Sri Engal Aalwaan's Commentary:

ददौ च इति । जरासंधप्रचोदित इति । शिशुपालो हि जरासंधस्य दत्तपुत्रः, कृष्णः तु द्वेष्यः, अतः तत् प्रीत्यै शिशुपालाय ददौ- वाचा ददौ ।

Bheeshmaka along with Rukmi gave a word to Shishupaala, being told by Jaraasandha (Bheeshmaka agreed to give Rukmini in marriage to Shishupaala).

Shishupaala was *Jaraasandha*'s adopted son. *Krishna* was hated by all of them, they saw Him as their enemy. *Rukmi*, who did not like *Krishna*, had enmity towards Him, agreed to give *Rukmini* in marriage to *Shishupaala*, and refused to give her to *Krishna*.

Sri Vishnu Puraana, Amsa 5, Chapter 26, Shloka 4:

विवाहार्थं ततः सर्वे जरासंधमुखा नृपाः ।

भीष्मकस्य पुरं जग्मुः शिशुपालप्रियैषिणः ॥ ४ ॥

When the marriage was fixed, all of them, *Jaraasandha* and others who were all dear to *Shishupaala*, went to *Bheeshmaka*'s city, for the marriage.

Sri Vishnu Puraana, Amsa 5, Chapter 26, Shloka 5:

कृष्णो अपि बलभद्राद्यैः यदुभिः परिवारितः ।

प्रययौ कुण्डिनं द्रष्टुं विवाहं चैद्यभूतभृतः ॥ ५ ॥

Krishna, along with *Balaraama* and other *Yaadavaas*, also went to *Kundinapura* in order to witness the marriage of *Shishupaala*.

Sri Vishnu Puraana, Amsa 5, Chapter 26, Shloka 6:

श्वोभाविनि विवाहे तु तां कन्यां हतवान् हरिः ।

विपक्षभारमासज्य रामादिषु अथ बंधुषु ॥ ६ ॥

Sri Engal Aalwaan's Commentary:

श्व इति । विपक्षभारं विपक्षयुद्धकृत्यम् ।

On the previous day of the marriage, *Krishna* escaped with *Rukmini*, snatched and took her away. When there were so many people who were against Him, in order to take care of all of them, in case there is a fight which may ensue, He left *Balaraama* and other relatives there.

Sri Vishnu Puraana, Amsa 5, Chapter 26, Shloka 7:

ततः च पौण्ड्रकः श्रीमान् दन्तवक्त्रो विडूरथः ।

शिशुपालजरासंधं साल्वादयाः च महीभृतः ॥ ७ ॥

Then *Poundraka*, *Dantavakra*, *Vidooratha*, *Shishupaala*, *Jaraasandha*, *Saalva* - all of these kings, all ganged up.

Sri Vishnu Puraana, Amsa 5, Chapter 26, Shloka 8:

कुपिताः ते हरिं हन्तुं चक्रुः उद्योगम् उत्तमम् ।

निर्जिताः च समागम्य रामाद्यैः यदुपुङ्गवैः ॥ ८ ॥

They got very angry and wanted to fight with *Balarama* and others. They were then defeated by *Balarama* and the other *Yaadavaas*.

Sri Vishnu Puraana, Amsa 5, Chapter 26, Shloka 9:

कुण्डिनं न प्रवेक्ष्यामि हि अहत्वा युधि केशवम् ।

कृत्वा प्रतिज्ञाम् रुक्मी च हन्तुं कृष्णमनुद्रुतः ॥ ९ ॥

Rukmi took a vow that he will not enter *Kundinapura* without killing *Krishna*. And he went after *Krishna*.

Sri Vishnu Puraana, Amsa 5, Chapter 26, Shloka 10:

हत्वा बलं सनागाश्वं पतिस्यन्दनसंकुलम् ।

निर्जितः पातितश्चोर्व्यां लीलया एव स चक्रिणा ॥ १० ॥

When *Rukmi* went along with his army, *Krishna* very easily, along with His army, destroyed the army of *Rukmi*, along with the elephants, chariots, soldiers, horses. They were all defeated very easily, and *Rukmi* was made to fall on the ground.

Sri Vishnu Puraana, Amsa 5, Chapter 26, Shloka 11:

निर्जित्य रुक्मिणं सम्यक् उपयेमे च रुक्मिणीम् ।

राक्षसेन विवाहेन संप्राप्तां मधुसूदनः ॥ ११ ॥

Having won over *Rukmi*, He married *Rukmini* as per the *Vedic* rites, having brought her through the *Raakshasa vivaaha*, having simply stolen her and escaped with her.

Sri Vishnu Puraana, Amsa 5, Chapter 26, Shloka 12:

तस्यां जज्ञे च प्रद्युम्नो मदनांशः स वीर्यवान् ।

जहार शंबरो यं वै यौ जघान च शंबरम् ॥ १२ ॥

Rukmini got a son by name *Pradyumna*, who was the *saakshaat amsa* of *Kaamadeva*, *Madana*. He was very powerful. *Shambaraasura* immediately snatched and stole away the child. Later on, *Paraashara* says briefly that *Pradyumna* killed *Shambaraasura*.

This completes Chapter Twenty Six.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे षड्विंशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चित्तीये पञ्चमे अंशे षड्विंशो अध्यायः ॥

॥ अथ सप्तविंशो अध्यायः ॥

Story of Pradyumna

Now, Chapter Twenty Seven.

Sri Vishnu Puraana, Amsha 5, Chapter 27, Shloka 1:

श्री मैत्रेयः -

शंबरेण हृतो वीरः प्रद्युम्नः स कथं मुने ।

शंबरः स महावीर्यः प्रद्युम्नेन कथं हतः ॥ १ ॥

Sri Maitreya - You said that Pradyumna, who was very valiant, was stolen by Shambara. How did that happen? How was Shambara, who was a very powerful demon, killed by Pradyumna?

Sri Vishnu Puraana, Amsha 5, Chapter 27, Shloka 2:

यस्तेन अपहृतः पूर्वं स कथं विजघान तम् ।

एतत् विस्तरतः श्रोतुम् इच्छामि सकलं गुरो ॥ २ ॥

When Shambaraasura had taken away the child, how did that child kill Shambaraasura himself? I would like to know this story in detail. Please do tell me about it.

Sri Vishnu Puraana, Amsha 5, Chapter 27, Shloka 3:

श्री पराशरः -

षष्ठे अहिनि जातमात्रं तु प्रद्युम्नं सूतिकागृहात् ।

ममैष हन्तेति मुने हतवान् कालशंबरः ॥ ३ ॥

Sri Engal Aalwaan's Commentary:

षष्ठे अहिनि इति । कालशंबरः कालः कृष्णः, कालश्च असौ शंबरः च ।

Sri Paraasharar - On the sixth day after birth, Pradyumna was taken away from the delivery place where he was born. Shambaraasura knew that Pradyumna is going to kill him. So, he just snatched the child and went away.

Shambara was black to look at. He was a fearful demon.

Sri Vishnu Puraana, Amsha 5, Chapter 27, Shloka 4:

हत्वा चिक्षेप चैवैनं ग्राहोग्रे लवणार्णवे ।

कल्लोलजनितावर्ते सुघोरे मकरालये ॥ ४ ॥

He took the child, to a great ocean, and threw him there, which was filled with crocodiles, which had huge tides and whirls. It was a very ferocious ocean, into which *Shambaraasura* threw *Pradyumna*.

Sri Vishnu Puraana, Amsa 5, Chapter 27, Shloka 5:

पातितं तत्र चैवैको मत्स्यो जग्राह बालकम् ।

न ममार च तस्यापि जठराग्निप्रदीषितः ॥ ५ ॥

That child, which was thrown into the ocean, was swallowed by a fish. Even though he got into the stomach of the fish, where there is fire, *jatharaagni*, even then, *Pradyumna* did not die.

Sri Vishnu Puraana, Amsa 5, Chapter 27, Shloka 6:

मत्स्यबन्धैः च मत्स्यो असौ मत्स्यैः अन्यैः सह द्विज ।

घातितो असुरवर्याय शंबराय निवेदितः ॥ ६ ॥

The fishermen along with the net with which they catch the fishes, caught many fishes, and this was one of them. All those fish were killed in order to offer to the demon *Shambaraasura*.

Sri Vishnu Puraana, Amsa 5, Chapter 27, Shloka 7:

तस्य मायावती नाम पत्नी सर्वगृहेश्वरी ।

कारयामास सूदानाम् आधिपत्यम् अनिन्दिता ॥ ७ ॥

While they were taking all the fish for preparing food for *Shambaraasura*, the preparations were overlooked by *Maayaavati*, who was wife of *Shambaraasura*. She was not actually the wife, she was a *maayaa roopa*. She was in charge of the kitchen, and was taking care of the preparations for *Shambaraasura*.

Sri Vishnu Puraana, Amsa 5, Chapter 27, Shloka 8:

दारिते मत्स्य जठरे सा ददर्श अतिशोभनम् ।

कुमारं मन्मथतरोः दग्धस्य प्रथमाङ्कुरम् ॥ ८ ॥

When they tore apart that fish, they saw this most beautiful child, who was like the sprout of the tree of *Manmatha* himself, who was burnt. *Maayaavati* is supposed to be *Manmatha*'s wife, and this story comes briefly later.

Sri Vishnu Puraana, Amsa 5, Chapter 27, Shloka 9:

को अयं कथमयं मत्स्य जठरे प्रविवेशितः ।

इति एवं कौतुकाविष्टां तन्वीं प्राहाथ नारदः ॥ ९ ॥

Who is this child, and how did he get into this fish's stomach, and is still alive? She was very curious, and at the same time, *Naarada muni* came there.

Sri Vishnu Puraana, Amsa 5, Chapter 27, Shloka 10:

अयं समस्त जगतः स्थितिसंहाराकारिणः ।

शंबरेण हृतो विष्णोः तनयः सूतिकागृहात् ॥ १० ॥

Naarada told *Maayaavati* that he is none other than the son of *Vishnu*, who the creator, sustainer and destroyer of all the worlds, and he is none other than the son of *Krishna*. He was stolen by *Shambara* from the *sootikaagruha*.

Sri Vishnu Puraana, Amsa 5, Chapter 27, Shloka 11:

क्षिप्तः समुद्रे मत्स्येन निगीर्णस्ते गृहं गतः ।

नररत्नम् इदं सुभ्र विस्रब्धा परिपालय ॥ ११ ॥

Naarada said - *Shambara* threw this child into the ocean, and it was swallowed by a fish, which was actually brought to your place. Without any doubt, protect and take care of this excellent child.

Sri Vishnu Puraana, Amsa 5, Chapter 27, Shloka 12:

श्री पराशरः -

नारदेन एवं उक्ता सा पालयामास तं शिशुम् ।

बाल्यादेवातिरागेण रूपातिशयमोहिता ॥ १२ ॥

Sri Paraasharar - Once *Naarada* told her like that, she thought of nurturing the boy and looking after him with great love. Even when the child was small, she had great attraction towards that child, because of the most wonderful beauty. The child was so beautiful.

Sri Vishnu Puraana, Amsa 5, Chapter 27, Shloka 13:

सा यदा यौवनाभोगभूषितो अभूत् महामते ।

साभिलाषा तदा सा अपि बभूव गजगामिनी ॥ १३ ॥

When *Pradyumna* grew up and became a young boy, he had all the excellent features of youth, and *Maayaavati* started to fall in love with *Pradyumna*. She was deeply interested in him.

Sri Vishnu Puraana, Amsa 5, Chapter 27, Shloka 14:

मायावती ददौ तस्मै मायास्सर्वा महामुने ।

प्रद्युम्नायानुरागान्धा तन्न्यस्तहृदयेक्षणा ॥ १४ ॥

Sri Engal Aalwaan's Commentary:

मायावती इति । मायाः मोहनविद्याः ।

Maayaavati was blind with love towards *Pradyumna*, and she taught him all the *maayaas* that she knew. She could not take her eyes away from that *Pradyumna*. Her mind was completely captured by *Pradyumna*.

Sri Vishnu Puraana, Amsha 5, Chapter 27, Shloka 15:

**प्रसज्जन्तीं तु तां प्राह स कार्ष्णिः कमलेक्षणाम् ।
मातृत्वम् अपहायाद्य किमेवं वर्तसे अन्यथा ॥ १५ ॥**

Sri Engal Aalwaan's Commentary:

प्रसज्जन्तीम् इति । प्रसज्जन्तीं प्रवर्षेण अनुरज्जन्तीम् ।

She was displaying that love towards him. *Krishna's* son *Pradyumna* saw her, the beautiful *Maayaavati*, and said - "What are you doing? You are not behaving like a mother. You are behaving like a lover. What is happening to you?".

Sri Vishnu Puraana, Amsha 5, Chapter 27, Shloka 16:

**सा तस्मै कथयामास न पुत्रस्त्वं ममेति वै ।
तनयं त्वामयं विष्णोः हतवान् कालशंबरः ॥ १६ ॥**

She said that "You are not my son". And she started to narrate the whole story and said that he was *Vishnu's* son, *Krishna's* son, and *Kaalashambara* has stolen you from the place where you were born.

Sri Vishnu Puraana, Amsha 5, Chapter 27, Shloka 17:

**क्षिप्तः समुद्रे मत्स्यस्य संप्राप्तो जठरान्मया ।
सा हि रोदिति ते माता कान्ताद्याप्यतिवत्सला ॥ १७ ॥**

She said - "You were thrown into the ocean by *Kaalashambara*, and a fish swallowed you. When the fish came here, I got you. You were inside the stomach of the fish. Even today, your mother is crying for you, out of love for her child".

Sri Vishnu Puraana, Amsha 5, Chapter 27, Shloka 18:

**श्री पराशरः -
इति उक्तः शंबरं युद्धे प्रद्युम्नः स समाहवयत् ।
क्रोधाकुलीकृतमना युयुधे च महाबलः ॥ १८ ॥**

Sri Paraasharar - The moment *Pradyumna* came to know that *Kaalashambara* had stolen him, he immediately invited him for a fight. *Pradyumna* was extremely angry and fought with him fiercely.

Sri Vishnu Puraana, Amsha 5, Chapter 27, Shloka 19:

हत्वा सैन्यम् अशेषं तु तस्य दैत्यस्य यादवः ।
सप्त माया व्यतिक्रम्य मायां प्रययुजे अष्टमीम् ॥ १९ ॥

Sri Engal Aalwaan's Commentary:

हत्वा इति । सप्त मायाः व्यतिक्रम्य शंबरप्रयुक्ताः व्यतिक्रम्य । प्रययुजे प्रयुक्तवान् ।

Pradyumna killed the entire army of Kaalashambara, and then Kaalashambara used seven kinds of *maayaa*, when he was fighting with Pradyumna. Pradyumna overcame all of them, as he had learnt all the *maayaas* from *Maayaavati*, and beyond that, he started to deploy the eighth *maaya* against *Shambaraasura*.

Sri Vishnu Puraana, Amsha 5, Chapter 27, Shloka 20:

तथा जघान तं दैत्यं मायया कालशंबरम् ।
उत्पत्य च तया सार्धम् आजगाम पितुः परम् ॥ २० ॥

With that, Pradyumna killed *Shambaraasura* with the eighth *maaya*. Immediately, along with *Maayaavati*, he came to his father's city.

Sri Vishnu Puraana, Amsha 5, Chapter 27, Shloka 21:

अन्तःपुरे निपतितं मायावत्या समन्वितम् ।
तं दृष्ट्वा कृष्णसंकल्पा बभूवुः कृष्णयोषितः ॥ २१ ॥

Sri Engal Aalwaan's Commentary:

अन्तःपुर इति । कृष्णसंकल्पाः कृष्णो अयम् इति भ्रान्ताः ।

He went and fell into the *antahpura* of *Krishna*, along with *Maayaavati*. On seeing him, all of *Krishna*'s wives thought that he was *Krishna* Himself, as he looked just like *Krishna*.

Sri Vishnu Puraana, Amsha 5, Chapter 27, Shloka 22:

रुक्मिणी सा अभवत् प्रेम्णा सास्रदृष्टिरनिन्दिता ।
धन्यायाः खल्वयं पुत्रो वर्तते नवयौवने ॥ २२ ॥

But, *Rukmini* felt a kind of mother's love towards him, and her eyes were filled with tears. She said that whoever is the mother of this boy is most fortunate, as this youth is so handsome and beautiful.

Sri Vishnu Puraana, Amsha 5, Chapter 27, Shloka 23:

अस्मिन् वयसि पुत्रो मे प्रद्युम्नो यदि जीवति ।
सभाग्या जननी वत्स सा त्वया का विभूषिता ॥ २३ ॥

Sri Engal Aalwaan's Commentary:

अस्मिन् इति । प्रद्युम्नः प्रद्युम्न इति विकीर्षितसंज्ञः, अस्मिन् वयसि वर्तेतेति शेषः ।

I had a son by name *Pradyumna*, I don't know whether he is living or not.
Whoever is your mother is very lucky to have a son like you.

Sri Vishnu Puraana, Amsha 5, Chapter 27, Shloka 24:

अथवा यादृषः स्नेहो मम यादृक् वपुः तव ।
हरेरपत्यं सुव्यक्तं भवान् वत्स भविष्यति ॥ २४ ॥

Or, could it be that, looking at the motherly love that I am feeling towards you, and also looking at your form and your beauty, it is very clear that you are definitely the son of *Krishna* only.

Sri Vishnu Puraana, Amsha 5, Chapter 27, Shloka 25:

श्री पराशरः -

एतस्मिन् अन्तरे प्राप्तः सह कृष्णेन नारदः ।
अन्तःपुरचरां देवीं रुक्मिणीं प्राह हर्षयन् ॥ २५ ॥

Sri Paraasharar - At the same time, *Krishna* comes along with *Naarada*, and sees *Rukmini* who is in the *antahpura*, and tells thus, bringing great joy to *Rukmini*.

Sri Vishnu Puraana, Amsha 5, Chapter 27, Shloka 26:

एष ते तनयः सुभ्रु हत्वा शंबरमागतः ।
हतो येनाभवद्बालो भवत्याः सूतिकागृहात् ॥ २६ ॥

O *Rukmini*, this is none other than your son only. He was stolen by *Shambaraasura*, and this *Pradyumna* has come back here. When he was a child, he was stolen from the house of delivery, by *Shambaraasura*. He has come back here.

Sri Vishnu Puraana, Amsha 5, Chapter 27, Shloka 27:

इयं मायावती भार्या तनयस्यास्य ते सती ।
शंबरस्य न भार्येयं श्रूयताम् अत्र कारणम् ॥ २७ ॥

And this *Maayaavati* is wife of *Pradyumna* only. She is not *Shambara's* wife. I will tell you the reason why.

Sri Vishnu Puraana, Amsa 5, Chapter 27, Shloka 28:

मन्मथे तु गते नाशं तत् उद्भवपरायणा ।

शंबरं मोहयामास मायारूपेण रूपिणी ॥ २८ ॥

Long ago, when Manmatha was burnt, Maayaavati was waiting for Manmatha to be born again. She started to capture Shambara with her maayaa. She formed another Maayaavati, who was not the real one - she was maayaa roopa.

Sri Vishnu Puraana, Amsa 5, Chapter 27, Shloka 29:

विहारादि उपभोगेषु रूपं मायामयं शुभम् ।

दर्शयामास दैत्यस्य तस्येयं मदिरेक्षणा ॥ २९ ॥

During all his enjoyments and sport, and whenever he went out, she accompanied him in a form which is not real. Through her maaya, she created another lady like her, and that was the one which was going along with Shambaraasura.

Sri Vishnu Puraana, Amsa 5, Chapter 27, Shloka 30:

कामो अवतीर्णः पुत्रस्ते तस्येयं दयिता रतिः ।

विशंका नात्र कर्तव्या स्नुषेयं तव शोभने ॥ ३० ॥

This Maayaavati is none other than Rathi, who is wife of Manmatha. Pradyumna is none other than amsha of Manmatha. He is only born like this. Have no doubts about this. She is your daughter-in-law only.

Sri Vishnu Puraana, Amsa 5, Chapter 27, Shloka 31:

ततो हर्षसमाविष्टौ रुक्मिणीकेशवौ तदा ।

नगरी च समस्ता सा साधुसाधिविति अभाषत ॥ ३१ ॥

Then Rukmini and Krishna were extremely pleased, listening to what all Naarada told. The entire city rejoiced, that it was such a wonderful occasion that Pradyumna has come back.

Sri Vishnu Puraana, Amsa 5, Chapter 27, Shloka 32:

चिरं नष्टेन पुत्रेण संगतां प्रेक्ष्य रुक्मिणीम् ।

अवाप विस्मयं सर्वो द्वारवत्यां तदा जनः ॥ ३२ ॥

They were all very pleasantly surprised, that Rukmini is again united with her son Pradyumna, who was lost long back when he was a small child itself. The people of Dwaaravati were extremely pleased.

This completes Chapter Twenty Seven.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे सप्तविंशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चितीये पञ्चमे अंशे सप्तविंशो अध्यायः ॥

॥ अथ अष्टाविंशो अध्यायः ॥

Balaraama slays Rukmi

Now, Chapter Twenty Eight.

Sri Vishnu Puraana, Amsha 5, Chapter 28, Shloka 1:

श्री पराशरः -

चारुदेष्णं सुदेष्णं च चारुदेहं च वीर्यवान् ।

सुषेणं चारुगुप्तं च भद्रचारुं तथा परम् ॥ १ ॥

Sri Paraasharar - Rukmini had many sons - Chaarudeshna, Sudeshna, Chaarudeha, Veeryavaan, Sushena, Chaarugupta, Bhadrachaarur, ...

Sri Vishnu Puraana, Amsha 5, Chapter 28, Shloka 2:

चारुविन्दं सुचारुं च चारुं च बलिनां वरम् ।

रुक्मिणि अजनयत् पुत्रान् कन्यां चारुमतीं तथा ॥ २ ॥

... Chaaruvinda, Suchaarur, Chaarur who was powerful. Rukmini had all these sons. She also had a daughter by name Chaarumati.

Sri Vishnu Puraana, Amsha 5, Chapter 28, Shloka 3:

अन्याः च भार्याः कृष्णस्य बभूवुः सप्त शोभनाः ।

कालिन्दी मित्रविन्दा च सत्या नाग्नजिती तथा ॥ ३ ॥

Sri Engal Aalwaan's Commentary:

अन्या इति । मित्रविन्दा सत्या जांबवती रोहिणी सुशीला सत्यभामा लक्ष्मणाख्या सप्त प्रधानाः । आसां कालिन्दी आदीनि क्रमात् विशेषणानि । इयं लक्ष्मणा चतुर्थे अंशे चारुहासिनी इति उक्ता ।

Krishna had seven other beautiful wives. Mitravinda is first, who is Kaalindi, Kaalinda's daughter. Naagnajit's daughter Satyaa is next.

Sri Vishnu Puraana, Amsha 5, Chapter 28, Shloka 4:

देवी जाम्बवती चापि रोहिणी कामरूपिणी ।

मद्रराजसुता च अन्या सुशीला शीलमण्डना ॥ ४ ॥

Then Jaambavaan's daughter Jaambavati. Then Rohini, who was very beautiful. Madraraaja's daughter was Susheela, who was with excellent character.

Sri Vishnu Puraana, Amsha 5, Chapter 28, Shloka 5:

सत्राजिती सत्यभामा लक्ष्मणा चारुहासिनी ।

षोडशासन् सहस्राणि स्त्रीणाम् अन्यानि चक्रिणः ॥ ५ ॥

Satraajit's daughter Satyabhaamaa. Then Lakshmanaa who had a beautiful smile. Krishna had 16,000 other wives also. Other than Rukmini, there were seven other primary wives of Krishna.

Sri Vishnu Puraana, Amsha 5, Chapter 28, Shloka 6:

प्रद्युम्नो अपि महावीर्यो रुक्मिणः तनयां शुभाम् ।

स्वयंवरे तां जग्राह सा च तं तनयं हरेः ॥ ६ ॥

Pradyumna who was very valiant, went to Rukmi's daughter's swayamvara, and she chose him to be her husband, and Pradyumna also liked her and accepted her.

Sri Vishnu Puraana, Amsha 5, Chapter 28, Shloka 7:

तस्यामस्याभवत् पुत्रो महाबलपराक्रमः ।

अनिरुद्धो रणे अरुद्धवीर्योदधिररिन्दमः ॥ ७ ॥

Pradyumna married Rukmi's daughter. They had a son by name Aniruddha, who was unstoppable in war. He was an ocean of valiance. He was destroyer of all his enemies.

Sri Vishnu Puraana, Amsha 5, Chapter 28, Shloka 8:

तस्या अपि रुक्मिणः पौत्रीं वरयामास केशवः ।

दौहित्राय ददौ रुक्मी तां स्पर्द्धन्नपि चक्रिणा ॥ ८ ॥

And again, Rukmi's granddaughter, Krishna asked for Aniruddha for marriage. Rukmi also agreed to give, though he was always competing with Krishna, and though he did not like Krishna. Aniruddha was also his daughter's son, for Rukmi.

Sri Vishnu Puraana, Amsha 5, Chapter 28, Shloka 9:

तस्या विवाहे रामाद्या यादवा हरिणा सह ।

कल्याणार्थं ततः सर्वे ये च अन्ये भूभृतः तथा ।

रुक्मिणो नगरं जग्मुः नाम्ना भोजकटं द्विज ॥ ९ ॥

Rukmi was living in the city *Bhojakata*. For the marriage of *Aniruddha* with the granddaughter of *Rukmi*, *Balaraama* and *Krishna*, along with the *Yaadavaas*, came there to witness and participate in the marriage, along with all the other kings.

Sri Vishnu Puraana, Amsa 5, Chapter 28, Shloka 10:

विवाहे तत्र निर्वृते प्रद्युम्नस्य महात्मनः ।

कलिंगराजप्रमुखा रुक्मिणं वाक्यमब्रुवन् ॥ १० ॥

When *Pradyumna*'s son's marriage was completed, the marriage ceremonies were over, *Kalinga Raaja* and others gathered with *Rukmi* and advised him thus -

Sri Vishnu Puraana, Amsa 5, Chapter 28, Shloka 11:

अनक्षजो हली द्यूते तथा अस्य व्यसनं महत् ।

तज्जयामो बलं कस्मात् द्यूते नैनं महाबलम् ॥ ११ ॥

Sri Engal Aalwaan's Commentary:

अनक्षज इति । तथा तथा अपि । व्यसनम् आसङ्गः ।

Balaraama who is very powerful, is ignorant about gambling, but even then, is very much addicted to gambling. So, let us win over *Balaraama* through gambling. Anyway, we cannot fight with him and win.

Sri Vishnu Puraana, Amsa 5, Chapter 28, Shloka 12:

श्री पराशरः -

तथेति तान् आह नृपान् रुक्मी बलमदान्वितः ।

सभायां सह रामेण चक्रे द्यूतं च वै तदा ॥ १२ ॥

Sri Paraasharar - *Rukmi*, who was very arrogant with the support of all the other kings, agreed to whatever the *Kalinga Raaja* and others said. And he invited *Balaraama* to a game of gambling.

Sri Vishnu Puraana, Amsa 5, Chapter 28, Shloka 13:

सहस्रमेकं निष्काणां रुक्मिणा विजितो बलः ।

द्वितीये अपि पणे चान्यत् सहस्रं रुक्मिणा जितः ॥ १३ ॥

Rukmi won 1000 *Nishkaas*, gold coins, initially, and the second time also, he won over.

Sri Vishnu Puraana, Amsa 5, Chapter 28, Shloka 14:

ततो दश सहस्राणि निष्काणां पणमाददे ।

बलभद्रो अजयत् तानि रुक्मी द्यूतविदां वरः ॥ १४ ॥

After that, they kept 10000 Nishkaas, as the bet for the third game of gambling. Rukmi won over that also, because Rukmi was an expert in gambling.

Sri Vishnu Puraana, Amsha 5, Chapter 28, Shloka 15:

ततो जहास स्वनवत् कलिंगाधिपतिः द्विज ।

दन्तान् विदर्शयन् मूढो रुक्मी चाह मदोद्धतः ॥ १५ ॥

Seeing this, the stupid Kalinga Raaja, laughed loudly making a lot of noise, showing all his teeth. Rukmi also was very arrogant, and he said thus -

Sri Vishnu Puraana, Amsha 5, Chapter 28, Shloka 16:

अविद्यो अयं मया द्यूते बलभद्रः पराजितः ।

मुधैवाक्षावलेपान्धो यो अवमेने अक्षकोविदान् ॥ १६ ॥

Balabhadra was defeated by me and he is ignorant of this gambling. Simply he is boasting. He thinks that he wants to gamble. He used to disrespected all the experts.

Sri Vishnu Puraana, Amsha 5, Chapter 28, Shloka 17:

दृष्ट्वा कलिंराजानं प्रकाशदशनाननम् ।

रुक्मिणं चापि दुर्वाक्यं कोपं चक्रे हलायुधः ॥ १७ ॥

When he saw that Kalinga Raaja, who was showing all his teeth and laughing very loudly, and also seeing Rukmi who was talking ill of him, Balaraama got extremely angry.

Sri Vishnu Puraana, Amsha 5, Chapter 28, Shloka 18:

ततः कोपपरीतात्मा निष्ककोटिं समाददे ।

ग्लहं जग्राह सुक्मी च तदर्थे अक्षान् अपातयत् ॥ १८ ॥

Sri Engal Aalwaan's Commentary:

तत इति । ग्लहं पणम् । तदर्थे कोटिग्लहार्थे तथेत्यनुक्त्वा अक्षान् अपातयत् ।

Balaraama got so angry, that he kept one crore Nishkaas, as the bet. And then Rukmi picked up the dice, and threw them.

Sri Vishnu Puraana, Amsha 5, Chapter 28, Shloka 19:

अजयत् बलदेवः तं प्राह उच्चैः विजितं मया ।

मया इति रुक्मी प्राह उच्चैः अलीकोक्तेरलं बल ॥ १९ ॥

This time, *Balarama* won the one crore *Nishkaas* which he had kept. And he shouted loudly - "I have won, I have won". And then, *Rukmi* also said that "I had won. You are telling lies".

Sri Vishnu Puraana, Amsha 5, Chapter 28, Shloka 20:

त्वयोक्तो अयं ग्लहः सत्यं न मयैषो अनुमोदितः ।
एवं त्वया चेत् विजितं विजितं न मया कथम् ॥ २० ॥

Sri Engal Aalwaan's Commentary:

त्वया इति । त्वयोक्तस्य पणबन्धस्य उभय अनुमत्या भाव्यतया तया विना अपि अन्यतर जयश्चेत् इतरस्यापि स एव जयः किं न स्यात् इति भावः ।

He said - "When I was about to throw the dice, you only told some number. I did not say anything and I did not accept that number, If you say that you have won over, why should I not say that I have won over? I never got a chance, and will not accept what you said".

Both have to agree to the bet and the game. If the other one has not agreed, how can you say that you have won?

Sri Vishnu Puraana, Amsha 5, Chapter 28, Shloka 21:

श्री पराशरः -

अथ अन्तरिक्षे वागुच्चैः प्राह गंभीरनादिनी ।
बलदेवस्य तं कोपं वर्थयन्ती महात्मनः ॥ २१ ॥

Sri Paraasharar - At that time, there was an *aakaashavaani* in the skies, and that increased the anger of *Baladeva*. What that voice said was -

Sri Vishnu Puraana, Amsha 5, Chapter 28, Shloka 22:

जितं बलेन धर्मेण रुक्मिणा भाषितं मृषा ।
अनुक्त्वा अपि वचः किञ्चित् कृतं भवति कर्मणा ॥ २२ ॥

Sri Engal Aalwaan's Commentary:

जितम् इति । अनुक्त्वा ग्लहानुज्ञावचनम् अकृत्वा अपि अक्षपातनादिना कर्मणा तत् वचनं कृतं भवति । अनुमतिमूल क्रियानुष्ठान दर्शनात् अनुमतिः सिद्धैवेति भावः ।

The voice said that - *Balarama* has only won over, and this is the proper dharma. He followed the dharma, and he has won over, and *Rukmi* is telling lies. Even if he

did not say that he had agreed or not, though he did not express, since he threw the dice, he actually played, it means that he had agreed only.

Though he did not say whether he accepted the bet or not, he threw the dice anyway. This means that he has accepted the bet. He acted as though he has accepted, which means that he has accepted only. The voice from the skies said this.

Sri Vishnu Puraana, Amsha 5, Chapter 28, Shloka 23:

ततो बलः तम् उत्थाय कोपसंरक्तलोचनः ।

जघान अष्टापदेन एव रुक्मिणं स महाबलः ॥ २३ ॥

Sri Engal Aalwaan's Commentary:

तत इति । अष्टापदेन द्यूतफलकेन ।

Then *Balarama* got so angry that he got up and hit and killed *Rukmi*, with the dice itself, and whatever is used for gambling.

Sri Vishnu Puraana, Amsha 5, Chapter 28, Shloka 24:

कलिंगराजं चादाय विस्फुरन्तं बलाद्बलः ।

बभञ्ज दन्तान् कुपितो यैः प्रकाशैः जहास सः ॥ २४ ॥

Balarama caught hold of *Kalinga Raaja*, and being extremely angry, broke all his teeth, which he was revealing and laughing loudly.

Sri Vishnu Puraana, Amsha 5, Chapter 28, Shloka 25:

आकृष्य च महास्तम्भं जातरूपमयं बलः ।

जघान तान्ये तत्पक्षे भूभृतः कुपितो भृशम् ॥ २५ ॥

Sri Engal Aalwaan's Commentary:

आकृष्य इति । पञ्च रूपं पञ्च वर्णम् । विचित्रितम् इति च पाठः ।

When *Rukmi*'s other friends, kings who were all getting angry, on seeing what happened, saw a golden pole there, and snatched that pole, and killed all the other kings assembled there.

Sri Vishnu Puraana, Amsha 5, Chapter 28, Shloka 26:

ततो हाहाकृतं सर्वं पलायनपरं द्विज ।

तत् राजमण्डलं भीतं बभूव कुपिते बले ॥ २६ ॥

Balaraama was very angry, and all the kings were extremely terrified. They all ran away from that place.

Sri Vishnu Puraana, Amsa 5, Chapter 28, Shloka 27:

बलेन निहतं दृष्ट्वा रुक्मिणं मधुसूदनः ।

नोवाच किञ्चित् मैत्रेय रुक्मिणीबलयोः भयात् ॥ २७ ॥

Krishna saw that Rukmi was killed, by Balaraama, and even then, He did not open His mouth, because He was scared of Rukmini and also Balaraama.

Sri Vishnu Puraana, Amsa 5, Chapter 28, Shloka 28:

ततो निरुद्धम् आदाय कृतदारं द्विजोत्तम ।

द्वारकामाजगामाथ यदुचक्रं च केशवः ॥ २८ ॥

And He took Aniruddha along with his wife, and came back to Dwaarakaa.

This completes Chapter Twenty Eight.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे अष्टाविंशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चितीये पञ्चमे अंशे अष्टाविंशो अध्यायः ॥

॥ अथ एकोनविंशो अध्यायः ॥

Narakaasura Vadha

Now, Chapter Twenty Nine. The Narakaasura vruttaanta is going to be narrated.

Sri Vishnu Puraana, Amsa 5, Chapter 29, Shloka 1:

श्री पराशरः -

द्वारवत्यां स्थिते कृष्णे शक्रः त्रिभुवनेश्वरः ।

आजगामाथ मैत्रेय मथैरावतपृष्ठगः ॥ १ ॥

Sri Engal Aalwaan's Commentary:

इदानीं भौमवधप्रसंगेन हरेः सहस्रभार्यालाभं वक्तुम् इन्द्रागमनादिकम् आह द्वारावत्याम् इति ।

Sri Paraasharar - When Krishna was in Dwaaravati, the king of all the gods, Indra, came mounting on his Airaavata, to see Krishna.

Bhouma is *Bhoomi's* son *Narakaasura*. In order to narrate the story of *Narakaasura vadha*, and also about another thousand wives which *Krishna* gets here, that story is being narrated in the beginning of this chapter.

Sri Vishnu Puraana, Amsa 5, Chapter 29, Shloka 2:

प्रविश्य द्वारकां सो अथ समेत्य हरिणा ततः ।

कथयामास दैत्यस्य नरकस्य विचेष्टितम् ॥ २ ॥

He entered into *Dwaarakaa*, and met *Krishna* there. And narrated to him the story of *Narakaasura*, what all bad things he had been doing.

Sri Vishnu Puraana, Amsa 5, Chapter 29, Shloka 3:

त्वया नाथेन देवानां मनुष्यत्वे अपि तिष्ठता ।

प्रशमं सर्वदुःखानि नीतानि मधुसूदन ॥ ३ ॥

O *Krishna*, You are the Supreme Lord, and though You have incarnated as a human here, You destroyed all the evil and everyone's grief is put to an end. O *Madhusoodana*.

Sri Vishnu Puraana, Amsa 5, Chapter 29, Shloka 4:

तपस्वि व्यसनार्थाय सो अरिष्टो धेनुकः तथा ।

प्रवृत्तो यस्तथा केशी ते सर्वे निहताः त्वया ॥ ४ ॥

In order to torture the sages, *Arishta*, *Dhenuka*, *Keshi*, and other demons, You destroyed all of them.

Sri Vishnu Puraana, Amsa 5, Chapter 29, Shloka 5:

कंसः कुवल्यापीडः पूतना बालघातिनी ।

नाशं नीताः त्वया सर्वे ये अन्ये जगदुपद्रवाः ॥ ५ ॥

Kamsa was killed by You, along with *Kuvalayaapeeda*, *Chaanoora*, *Mushtika*, and *Pootanaa* who used to kill the children. All of them were killed, destroyed by You. And also all the others who were causing trouble to the people of this world.

Sri Vishnu Puraana, Amsa 5, Chapter 29, Shloka 6:

युष्मद्दोर्दण्डसंभूतिपरित्राते जगत्त्रये ।

यज्वयज्ञांशसंप्राप्त्या तृप्तिं यान्ति दिवौकसः ॥ ६ ॥

Sri Engal Aalwaan's Commentary:

युष्मत् इति । संभूतिः सत्ता ।

All the three worlds, when they are protected by Your powerful arms, Your presence, O *Krishna*, and all the *yajnya amsha*, and *havis* with which the people perform and offer in the *yaagaas*, all of that the gods obtain properly, when all the evil forces are destroyed. The gods are all very satisfied and happy.

Indra is eulogizing *Krishna* that He has done so many wonderful acts. He incarnated as a human and killed all the evil forces, and all gods are happy that they are getting the *havis*, and are all very satisfied. You did all these wonderful acts, destroying *Arishta*, *Dhenuka*, *Keshi*, *Pootanaa*, *Kuvalayaapeeda*, *Kamsa*.

Sri Vishnu Puraana, Amsha 5, Chapter 29, Shloka 7:

सो अहं सांप्रतमायातो यन्निमित्तं जनार्दन ।

तत् श्रुत्वा तत् प्रतीकारप्रयत्नं कर्तुमर्हसि ॥ ७ ॥

Now, I have come to You, for a particular reason. Having heard that reason why I have come to You, You can decide how You are going to take care of that, O *Krishna*.

Sri Vishnu Puraana, Amsha 5, Chapter 29, Shloka 8:

भौमो अयं नरको नाम प्राग्ज्योतिषपुरेश्वरः ।

करोति सर्वभूतानाम् उपघातम् अरिन्दम ॥ ८ ॥

There is one *Narakaasura*, who is son of *Bhoomi*, *Pruthvi*, and he is king of *Praagjyotishapura*. And he is torturing all the people, O *Krishna*. I will tell You what all bad acts he has done, and You can decide what to do.

Sri Vishnu Puraana, Amsha 5, Chapter 29, Shloka 9:

देवसिद्धसुरादीनां नृपाणां च जनार्दन ।

हत्वा तु सो असुरः कन्या रुरुधे निजमन्दिरे ॥ ९ ॥

All the gods, *devaas*, *siddhaas*, *suraas*, and kings - he has stolen the daughters of all these people. And he has arrested them in his house.

Sri Vishnu Puraana, Amsha 5, Chapter 29, Shloka 10:

छत्रं यत् सलिलस्रावि तत् जहार प्रचेतसः ।

मन्दरस्य तथा शृङ्गं हतवान् मणिपर्वतम् ॥ १० ॥

Narakaasura is such a powerful demon that he has stolen *Varuna's* umbrella itself, which actually pours down water. The peak of *Mandara* itself, called *Maniparvata*, he has taken away that itself and kept in his palace.

Sri Vishnu Puraana, Amsha 5, Chapter 29, Shloka 11:

अमृतसाविणी दिव्ये मन्मातुः कृष्ण कुण्डले ।

जहार सो असुरो आदित्या वाञ्छति ऐरावतं गजम् ॥ ११ ॥

My mother Aditi's karna kundala, the earrings which actually are pouring down amruta, those divya kundalaas, those he has stolen. He is after my Airaavata now.

Sri Vishnu Puraana, Amsha 5, Chapter 29, Shloka 12:

दुर्नीतम् एतत् गोविन्द मया तस्य निवेदितम् ।

यत् अत्र प्रतिकर्तव्यं तत् स्वयं परिमृश्यताम् ॥ १२ ॥

O Krishna, Govinda, I have told You all the bad acts of Narakaasura, that he has done - stolen things from Varuna, stolen the peak of Meru parvata itself, and my mother Aditi's divya karna kundala, now wanting to steal my Airaavata. How to take care of him, and destroy him, please do think over and find a way.

Sri Paraasharar continues with Krishna going after Narakaasura, and next is the Narakaasura vadha prakarana which comes. We see this next.

We are studying Chapter 29 of Amsha 5. Where Indra has just arrived and met Sri Krishna, and tells Him about how Narakaasura is troubling everyone, and that he has stolen all valuable things from svarga, Indraloka. Narakaasura has stolen the kundala of Indra's mother Aditi, has stolen the chatra of Varuna himself, and the peak of Meru parvata itself. Now, Narakaasura is after the Airaavata elephant. Indra requests Krishna to do something so that Narakaasura's tortures will all stop, all his troubles will stop.

Indra says that he has told all the bad things which Narakaasura is doing, and now requests Krishna to do whatever is right for this.

Sri Vishnu Puraana, Amsha 5, Chapter 29, Shloka 13:

श्री पराशरः -

इति श्रुत्वा स्मितं कृत्वा भगवान् देवकीसुतः ।

गृहीत्वा वासवं हस्ते समुत्तस्थौ वरासनात् ॥ १३ ॥

Sri Paraasharar - Having heard this, Krishna smiled, and holding Indra's hand, got up from his feet.

Sri Vishnu Puraana, Amsha 5, Chapter 29, Shloka 14:

संचिन्त्यागतमारुह्य गरुडं गगनेचरम् ।

सत्यभामां समारोप्य ययौ प्राग्ज्योतिषं पुरम् ॥ १४ ॥

Sri Engal Aalwaan's Commentary:

संचिन्त्य इति । सत्यभामासमारोपणं तस्याः भूमि अंशत्वात् त्वत् पुत्रं त्वत् अनुजया
हनिष्यामि इति वरदानात्तदनुजया भौमं हन्तुम्, तथा नारद दत्त पारिजात पुष्प प्रीत
रुक्मिणीर्ष्या क्रुद्धसत्यभामा सांत्वने तुभ्यं तं तरुमेव दास्यामि इति हरिवंश उक्तां
प्रतिज्ञां च कर्तुम् ॥ १४ ॥

Immediately, Krishna thought of Garuda, and immediately, Garuda came there. Taking Satyabhaama also along, Krishna got onto Garuda, and started to go towards Praagjyotishapura, where Narakaasura was living.

Satyabhaama was Amsha of Bhoomidevi. Bhoomi's son was Narakaasura, and Krishna had given a word that He would kill her son only with her permission, and since Satyabhaama was Bhoomidevi's amsha, He took Satyabhaama along, as He knew that He would destroy Narakaasura. In Harivamsha it is also told that Naarada brings a Paarijaata flower from Devaloka, and gives it to Rukmini. When Satyabhaama sees this, she is immediately jealous of Rukmini, that she got such a wonderful flower from heaven, and she did not get it. So, Krishna had told here that He would get her the entire tree itself. In order to fulfil this also, Krishna took Satyabhaama along with Him.

Sri Vishnu Puraana, Amsha 5, Chapter 29, Shloka 15:

आरुह्य ऐरावतं नागं शक्रो अपि त्रिदिवं ययौ ।
ततो जगाम कृष्णश्च पश्यतां द्वारकौकसाम् ॥ १५ ॥

Indra got onto his Airaavata and got back to svarga. Krishna, when all the people of Dwaaravati were looking at Him, travelled to Praagjyotishapura, on Garuda.

Sri Vishnu Puraana, Amsha 5, Chapter 29, Shloka 16:

प्रागज्योतिषपुरस्यापि समन्ताच्छातयोजनम् ।
आचिता मौरवैः पाशैः क्षुरान्तैः भूः द्विजोत्तम ॥ १६ ॥

Sri Engal Aalwaan's Commentary:

प्रागज्योतिष पुरस्य इति । मौरवैः मुरसंज्ञरक्षकृतैः ।

A demon by name Mura had created a huge strong net around Praagjyotishapura, which was as sharp as a razor's edge, in order to protect the city. So, nobody could enter into that city. Praagjyotishapura was covered like this all around.

Sri Vishnu Puraana, Amsha 5, Chapter 29, Shloka 17:

तांश्चिच्छेद हरिः पाशान् क्षिप्त्वा चक्रं सुदर्शनम् ।

ततो मुरः समुत्तस्थौ तं जघान च केशवः ॥ १७ ॥

Krishna used His Sudarshana Chakra and tore away the net, which demon Mura had created. At that time, demon Mura got up and came to fight with Krishna, and Krishna killed him.

Sri Vishnu Puraana, Amsha 5, Chapter 29, Shloka 18:

मुरस्य तनयाः सप्त सहस्रास्तास्ततो हरिः ।

चक्रधाराग्निनिर्दग्धाश्चकार शलभानिव ॥ १८ ॥

Mura's seven thousand children came, seeing their father being killed. They came to fight against Krishna. He created a series of fires from His Sudarshana Chakra, and burnt all of them as though they were just like fireflies.

Sri Vishnu Puraana, Amsha 5, Chapter 29, Shloka 19:

हत्वा मुरं हयग्रीवं तथा पञ्चजनं द्विज ।

प्राग्ज्योतिष्यपुरं धीमान्स्त्वरवान् समुपाद्रवत् ॥ १९ ॥

Having killed demon Mura and two more demons Hayagreeva and Panchajana, He rushed towards Praagjyotishapura.

Sri Vishnu Puraana, Amsha 5, Chapter 29, Shloka 20:

नरकेनास्य तत्राभूत् महासैन्येन संयुगम् ।

कृष्णस्य यत्र गोविन्दो जघ्ने दैत्यान् सहस्रशः ॥ २० ॥

Then Narakaasura came with his huge army, and there was a big fight with Krishna, along with the huge army of Narakaasura. Krishna killed thousands of demons there.

Sri Vishnu Puraana, Amsha 5, Chapter 29, Shloka 21:

शस्त्रास्त्रवर्षं मुञ्चन्तं तं भौमं नरकं बली ।

क्षिप्त्वा चक्रं द्विधा चक्रे चक्री दैतेयचक्रहा ॥ २१ ॥

Bhouma is Bhoomi's son, Narakaasura. Bhouma rained arrows, shastraas, astraas, incessantly, and Krishna threw the Sudarshana Chakra on Narakaasura and cut him into two pieces.

Sri Vishnu Puraana, Amsha 5, Chapter 29, Shloka 22:

हते तु नरके भूमिः गृहीत्वा अदितिकुण्डले ।

उपतस्थे जगन्नाथं वाक्यं चेदमथ अब्रवीत् ॥ २२ ॥

The moment *Narakaasura* was killed, *Bhoomidevi* came bringing with her the *kundalaas*, earrings of *Aditi*, and she addressed *Krishna* thus -

Sri Vishnu Puraana, Amsa 5, Chapter 29, Shloka 23:

पृथ्वी उवाच -

यदा अहम् उद्धृता नाथ त्वया सूकरमूर्तिना ।

त्वत् स्पर्श संभवः पुत्रः तदा अपि अयं मयि अजायत ॥ २३ ॥

Bhoomidevi - When I was saved by You, when You had incarnated as *Varaaha Moorthi*, at that time, with Your touch, I gave birth to this *Narakaasura*. He was born when You touched me, bringing me up.

Sri Vishnu Puraana, Amsa 5, Chapter 29, Shloka 24:

सो अयं त्वयैव दत्तो मे त्वयैव विनिपातितः ।

गृहाण कुण्डले चेमे पालयास्य च संततिम् ॥ २४ ॥

Narakaasura, who is Your own son, You had given to me, and You only killed him now. Please take this *kundala* of *Aditi*, and protect his progeny.

Sri Vishnu Puraana, Amsa 5, Chapter 29, Shloka 25:

भारावतरणार्थाय ममैव भगवान् इमम् ।

अंशेन लोकमायातः प्रसादसुमुखः प्रभो ॥ २५ ॥

O Lord. You are always graceful and You lovingly grace all those who take refuge in You. I had requested You to reduce the weight of evil forces on me, and because of that only, You have incarnated here. You are *amsha* of *Bhagavaan Vishnu*, and You are none other than the Supreme Lord.

Sri Vishnu Puraana, Amsa 5, Chapter 29, Shloka 26:

त्वं कर्ता च विकर्ता च संहर्ता प्रभवो अप्ययः ।

जगतां त्वं जगत् रूपः स्तूयते अच्युत किं तव ॥ २६ ॥

Sri Engal Aalwaan's Commentary:

त्वम् इति । कर्ता निमित्तकारणम् । विकर्ता विशेषेण कर्ता, पोषकः । प्रभवोद्भवः प्रभवस्य जन्मनः उपादानम् । तव संबंधि किं स्तूयते ।

Bhoomidevi eulogized *Krishna*. She says that "You are the intelligent or efficient cause, You are the one who nurtures this whole world. You are the material cause. The whole world is sustained because of You only. You are the one who does dissolution also. Everything comes and merges into You only. You are only

present in the form of this whole world. What else can I praise You as? What can I pray You as? You are everything".

Sri Vishnu Puraana, Amsa 5, Chapter 29, Shloka 27:

व्यापी व्याप्यं क्रियाकर्ता कार्यं च भगवान् यथा ।

सर्वभूतात्म भूतस्य स्तूयते तव किं तथा ॥ २७ ॥

You are the all pervader. You also pervade all the objects individually, and You only get everything done. You are the act also. You are the doer also. You are the creator also, You are everything. You are the inner self of all beings. How is it possible to even praise You?

Sri Vishnu Puraana, Amsa 5, Chapter 29, Shloka 28:

परमात्मा च भूतात्मा त्वम् आत्मा चाव्ययो भवान् ।

यथातथा स्तुतिः नाथ किमर्थं ते प्रवर्तते ॥ २८ ॥

You are the Supreme Self, *Paramaatman*. You are the inner self of all beings. You are the inner self of everything and controller of everything. You are immutable, and any *stuti* is not sufficient to praise of eulogize You.

Sri Vishnu Puraana, Amsa 5, Chapter 29, Shloka 29:

प्रसीद सर्वभूतात्मन् नरकेण तु यत् कृतम् ।

तत् क्षम्यताम् अदोषाय त्वत्सुतस्त्वन्निपातितः ॥ २९ ॥

Sri Engal Aalwaan's Commentary:

प्रसीद इति । अदोषाय धर्मस्थापनाय ।

O Lord, who is the inner self of all beings. Be pleased, and do grace me. Whatever this *Narakaasura* has done, do pardon him. You have done all this only for establishing *dharma*. Because of this only, You killed Your own son.

Sri Vishnu Puraana, Amsa 5, Chapter 29, Shloka 30:

श्री पराशरः -

तथा इति च उक्त्वा धरणीं भगवान् भूतभावनः ।

रत्नानि नरकावासात् जग्राह मुनिसत्तम ॥ ३० ॥

Sri Paraasharar - Krishna said that "Let it be so". He went to *Narakaasura's* palace, and collected all the gems which he had stolen.

Sri Vishnu Puraana, Amsa 5, Chapter 29, Shloka 31:

कन्यापुरे स कन्यानां षोडशातुलविक्रमः ।

शताधिकानि ददृशे सहस्राणि महामुने ॥ ३१ ॥

In the harem where *Narakaasura* had put all the girls, *Krishna* saw more than 16,100 girls whom *Narakaasura* had brought and kept there.

Sri Vishnu Puraana, Amsa 5, Chapter 29, Shloka 32:

**चतुर्दंष्ट्रान् गजान्श्च अग्र्यान् षट्सहस्रान् च दृष्टवान् ।
कांभोजानां तथा अश्वानां नियुतान्येकविंशितम् ॥ ३२ ॥**

He saw excellent elephants, and each elephant having four tusks; He saw 6000 such elephants. He saw 21 lakh horses, brought from *Kaambhoja desha*, which were of excellent breed.

Sri Vishnu Puraana, Amsa 5, Chapter 29, Shloka 33:

**ताः कन्याः तान्स्तथा नागान् तान् अश्वान् द्वारकां पुरीम् ।
प्रापयामास गोविन्दः सद्यो नरककिंकरैः ॥ ३३ ॥**

Using all the servants of *Narakaasura*, *Krishna* carried all the 16,100 girls, and all elephants, and horses and everything, and sent them to *Dwaarakapuri*.

Sri Vishnu Puraana, Amsa 5, Chapter 29, Shloka 34:

**ददृशे वारुणं च्छत्रं तथैव मणिपर्वतम् ।
आरोपयामास हरिः गरुडे पतगेश्वरे ॥ ३४ ॥**

He saw the *chatra* of *Varuna*, and also *Maniparvata*, which is the peak of *Meru*. He took both on *Garuda*.

Sri Vishnu Puraana, Amsa 5, Chapter 29, Shloka 35:

**आरुह्य च स्वयं कृष्णः सत्यभामासहायवान् ।
आदित्याः कुण्डले दातुं जगाम त्रिदशालयम् ॥ ३५ ॥**

He also got onto *Garuda*, loading the *parvata* of *Meru*, and *Varuna's chatra*, and then, in order to return the *kundala* of *Aditi*, *Indra's* mother, He went to *svarga*.

This completes Chapter Twenty Nine.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे एकोनत्रिंशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चित्तीये पञ्चमे अंशे एकोनत्रिंशो अध्यायः ॥

॥ अथ त्रिंशो अध्यायः ॥

Story of the Paarijaata Tree

Now, Chapter Thirty.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 1:

श्री पराशरः -

गरुडो वारुणं छत्रं तथैव मणिपर्वतम् ।

सभार्यं च हृषीकेशं लीलयैव वहन् ययौ ॥ १ ॥

Sri Paraasharar - Garuda carried the *chatra* of Varuna, and also the Maniparvata, and Krishna and also Satyabhaama. He carried all of them without any effort.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 2:

ततः शंखमुपाध्मासीत् द्वर्गद्वारगतो हरिः ।

उपतस्थुः तथा देवाः साध्यहस्ता जनार्दनम् ॥ २ ॥

As soon as he came near the entrance of *svarga*, Indra's city, Krishna immediately blew His conch, *Paanchajanya*, loudly. Listening to this, all the *devataas* rushed bringing *arghya*, in order to welcome Krishna.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 3:

स देवैः अर्चितः कृष्णो देवमातुर्निवेशनम् ।

सिताभ्रशिखराकारं प्रविश्य ददृशे अदितिम् ॥ ३ ॥

Having been worshipped by all the *devaas*, Krishna went towards Indra's mother Aditi's house, which had a peak like a white cloud. It was a huge palace where she was living. he entered there and saw Aditi.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 4:

स तां प्रणम्य शक्रेण सह ते कुण्डलोत्तमे ।

ददौ नरकनाशं च शशंसास्यै जनार्दनः ॥ ४ ॥

He bowed down to Aditi along with Indra, and returned the excellent *kundalaas* of Aditi and also told that *Narakaasura* has been destroyed.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 5:

ततः प्रीता जगन्माता धातारं जगतां हरिम् ।

तुष्टावादितिरव्यग्रा कृत्वा तत्प्रवणं मनः ॥ ५ ॥

Aditi was extremely pleased with the Supreme Lord of the whole world, one who supports the entire world. Aditi is the mother of all the gods. She praised Him, being pleased with His acts.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 6:

अदितिः -

नमस्ते पुण्डरीकाक्ष भक्तानाम् अभयंकर ।

सनातनात्मन् सर्वात्मन् भूतात्मन् भूतभावन ॥ ६ ॥

Aditi - O Pundareekaaksha, I bow down to You. You are the one who destroys the fears of all Your devotees. You don't have a beginning at all. You are the inner self of everything, all beings. You are only present in taking all the forms. Everything is Your mode only.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 7:

प्रणेतर्मनसो बुद्धेः इन्द्रियाणां गुणात्मक ।

त्रिगुणातीत निर्द्वन्द्व शुद्धसत्त्वहृदि स्थित ॥ ७ ॥

Sri Engal Aalwaan's Commentary:

प्रणेतरिति । गुणात्मक कल्याणगुणात्मक ।

O Krishna, who is an abode to all the auspicious qualities. You are the one who controls the mind and *buddhi*, knowledge and all the senses. You are beyond the three qualities of *prakruti*, *sattva*, *rajas*, *tamas*. You are without any dualities of life, such as *sukha*, *dukha*, etc. You are *antaryaami* of everything, You have divine form.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 8:

सितदीर्घादिनिशेष कल्पनापरिवर्जित ।

जन्मादिभिः असंस्पृष्ट स्वप्नादिपरिवर्जित ॥ ८ ॥

You are immutable, so You do not have whiteness, blackness, long, short, etc. of mortals. You do not have any of these *vikaaraas*. You are untouched by birth, death, etc. You are untouched by the defects of the nature of dream, etc.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 9:

सन्ध्यारात्रिरहो भूमिर्गगनं वायुरम्बु च ।

हुताशनो मनो बुद्धिः भूतादिस्त्वं तथा अच्युत ॥ ९ ॥

You are only the *sandhyaa kaala*, You are only the night, You are only the day. You are only the earth, and You are the sky also. You are the *vaayu*, the waters, fire, mind, *jnyaana*. You are the creator of all beings. O Achyuta.

You are the inner controller of everything, and You are the creator. All of the beings are Your *shareera* only. You support and control everything.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 10:

सर्गस्थितिर्विनाशानां कर्ता कर्तृपतिर्भवान् ।

ब्रह्म विष्णु शिवाख्याभिः आत्ममूर्तिर्भिरिश्वर ॥ १० ॥

Sri Engal Aalwaan's Commentary:

सर्ग इति । कर्तृपतिः कर्तृणाम् ब्रह्मादीनां पतिः ।

You cause creation, sustenance, dissolution. You are also the Lord of creators like *Chaturmukha Brahma*. You are the *jagat kaarana*, the cause of creation, sustenance, dissolution. You also are present as *Brahma, Vishnu, Shiva*. O Lord.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 11:

देवा दैत्याः तथा यक्षा राक्षसाः सिद्धपन्नगाः ।

कूष्माण्डाः च पिशाचाः च गंधर्वा मनुजास्तथा ॥ ११ ॥

Sri Engal Aalwaan's Commentary:

**देवा इति । देवा इत्यादिना तृणजातय इति अन्तेन भगवतो देवतिर्यगादि चतुर्विध
चेतनात्मकत्वम् उच्यते ।**

Devaas, daityaas, yakshaas, raakshasaas, siddhaas, pannagaas, kooshmaandaas, pishaachaas, gandharvaas, manujaas, ...

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 12:

पशवः च मृगाश्चैव पतङ्गाश्च सरीसृपाः ।

वृक्षगुल्मलता बह्व्यः समस्ताः तृणजातयः ॥ १२ ॥

... pashus, mrugaas, butterflies, sareesrupaas, trees, twiners, grasses, everything is You only.

You are present as the inner self of all the four types of beings - *devaas* (subgroups including *daityaas, yakshaas, raakshasaas, siddhaas, pannagaas, kooshmaandaas, pishaachaas, gandharvaas*), *manushyaas*, all the animals (butterflies, serpents, cow and other animals), all the immovables like trees, shrubs, twiners, up to grass.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 13:

स्थूला मध्याः तथा सूक्ष्माः सूक्ष्मात् सूक्ष्मतराः च ये ।

देहभेदा भवान् सर्वे ये केचित्पुर्गलाश्रयाः ॥ १३ ॥

Sri Engal Aalwaan's Commentary:

स्थूला इति । स्थूला इत्यादिना पुर्गलाश्रया इति अन्तेन तस्य एव तत् देहात्मकत्वम् उच्यते । ये केचित् पुर्गलाश्रयाः देहभेदाः ते सर्वे भवान् इति अन्वयः । पुर्गलो जीवः । यया कौर्म- * अहंकारो अभिमानः च कर्ता मन्ता च संस्मृतः । आत्मा च पुर्गलो जीवो यतः सर्वाः प्रसूतयः ॥ इति । * पूरणागलनाद्देहे पुर्गलाः परमाणवः * इति आर्हताः ।

Those which are the gross, the subtle, those which are in between, those which are extremely subtle, all these differences in the forms that we see, all are You only. All those which are having a *jeeva* inside, You are only that.

He is the inner self of everything. He is having everything as His *shareera*. He is the inner self of those gross bodies of whatever form. All the difference in the bodies that we see, which are having a *jeevaatman* inside. As per *Koorma Puraana*, *purgala* means *jeeva*. But as per *Jainaas*, *purgala* is *paramaanu*, because it fills and flows.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 14:

माया तवेयमज्ञातपरमार्था अतिमोहिनी ।

अनात्मनि आत्म विज्ञानं यया मूढो निरुध्यते ॥ १४ ॥

Sri Engal Aalwaan's Commentary:

माया इति । अज्ञातपरमार्था अज्ञातः परमार्थो ब्रह्म यस्या हेतोः सा अज्ञातपरमार्था । अतिमोहिनी इयं त्रिगुणात्मिका माया तव त्वदीया । मायाकार्यमाह अनात्मनि इति । अस्य अर्थस्य पूर्वेण अन्वयः ।

This *prakruti* is Your *maayaa* only. Because of that, we forget *Brahma*, as we are covered by the *prakruti*. We don't realize the truth. And this *prakruti* causes extreme *moha*. The effect of *maaya* is the having the idea of *aatman* in that which is not *aatman*, thinking of the body itself as *aatman*. Those who have their knowledge covered by *prakruti*, are bound in this *prakruti*.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 15:

अस्वे स्वमिति भावो अत्र यत् पुंसां उपजायते ।

अहं मम इति भावो यत् प्रायेणैवाभिजायते ।

संसारमातुर्मायायाः तवैतन्नाथ चेष्टितम् ॥ १५ ॥

Sri Engal Aalwaan's Commentary:

अस्वे इति । अस्वे स्वमिति भावः ज्ञानम् उपजायत इति यत्, एतत् तव त्वदीयायाः
संसारमातुर्मायायाः चेष्टितम् ।

That which does not belong to one, people think that it belongs to them only. People think that what is not theirs, is theirs. This kind of knowledge which is present in the humans, this kind of *ahamkaara* and *mamakaara*, that "I am the doer", which is present in the human beings here, the bound selves, all these which are caused by *prakruti* which is the cause of *samsaara*, are Your own sport only. These are all Your own *leelaa* only.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 16:

यैः स्वधर्मपरैः नाथ नरैः आराधितो भवान् ।

ते तरन्ति अखिलाम् एतां मायाम् आत्मविमुक्तये ॥ १६ ॥

Those who are well established in following their *varna aashrama dharmaas*, as told in the *shaashtraas*, those humans, You are worshipped by them. They cross over this *maayaa* of *prakruti*, and they get liberated.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 17:

ब्रह्माद्याः सकलाः देवाः मनुष्याः पशवस्तथा ।

विष्णुमायामहावर्तमोहान्धातमसा आवृताः ॥ १७ ॥

Sri Engal Aalwaan's Commentary:

ब्रह्माद्या इति । मया एव महावर्तः, तत् कृतो मोह एव अन्धतमसं, तेन आवृतः ।

All the gods starting with *Chaturmukha Brahma*, the *manushyaas*, the animals, are all covered by a huge swirl, which is *Vishnu maayaa*, which is *prakruti*, and are covered in great darkness. This *maaya* is like a huge swirl. The delusion it causes is the deep darkness by which they are covered.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 18:

आराध्य त्वाम् अभीप्सन्ते कामान् आत्मभवक्षयम् ।

यदेते पुरुषा माया सैवेयं भगवन्स्तव ॥ १८ ॥

Sri Engal Aalwaan's Commentary:

आराध्य इति । कामान् अभीप्सन्त इति यत्, तत् तव माया एव मायाचेष्टितम् इति अर्थः ।

Having worshipped You, what the people seek is the different things they desire. They do not ask for *samsaara kshaya*. They aspire only for meagre desires. They worship You and seek meagre things from You. But they do not think of escaping from *samsaara*. This is all because of *maayaa*, and this *maayaa* is Your only; it is also Your *shareera*, and You are only controlling it.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 19:

मया त्वं पुत्रकामिन्या वैरिपक्षजयाय च ।

आराधितो न मोक्षाय मायाविलसितं हि तत् ॥ १९ ॥

I worship You also, and in order to destroy enemies, I worshipped You and asked those kind of boons. I did not seek liberation when I worshipped You, and when You were pleased. I asked for these meagre benefits. This is nothing but the act of *maayaa*.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 20:

कौपीनाच्छादनप्राया वाञ्छा कल्पद्रुमादपि ।

जायते यदपुण्यानां सो अपराधः स्वदोषजः ॥ २० ॥

Sri Engal Aalwaan's Commentary:

कौपीन इति । कौपीन आच्छादनप्राया तत् बहुला, तत् विषयेत्यर्थः । स्वदोषो दुष्कर्म ।

Instead of asking for *kalpavruksha* itself, they ask for loin cloth and for other clothes. These kind of meagre desires come for those who do not have good virtues, but who have only accumulated sins. This is all because of their own defects, because of transgressing of *shastraas*, etc.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 21:

तत्प्रसीदाखिलजगत् मायामोहकराव्यय ।

अज्ञानं ज्ञानसद्भावभूतं भूतेश नाशय ॥ २१ ॥

Sri Engal Aalwaan's Commentary:

तत् इति । मायया मोहो मायामोहः । ज्ञानसद्भावभूतं सम्यक् ज्ञानस्वरूप ।

ज्ञानसद्भावभूतम् इति पाठे स्वयम् अज्ञानम् अपि विज्ञानतया अवभासमानम् अज्ञानम् इति ।

One who is causing this delusion to the entire world. You do *moha* through Your *maayaa* to this entire world. Be pleased, O *Avyaya*, O Immutable one. The *ajnyaana* which looks like *jnyaana* only, You are the nature of consciousness,

please destroy this ignorance, which is caused because of *prakruti*. Though it is ignorance, it will appear as though it is proper knowledge only. This ignorance which is appearing as though it is the right knowledge, please do destroy that. She requests Him.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 22:

नमस्ते चक्रहस्ताय सार्ङ्गहस्ताय ते नमः ।

नन्दहस्ताय ते विष्णो शंखहस्ताय ते नमः ॥ २२ ॥

Aditi addresses Him with all His divine weapons. One who is holding the *Sudarshana Chakra*, the *Shaarnga dhanus*, the *Nanda khadga*, the *Paanchajanya Shankha*. I bow down to You.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 23:

एतत् पश्यामि ते रूपं स्थूलचिह्नोपलक्षितम् ।

न जानामि परं यत् ते प्रसीद परमेश्वर ॥ २३ ॥

I am seeing this form of Yours, which is having all the gross forms, and all Your weapons. But, I do not know about Your Supreme Form. O Lord, do grace me.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 24:

श्री पराशरः -

अदित्यैवं स्तुतो विष्णुः प्रहस्याह सुरारणिम् ।

माता देवि त्वम् अस्माकं प्रसीद वरदा भव ॥ २४ ॥

Sri Engal Aalwaan's Commentary:

अदित्येति । प्रहस्य हासेन मोहयित्वा, अरणिः जन्मभूः ।

Sri Paraasharar - When He was being eulogized by *Aditi* like this, He smiled and told her - You are the one who is the mother of all the *devaas*. He again caused delusion with His smile, that makes one forget all His Supreme Form. He said - You are My mother only, mother for all of us. Do be pleased.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 25:

अदितिरुवाच -

एवम् अस्तु यथेच्छा ते त्वम् अशेषैः सुरासुरैः ।

अजेयः पुरुषव्याघ्र मर्त्यलोके भविष्यसि ॥ २५ ॥

Aditi - Let it be so. Along with all the *suraas* and *asuraas*, You are *Ajeya*, cannot be won over by all the gods or *asuraas* also. You will stay in the *martya loka*.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 26:

श्री पराशरः -

ततः कृष्णस्य पत्नी च शक्रेण सहिता अदितिम् ।

सत्यभामा प्रणम्य आह प्रसीद इति पुनः पुनः ॥ २६ ॥

Sri Paraasharar - Krishna's wife Satyabhaama, along with Indra, bowed down to Aditi again and again, and told her to be pleased with them, and grace them.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 27:

अदितिरुवाच -

मत् प्रसादात् न ते सुभ्रु जरा वैरूप्यमेव वा ।

भविष्यति अनवद्याङ्गि सुस्थिरं नवयौवनम् ॥ २७ ॥

Sri Engal Aalwaan's Commentary:

मत् प्रसादात् इति । सर्वकालमनवद्याङ्गी भविष्यति ।

Aditi - By my grace, you will never get any old age or any changes in your body like aging, all the time. You will be without any blemish. You will always be in your prime youth.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 28:

श्री पराशरः -

अदित्या तु कृतानुज्ञो देवराजो जनार्दनम् ।

यथावत् पूजयामास बहुमानपुरस्सरम् ॥ २८ ॥

Sri Paraasharar - Having taken permission of Aditi, Krishna praises Devaraaja, and gave him the praises, with a lot of respect.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 29:

शची च सत्यभामायै पारिजातस्य पुष्पकम् ।

न ददौ मानुषीं मत्वा स्वयं पुष्पैरलंकृता ॥ २९ ॥

At that time, Indra's wife, Shachi, was wearing the Paarijaata flowers, and she did not give that flower to Satyabhaama, thinking that she was only a human being. And that the Paarijaata is to be only given to all the devataas, and Satyabhaama does not deserve it.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 30:

ततो ददर्श कृष्णो अपि सत्यभामासहायवान् ।

देवोद्यानानि हृद्यानि नन्दनादीनि सत्तम ॥ ३० ॥

Krishna along with Satyabhaama, went and saw all the gardens of the devaas, and wonderful nandanavanaas.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 31:

ददर्श च सुगन्धाढ्यं मञ्जरीपुञ्जधारिणम् ।

नित्य आह्लादकरं ताम्रबालपल्लवशोभितम् ॥ ३१ ॥

Then He saw the Paarijaata tree which had the most wonderful fragrance, and was filled with bunches of flowers, and causing joy all the time to one who saw it. Filled with most wonderful sprouts which were dark red or copper coloured, sprouts just coming up. With all these, it was looking most beautiful and fragrant, bringing joy to one who saw it.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 32:

मथ्यमाने अमृते जातं जातरूपोपमत्वचम् ।

पारिजातं जगन्नाथः केशवः केशिसूदनः ॥ ३२ ॥

That Paarijaata came out during Amruta mathana, and its skin was just like gold. Keshava saw that Paarijaata tree. And then He worshipped that. He was very happy seeing that. He praised that excellent tree.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 33:

तुतोष परमप्रीत्या तरुराजमनुत्तमम् ।

तं दृष्ट्वा प्राह गोविन्दं सत्यभामा द्विजोत्तम ।

कस्मान् न द्वारकामेष नीयते कृष्ण पादपः ॥ ३३ ॥

Satyabhaama saw that tree, and told Krishna - "Why not we take this tree to Dwaarakaa?"

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 34:

यदि चेत् त्वत् वचः सत्यं त्वम् अत्यर्थं प्रियेति मे ।

मद्गोहनिष्कुटार्थाय तदयं नीयतां तरुः ॥ ३४ ॥

Sri Engal Aalwaan's Commentary:

यदि इति । निष्कुटाः गृहोद्यानम् ।

He said - "If your word is true, then you have told me that I am most dear to You. If this is true, then why cannot this tree be taken and kept in the garden?"

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 35:

न मे जांबवती तादृक् अभीष्टा न च रुक्मिणी ।

सत्ये यथा त्वभिर्युक्तं त्वया कृष्ण असकृत्प्रियम् ॥ ३५ ॥

You told many times, that which is very nice to hear. O *Satyabhaama*, *Jaambavati* or *Rukmini* are not that dear to Me as you are. You are most dear to Me, as told so many times earlier.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 36:

सत्यं तत् यदि गोविन्द नोपचारकृतं मम ।

तदस्तु पारिजातो अयं मम गेहविभूषणम् ॥ ३६ ॥

If that is all true, and not told to simply please Me, let this *Paarijaata* be taken and kept as an ornament in the garden of My house.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 37:

बिभ्रती पारैजातस्य केशपक्षेण मञ्जरीम् ।

सपत्नीनामहं मध्ये शोभेयमिति कामये ॥ ३७ ॥

Wearing this bunch of *Paarijaata* flowers in my head, I want to shine forth and all other wives of Yours, among them, I should be the most radiant one and most beautiful one.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 38:

श्री पराशरः -

इति उक्तः स प्रहस्यैनां पारिजातं गरुत्मति ।

आरोपयामास हरिः तमूचुर्वनरक्षिणः ॥ ३८ ॥

Sri Paraasharar - When she said like that, immediately *Krishna* took the *Paarijaata* and mounted it onto *Garuda*. At that time, those who were protecting that garden and the tree, they told Him thus -

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 39:

भो शची देवराजस्य महिषी तत् परियहम् ।

पारिजातं न गोविन्द हर्तुमर्हसि पादपम् ॥ ३९ ॥

O *Krishna*, this tree belongs to *Shachee*, who is the wife of *Devaraaja Indra*. You should not steal this *Paarijaata* tree. Nobody should steal this *Paarijaata* tree.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 40:

उत्पन्नो देवराजाय दत्तः सः अपि ददौ पुनः ।

महिष्यै सुमहाभाग देव्यै शच्यै कुतूहलात् ॥ ४० ॥

When it came out of *Amruta mathana*, it was for the purpose of *Devaraaja Indra* only. He gave it to his dear wife *Shachee*, because she was extremely interested in possessing this *Paarijaata* tree.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 41:

शचीविभूषणार्थाय देवैः अमृतमन्थने ।

उत्पादितो अयं न क्षेमी गृहीत्वैवं गमिष्यसि ॥ ४१ ॥

This was brought out during *Amruta mathana* only because its flowers are ornament to be worn by *Shachee Devi*. For that purpose only this tree has come during *Samudra mathana*. If You take this, You will not be safe, You will be hurt - they warn *Krishna*.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 42:

देवराजो मुखप्रेक्षी यस्याः तस्याः परिग्रहम् ।

मौढ्यात् प्रार्थयसे क्षेमी गृहीत्वा एनं हि को व्रजेत् ॥ ४२ ॥

Devaraaja, who was all the time interested in looking at the face of *Shachee*, being beautifully decorated by these *Paarijaata* flowers, this tree is possessed by her, she owns this tree. Because of stupidity, if You try to steal this, You will definitely not go back safely, and You will be hurt very badly - they warn Him.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 43:

अवश्यमस्य देवेन्द्रो निष्कृतिं कृष्ण यास्यति ।

वज्रोद्यतकरं शक्रम् अनुयास्यन्ति चामराः ॥ ४३ ॥

Sri Engal Aalwaan's Commentary:

अवश्यम् इति । यास्यति करिष्यति ।

They warn Him again and again - *Devendra* will not leave You alone if You try to steal this *Paarijaata* tree. It is so dear to his wife *Shachee*, and came out of *Amruta mathana* only for their purpose. He will carry the *Vajraayudha* itself, and along with him, all the gods will come and You cannot face them. They warn Him again and again.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 44:

तदलं सकलैः देवैः विग्रहेण तवाच्युत ।

विपाककटु यत् कर्म तत् न शंसन्ति पण्डिताः ॥ ४४ ॥

Enough of this enmity with all the *devaas*, the host of all the gods who are there. They are all being ruled over by *Indra*, for carrying his wife's most dear possession. The result of this will be very difficult for You to bear, it will not be sweet for You, if You steal this tree. This is definitely not advised by the wise ones. This will lead to bad results.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 45:

श्री पराशरः -

इति उक्ते तैरुवाचैतान् सत्यभामा अतिकोपिनी ।

का शची पारिजातस्य को वा शक्रः सुराधिपः ॥ ४५ ॥

Sri Paraasharar - When the people who were protecting the *Paarijaata* tree said like this, *Satyabhaama* got extremely angry, and said - Who is *Shachee* who possesses this *Paarijaata*, who is *Indra*? As though they were of no consequence.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 46:

सामान्यः सर्वलोकस्य यद्येषा अमृतमन्थने ।

समुत्पन्नतरुः कस्मात् एको गृह्णाति वासवः ॥ ४६ ॥

It is common to all the worlds, when it came out of *Amruta mathana*. How can *Indra* take it as his own?

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 47:

यथा सुधा यथैवेन्दुः यथा श्रीर्वनरक्षिणः ।

सामान्यः सर्वलोकस्य पारिजातः तथा द्रुमः ॥ ४७ ॥

So many other things came along with *Amruta mathana*, like *Amruta* itself came, then moon came, then *Lakshmi Devi* came, then the *Paarijaata* tree also came. This belongs to all the worlds. It is common to the whole world.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 48:

भर्तृबाहुमहागर्वाद्गुणद्वयेनमथो शची ।

तत् कथ्यताम् अलं क्षान्त्या सत्या हारयति द्रुमम् ॥ ४८ ॥

Shachee tried to stop *Krishna*, being proud of the power of her husband *Indra*. She said - Go and tell *Satyabhaama* that enough of this, that she is stealing this tree.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 49:

कथ्यतां च द्रुतं गत्वा पौलोम्या वचनं मम ।

सत्यभामा वदत्येतदितिगर्वोद्धताक्षरम् ॥ ४९ ॥

Satyabhaama said - Go and tell her - she is very arrogant, go and tell her that *Satyabhaama* has told, that I am going to carry this tree and take it away.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 50:

यदि त्वं दयिता भर्तुः यदि वश्यः पतिस्तव ।

मत् भर्तुर्हरतो वृक्षं तत्कारय निवारणम् ॥ ५० ॥

If you are dear to your husband Indra, and if your husband is in your control, then my husband is stealing this tree, ask her to try to stop this - *Satyabhaama* tells with lot of arrogance, being very angry.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 51:

जानामि ते पतिं शक्रं जानामि त्रिदशेश्वरम् ।

पारिजातं तथा अप्येनं मानुषी हारयामि ते ॥ ५१ ॥

I know Indra, and all the gods. Knowing all of these, being a human, I am stealing this *Paarijaata*. She tells the people protecting the *Paarijaata* - Go and tell *Shachee* that *Satyabhaama* has told all these things.

Next comes the description about how the *Paarijaata* tree will be taken, and the fight which ensues, which we see next.

We are studying Chapter 30 of *Amsha 5*. In this, the *Paarijaata apaharana prasanga*, where *Krishna*, after killing *Narakaasura*, comes to *devaloka*, and when they are going around all the wonderful gardens of the gods there, the *Paarijaata* tree, which is there most wonderfully, with bunches of flowers all over, and fragrance spreading many *yojanaas*. Earlier, *Shachee Devi* does not offer *Paarijaata* flower to *Satyabhaama*, thinking that she is a mere human, and does not deserve to be given that flower, that it is only meant for devaas. Seeing all this, *Satyabhaama* tells *Krishna* - "If You really like me so much as You say so many times, take this *Paarijaata* tree to our garden. I want to have it there". Then, all the people protecting that *Paarijaata* tree, warn her, and say that this is only meant for *Shachee Devi*, and *Indra* will not allow them to go free like that, and that they will be in trouble. But then, *Satyabhaama* is very arrogant and gives the message to *Shachee Devi*, and tells them to go and tell their lord *Indra* and also *Shachee Devi*, that *Satyabhaama* is telling like this. She says - "Being a mere human, I am taking it away, and if anyone has the powers, let them stop me. Go and tell *Shachee Devi* that I know her husband *Indra*, and being a human, I am taking it away. Let me see if anyone stops me".

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 52:

श्री पराशरः -

इत्युक्ता रक्षिणो गत्वा शच्याः प्रोचुर्यथोदितम् ।

श्रुत्वा चोत्साहयामास शची शक्रं सुराधिपम् ॥ ५२ ॥

Sri Paraasharar - They go and tell the same thing what *Satyabhaama* told, to *Shachee*. Immediately, *Shachee Devi* tells *Indra* that he should go and stop them.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 53:

ततः समस्त देवानां सैन्यैः परिवृतो हरिम् ।

प्रययौ पारिजातार्थम् इन्द्रो योद्धुं द्विजोत्तम ॥ ५३ ॥

Immediately, *Indra* collects all the *devaas*, and all his army of *devaas*, and in order to fight against *Krishna*, he starts, for getting back the *Paarijaata* tree.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 54:

ततः परिघनिस्त्रिशंगदाशूलवरायुधाः ।

बभूवुः त्रिदशाः सज्जाः शक्रे वज्रकरे स्थिते ॥ ५४ ॥

All the *devataas* are ready with all their weapons, *parigha*, *nistrimsha*, *gadaa*, *shoola*, and *Indra* himself is standing with his *Vajraayudha*.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 55:

ततो निरीक्ष्य गोविन्दो नागराजोपरि स्थितम् ।

शक्रं देवपरीवारं युद्धाय समुपस्थितम् ॥ ५५ ॥

Then *Krishna* sees *Indra*, who is sitting on *Airaavata*, and his army of *devaas* who are all ready to fight against him there.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 56:

चकार शंखनिर्घोषं दिशः शब्देन पूरयन् ।

मोमोच शरसंघातान् सहस्रायुतशश्चितान् ॥ ५६ ॥

Immediately, *Krishna* blows His conch loudly, and all the directions are filled with the wonderful sound of that *Shankha*, and He starts to leave the bunch of sharp arrows in tens of thousands.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 57:

ततो दिशो नभश्चैव दृष्ट्वा शरशतैः चितम् ।

मुमुचुः त्रिदशाः सर्वे ह्यस्त्रशस्त्राणि अनेकशः ॥ ५७ ॥

The *devaas* also do the same thing, they also start to use the *astraas* and *shastraas*. All the directions are filled with the arrows which *Krishna* has left on them. They also start to leave arrows in reply.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 58:

एकैकमस्त्रं शस्त्रं च देवैः मुक्तं सहस्रशः ।

चिच्छेद लीलयैवेशो जगतां मधुसूदनः ॥ ५८ ॥

Every *astra* and *shastra* (an *astra* is a *mantra* which can be used with any arrow to get that power by chanting that *mantra*; *shastra* is a physical arrow thrown), whatever the *devataas* leave, all that He breaks them very easily without any effort, because He is the Lord of all the worlds.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 59:

पाशं सलिलराजस्य समाकृष्योरगाशनः ।

चकार खण्डशश्चञ्च्वा बालपन्नगदेहवत् ॥ ५९ ॥

Varuna throws his *paasha*, net, which is very famous, *Varuna paasha*, and immediately, *Garuda* catches it and cuts into pieces in no time with his sharp beak, as though he is cutting into pieces a small snake.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 60:

यमेन प्रहितं दण्डं गदाविक्षेपखण्डितम् ।

पृथिव्यां पातयामास भगवान् देवकीसुतः ॥ ६० ॥

When *Yama* threw his *Yama danda*, immediately, *Krishna* threw His *gadaa*, and broke it into pieces and it fell down on the earth.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 61:

शिविकां च धनेशस्य चक्रेण तिलशो विभुः ।

चकार शौरिरर्कं च दृष्टिदृष्टहतौजसम् ॥ ६१ ॥

Sri Engal Aalwaan's Commentary:

शिविकां च इति । दृष्टहतौजसं दृष्टत्वात् एव हतौजसम् ।

He broke the *shibika* of *Kubera* also, with his *Sudarshana Chakra*. The sun god, as soon as he sees the *Sudarshana Chakra*, all his *tejas*, his powers will be lost.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 62:

नीतो अग्निः शीततां बाणैः द्राविता वसवो दिशः ।

चक्रविच्छिन्नशूलाग्रा रुद्रा भुवि निपातिताः ॥ ६२ ॥

Yama, *Varuna*, *Surya*, *Agni*, all of them come fighting against *Krishna* as they all belong to the army of *Indra*. *Agni*, in no time becomes cool with the *baana* which *Krishna* has used. The *Ashta Vasus* run away in all directions. The *Ekaadasha Rudraas*, all their *shoolaas*, are broken with the *Sudarshana Chakra*, and were all thrown onto the earth.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 63:

साध्या विश्वे अथ मरुतो गन्धर्वाः च एव सायकैः ।

शार्ङ्गिणा प्रेरितैरः ता व्योम्नि शाल्मिलतूलवत् ॥ ६३ ॥

Sri Engal Aalwaan's Commentary:

साध्य इति । अस्ताः निरस्ता इति अर्थः ।

All the Saadhyaas, Vishvedevaas, Marudganaas, Gandharvaas, Ashvini Devataas, all of them, with Krishna's arrows, were all defeated. They were all thrown everywhere, like cotton, in the sky.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 64:

गरुत्मान् अपि तुण्डेन पक्षाभ्यां च नखाङ्कुरैः ।

भक्षयन् ताडयन् देवान् दारयं च चचार वै ॥ ६४ ॥

Garutmaan also, with his sharp beak, and his wings, and sharp nails, starts to eat all the devaas, and helps Krishna in His fight.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 65:

ततः शतसहस्रेण देवेन्द्रमधोसूदनौ ।

परस्परं ववर्षाते धाराभिरिव तोयदौ ॥ ६५ ॥

Then Indra and Krishna start the fight against each other, and they each rain arrows as though it is an incessant rain of water everywhere.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 66:

ऐरावतेन गरुडो युयुधे तत्र संकुले ।

देवैः समस्तैः युयुधे शक्रेण च जनार्दनः ॥ ६६ ॥

Airaavata fights with Garuda. Krishna fights with all the devaas, along with Indra.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 67:

भिन्नेषु अशेष बाणेषु शस्त्रेषु अस्त्रेषु च त्वरन् ।

जग्राह वासवो वज्रं कृष्णः चक्रं सुदर्शनम् ॥ ६७ ॥

All the arrows, and astraas, shastraas are all cut to pieces, by Krishna immediately. Indra then picks up his Vajraayudha. At the same time, Krishna picks up His Sudarshana Chakra.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 68:

ततो हाहाकृतं सर्वं त्रैलोक्यं द्विजसत्तम ।

वज्रचक्रकरो दृष्ट्वा देवराजजनार्दनौ ॥ ६८ ॥

Immediately, there is a lot of agitation in all the three worlds, and they are highly disturbed, when Indra held the Vajraayudha and Krishna held the Sudarshana Chakra, the most eminent weapons that they had.

Sri Vishnu Puraana, Amsha 5, Chapter 30, Shloka 69:

क्षिप्तं वज्रम् अथ इन्द्रेण जग्राह भगवान् हरिः ।

न मुमोच तदा चक्रं शक्रं तिष्ठेति च अब्रवीत् ॥ ६९ ॥

Indra threw the Vajraayudha, against Krishna. Immediately, Krishna just held it, and did not leave the Sudarshana Chakra. He told Indra - "Wait, wait, stop, don't run away".

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 70:

प्रणष्टवज्रं देवेन्द्रं गरुडक्षतवाहनम् ।

सत्यभामा अभ्रवीत् वीरं पलायनपरायणम् ॥ ७० ॥

Then, Devendra lost his Vajraayudha, and his chariot was broken by Garuda. At that time, Satyabhaama told Indra, who was ready to run away -

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 71:

त्रैलोक्येश न ते युक्तं शचिर्भर्तुः पलायनम् ।

पारिजातस्रगाभोगा त्वामुपस्थास्यते शची ॥ ७१ ॥

Sri Engal Aalwaan's Commentary:

त्रैलोक्य इति । स्रगाभोगा आभुज्यत इति आभोगः सक् आभोगो यस्याः सा स्रगाभोगा ।

O lord of three worlds, Indra, it is not right for you, who is husband of Shachee Devi, turning back and run away in a battlefield. And Shachee Devi will greet you wearing the garland of Paarijaata flowers. Don't worry.

Shachee Devi, who likes to wear the Paarijaata garland, she will come wearing that and greet you.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 72:

कीदृशं देवराज्यं ते पारिजातस्रगुज्ज्वलाम् ।

अपश्यतो यथापूर्वं प्रणयाभ्यागतां शचीम् ॥ ७२ ॥

Just like before, Shachee who will come, lovingly towards you, wearing the garland of Paarijaata, and what is this, Devaraaja, if you run away like this? What is the value for your position?

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 73:

अलं शक्र प्रयासेन न व्रीडां गन्धुमर्हसि ।

नीयतां पारिजातो अयं देवाः सन्तु गतव्यथाः ॥ ७३ ॥

Enough of your efforts, O Devendra. Don't be ashamed. Don't run away. Take this Paarijaata tree, and let all the gods be not worried.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 74:

पतिगर्वावलेपेन बहुमानपुरस्सरम् ।

न ददर्श गृहं याताम् उपचारेण मां शची ॥ ७४ ॥

Satyabhaama says finally that Shachee Devi was arrogant, because her husband was Indra, the lord of three worlds, the gods, and she did not respect me, did not give me due respect when I went to your house. And she did not treat me properly.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 75:

स्त्रीत्वादगुरुचिन्ता अहं स्वभर्तृश्लाघनापरा ।

ततः कृतवती शक्र भवता सह विग्रहम् ॥ ७५ ॥

Because I am a woman, my mind is not very strong. And in order to show the greatness of my husband, I started all this fight against you. says Satyabhaama.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 76:

तदलं पारिजातेन परस्वेन हतेन मे ।

रूपेण गर्विता सा तु भर्त्रा का स्त्री न गर्विता ॥ ७६ ॥

Enough of this Paarijaata tree. Why should I steal someone else's thing? It belongs to someone else. It belongs to you. Why should I steal it? I don't want this. Which woman will not be arrogant because of her beauty, and who is loved dearly by her husband because of her beauty? Any woman will become arrogant.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 77:

श्री पराशरः -

इत्युक्तो वै निवृत्ते देवराजः तया द्विज ।

प्राह चैनामलं चण्डी सख्युः खेदोक्तिविस्तरैः ॥ ७७ ॥

Sri Engal Aalwaan's Commentary:

इति इति । हे चण्डी उग्रे । खेदोक्तिविस्तरैः मत् खेदविषयैः उक्तिविस्तरैः, अलम् ।

Sri Paraasharar - Having heard all these words from Satyabhaama, Devaraaja Indra kept quiet and told her - "O cruel Satyabhaama, O angry woman, enough of your words of ridicule towards me. Enough of your abuses towards me. I am a friend only, and you are hurling abuses like this towards a friend".

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 78:

न चापि सर्गसंहारस्थितिकर्ता अखिलस्य यः ।

जितस्य तेन मे व्रीडा जायते विश्वरूपिणा ॥ ७८ ॥

One who is the cause of the creation, sustenance and also dissolution, of all the worlds, such a person if He wins over me, should I be ashamed? He is *Vishvaroopi*. Why should I be ashamed because He is the Supreme Lord. He is the creator of all the worlds. He is the sustainer. He is the one who does dissolution. Why should I be ashamed?

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 79:

**यस्मात् जगत् सकलमेतदनादिमध्याद्यस्मिन्यतः च न भविष्यति सर्वभूतात् ।
तेनोद्भवप्रलयपालनकारणेन व्रीडा कथं भवति देवि निराकृतस्य ॥ ७९ ॥**

**यस्मात् इति । सकलं जगत् यस्मात् भवति, यस्मिन् भवति, यतो न भविष्यति, इत्थम्
उद्भव आदिकारणेन तेन ।**

One who is the cause of all these worlds, everything is created from Him only, everything arises from Him. Everything is resorting Him only. He is the supporter of everything. If He is not there, they will not be there, nothing will exist, and everything will merge into Him. Such a person who is the Supreme Lord, who is the cause of creation, sustenance and dissolution, if I lose to Him, why should I be ashamed? He is the Supreme Lord, most powerful.

Sri Vishnu Puraana, Amsa 5, Chapter 30, Shloka 80:

**सकलभुवनसूतिर्मूर्तिरल्पाल्पसूक्ष्मा विदितसकलवैद्यैः जायते यस्य नान्यैः ।
तमजमकृतमीशं शाश्वतं स्वेच्छयैनं जगदुपकृतिमर्त्यं को विजेतुं समर्थः ॥ ८० ॥**

Sri Engal Aalwaan's Commentary:

सकलभुवन इति । मूर्तिः रूपम् । अल्प अल्प सूक्ष्मा अतिसूक्ष्मतरा ।

He is the cause of all the worlds. All the worlds are His form only. He is the most subtle. Those who know everything that is there to know, only by such people He can be known. His greatness is known only by such people who know everything that is there to be known. Others cannot even know Him. That unborn, who is divine, *apraakruta*, who does not have a cause, who is the Lord, who is the eternal, such a Supreme Lord, who is always engaged in doing good for all the worlds, how can anyone even win over Him? Who is capable of winning over Him?

This completes Chapter Thirty.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे त्रिंशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चितीये पञ्चमे अंशे त्रिंशो अध्यायः ॥

॥ अथ एकत्रिंशो अध्यायः ॥

Krishna's Arrival in Dwaarakā, Marriage with 16100 Girls

Now, Chapter Thirty One.

Sri Vishnu Puraana, Amsha 5, Chapter 31, Shloka 1:

श्री पराशरः -

संस्तुतो भगवन् इत्थं देवराजेन केशवः ।

प्रहस्य भावगम्भीरम् उवाच इन्द्रं द्विजोत्तम ॥ १ ॥

Sri Engal Aalwaan's Commentary:

संस्तुत इति । भावगंभीरं सूचित अर्थगहनम् ।

Sri Paraasharar - Being eulogized by Devendra like this, Bhagavaan Krishna gave a smile, a knowing smile, that He is revealing something secretly to Devendra, that He is the Supreme Lord. Having made that known to Indra, He told thus, putting Indra into delusion -

Sri Vishnu Puraana, Amsha 5, Chapter 31, Shloka 2:

श्री कृष्ण उवाच -

देवराजो भवान् इन्द्रो वयं मर्त्या जगत्पते ।

क्षन्तव्यं भवतैवेदमपराधकृतं मम ॥ २ ॥

Sri Engal Aalwaan's Commentary:

देवराज इति । अपराधकृतं कृतापराधम् इति अर्थः ।

Sri Krishna - O Devaraaja, you are the lord Indra, and we are all humans, mere mortals. This is My *aparaadha*, please do pardon Me. You only have to pardon Me.

Sri Vishnu Puraana, Amsha 5, Chapter 31, Shloka 3:

पारिजाततरुश्चायं नीयतामुचितास्पदम् ।

गृहीतो अयं मया शक्र सत्यावचनकारणात् ॥ ३ ॥

Please do take this *Paarijaata* tree back, to its original place. I took it away listening to the words of *Satyabhaama*, just to please her.

Sri Vishnu Puraana, Amsa 5, Chapter 31, Shloka 4:

वज्रं चेदं गृहाण त्वं यदत्र प्रहितं त्वया ।

तवैवैतत् प्रहरणं शक्र वैरिविदारणम् ॥ ४ ॥

Sri Engal Aalwaan's Commentary:

वज्रं च इति । तदैव योग्यमिति शेषः ।

O *Indra*, please do take back this *Vajraayudha* also, which is Your own weapon only. This is useful to you, in order to destroy your enemies.

Sri Vishnu Puraana, Amsa 5, Chapter 31, Shloka 5:

इन्द्र उवाच-

विमोहयसि माम् ईश मर्त्यो अहम् इति किं वदन् ।

जानीमस्त्वां भगवतो न तु सूक्ष्मविदो वयम् ॥ ५ ॥

Sri Engal Aalwaan's Commentary:

विमोहयसि इति । नैव सूक्ष्मविदः सूक्ष्मरूपं न विद्मः ।

Indra - O *Bhagavaan Krishna*, You are the Lord. You are causing *moha* to me, and telling that You are a mere mortal. We know that You are the Supreme Lord. We do not know Your subtle nature. We do know Your real nature, but we know that You are the Supreme Lord. We do not know the subtle form of Yours.

Sri Vishnu Puraana, Amsa 5, Chapter 31, Shloka 6:

यो असि सो असि जगत्त्राणप्रवृत्तौ नाथ संस्थितः ।

जगतः शल्यनिष्कर्षं करोषि असुरसूदन ॥ ६ ॥

Sri Engal Aalwaan's Commentary:

य इति । शल्यनिष्कर्षं कंटकोद्धारम् ।

Whoever You are, You have incarnated in the same form, in order to protect all the worlds, and in order to destroy the evil in the worlds, You are doing all these divine acts, and are incarnating.

Sri Vishnu Puraana, Amsa 5, Chapter 31, Shloka 7:

नीयतां पारिजातो अयं कृष्ण द्वारवतीं पुरीम् ।

मर्त्यलोके त्वया त्यक्ते नायं संस्थास्यते भुवि ॥ ७ ॥

O Krishna, please do take this Paarijaata, to Dwaaravati and put it in Your garden. Once You end Your avataara, after that, this Paarijaata tree will not stay on earth, it will come back to Devaloka.

Sri Vishnu Puraana, Amsa 5, Chapter 31, Shloka 8:

देवदेव जगन्नाथ कृष्ण विष्णो महाभुज ।

शंखचक्रगदापाणे क्षमस्व एतत् व्यतिक्रमम् ॥ ८ ॥

O Lord of Lords, Jagannaatha, Krishna, You are the Lord of all the worlds. One who is wearing all the divine weapons Shanka, Chakra, Gadaa. Please do pardon me for this act that I have committed.

Sri Vishnu Puraana, Amsa 5, Chapter 31, Shloka 9:

श्री पराशरः -

तथा इति उक्त्वा च देवेन्द्रम् आजगाम भुवं हरिः ।

प्रसक्तैः सिद्ध गन्धर्वैः स्तूयमानः सुरर्षिभिः ॥ ९ ॥

Sri Engal Aalwaan's Commentary:

तथा इति । प्रसक्तैः अनुबद्धैः ।

Sri Paraasharar - After that, Krishna said that Let it be so. And He came back to His place in Dwaaravati, with all the things that He carried from there. The siddhaas, gandharvaas, the gods, rishis were all eulogizing Him.

Sri Vishnu Puraana, Amsa 5, Chapter 31, Shloka 10:

ततः शंखम् उपाध्माय द्वारकोपरि संस्थितः ।

हर्षमुत्पादयामास द्वारकावासिनां द्विज ॥ १० ॥

And He blew His conch loudly, when He came on top of Dwaaraka Puri, and all the people of Dwaaraka were extremely joyous, on seeing Krishna back.

Sri Vishnu Puraana, Amsa 5, Chapter 31, Shloka 11:

अवतीर्यथ गरुडात् सत्यभामासहायवान् ।

निष्कृटे स्थापयामास पारिजातं महातरुम् ॥ ११ ॥

And then, He got down from *Garuda*, and along with *Satyabhaama*, He came to His house, and planted the great *Paarijaata* tree.

Sri Vishnu Puraana, Amsha 5, Chapter 31, Shloka 12:

यमभ्येत्य जनः सर्वो जातिं स्मरति पौर्विकीम् ।

वास्यते यस्य पुष्पोत्थगन्धर्वेनोर्वी त्रियोजनम् ॥ १२ ॥

Those who come near the tree, remember all their previous births, this is the power of the *Paarijaata* tree. The fragrance of the flowers of *Paarijaata*, spreads across three *yojanaas*.

Sri Vishnu Puraana, Amsha 5, Chapter 31, Shloka 13:

ततः ते यादवाः सर्वे देहबन्धानमानुषान् ।

ददृशुः पादपे तस्मिन् कुर्वन्तो मुखदर्शनम् ॥ १३ ॥

Sri Engal Aalwaan's Commentary:

तत इति । मुखदर्शनम् अभिमुखदर्शनम् । अमानुषान् प्राचीनान् । ददृशुः ज्ञातवन्तः ।

All the *Yaadavaas* came there, near the tree, and saw all their previous births. They became aware of all their births, when they saw the *Paarijaata* tree there.

Sri Vishnu Puraana, Amsha 5, Chapter 31, Shloka 14:

किंकरैः समुपानीतं हस्ति अश्वादि ततो धनम् ।

विभज्य प्रददौ कृष्णो बांधवानां महामतिः ॥ १४ ॥

All the servants whom He had brought, all the elephants with four tusks, horses, and the money, of *Narakaasura*, He distributed them to all His relatives. They were all extremely pleased.

Sri Vishnu Puraana, Amsha 5, Chapter 31, Shloka 15:

कन्याः च कृष्णो जग्राह नरकस्य परिग्रहान् ॥ १५ ॥

Sri Engal Aalwaan's Commentary:

कन्याः च इति । परिग्रहान् स्वभूतान् ।

All the girls whom He had brought along with Him, whom *Narakaasura* had kept in house arrest, at the right time, on a good day, He married all of them.

Sri Vishnu Puraana, Amsha 5, Chapter 31, Shloka 16:

ततः काले शुभे प्राप्ते उपयेमे जनार्दनः ।

ताः कन्या नरकेणासन् सर्वतो याः समाहताः ॥ १६ ॥

He married all the girls whom *Krishna* had brought along from *Narakaasura*, on an auspicious day.

Sri Vishnu Puraana, Amsha 5, Chapter 31, Shloka 17:

एकस्मिन्नेव गोविन्दः काले तासां महामुने ।

जग्राह विधिवत्पाणीन् पृथक् गेहेषु धर्मतः ॥ १७ ॥

At the same time, He did the *Paanigrahana* of all the 16100 women He had brought, as per the *Veda vidhi*, as told in the *shastraas*. He married all of them as per the *dharmashastraas*.

Sri Vishnu Puraana, Amsha 5, Chapter 31, Shloka 18:

षोडशस्त्रीसहस्राणि शतमेकं ततो अधिकम् ।

तावन्ति चक्रे रूपाणि भगवान् मधुसूदनः ॥ १८ ॥

Though He had brought 16000 girls, He multiplied Himself into so many times, and became 16100 *Krishnas*, and each *Krishna* married each one of them at the same time.

Sri Vishnu Puraana, Amsha 5, Chapter 31, Shloka 19:

एकैकमेव ताः कन्या मेनिरे मधुसूदनः ।

ममैव पाणिग्रहणं मैत्रेय कृतवान् इति ॥ १९ ॥

Each girl thought that *Krishna* had married her only, and was not aware that there were so many *Krishnas*, that every one of them had one *Krishna* along with them.

Sri Vishnu Puraana, Amsha 5, Chapter 31, Shloka 20:

निशासु च जगत्स्रष्टा तासां गेहेषु केशवः ।

उवास विप्र सर्वासां विश्वरूपधरो हरिः ॥ २० ॥

And in the nights also, He lived with each one of them, in their individual houses. *Bhagavaan Krishna* who is *Vishvaroopo Dhara*, the entire world being His form only, He is the *Vishvaroopo*, He pleased all of them taking on so many forms.

This completes Chapter Thirty One.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे एकत्रिंशो अध्यायः ॥

॥ इति श्री विष्णु पुराणे व्याख्याने श्री विष्णु चितीये पञ्चमे अंशे एकत्रिंशो अध्यायः ॥

॥ अथ द्वात्रिंशो अध्यायः ॥

Baana's Daughter Ushaa

Now, Chapter Thirty Two.

Sri Vishnu Puraana, Amsha 5, Chapter 32, Shloka 1:

श्री पराशरः -

प्रद्युम्नाद्या हरेः पुत्राः रुक्मिण्यां कथिताः तव ।

भानुभौमेरिकाद्यां च सत्यभामा व्यजायत ॥ १ ॥

Sri Paraasharar - Earlier, I had told you about Rukmini's children, Pradyumna and others. Satyabhaama had Bhaanu, Bhoumerika, and such sons.

Sri Vishnu Puraana, Amsha 5, Chapter 32, Shloka 2:

दीप्तेमत्तमपक्षाद्या रोहिण्यां कथिता हरेः ।

बभूवुः जाम्बवत्यां च साम्बाद्या बाहुशालिनः ॥ २ ॥

Deeptimaan, Taamrapaksha, and others, were born to Rohini. I had told you about this. Jaambavati had Saamba and other sons from Krishna.

Sri Vishnu Puraana, Amsha 5, Chapter 32, Shloka 3:

तनया भद्रविन्दाद्या नाग्नजित्यां महाबलाः ।

संग्रामजित् प्रधानाः तु शैभ्यायां च हरेः सुताः ॥ ३ ॥

Sri Engal Aalwaan's Commentary:

तनया इति । अत्र अष्टप्रधानमहिषी मध्ये शैभ्या अनुप्रवेशः प्रख्यात पुत्रवती प्रस्तावात् ।

Naagnajiti had Bhadravindhya and others, who were very powerful. Shaibya Mitravindaa had Sangraamajit, who was prominent and others.

Sri Vishnu Puraana, Amsha 5, Chapter 32, Shloka 4:

वृकाद्याः च सुता माद्र्यां जात्रवत्प्रमुखान् सुतान् ।

अवाप लक्ष्मणा पुत्रान् कालिन्द्याः च श्रुतादयः ॥ ४ ॥

Maadri had children Vruka and others. Lakshmanaa had Jaatravaan and other sons. Shruta and others were born to Kaalindi.

Sri Vishnu Puraana, Amsha 5, Chapter 32, Shloka 5:

अन्यासां चैव भार्याणां समुत्पन्नानि चक्रिणः ।

अष्टायुतानि पुत्राणां सहस्राणि शतं तथा ॥ ५ ॥

Sri Engal Aalwaan's Commentary:

अन्यासां च इति । अत्र अयुतसहस्रशतशब्दैः प्रत्येकम् अष्टशब्दः संबध्यते ।

Even other wives of Krishna had many sons. Krishna had 80,800 children with other wives.

Sri Vishnu Puraana, Amsha 5, Chapter 32, Shloka 6:

प्रद्युम्नः प्रथमस्तेषां सर्वेषां रुक्मिणीसुतः ।

प्रद्युम्नात् अनिरुद्धो अभूत् वज्रः तस्मात् अजायत ॥ ६ ॥

Pradyumna was the eldest son of Krishna, who was born to Rukmini. Pradyumna had a son by name Aniruddha. Aniruddha had Vajra.

Sri Vishnu Puraana, Amsha 5, Chapter 32, Shloka 7:

अनिरुद्धो रणे अरुद्धो बलेः पौत्री महाबलः ।

उषां बाणस्य तनयाम् उपयेमे द्विजोत्तम ॥ ७ ॥

Sri Engal Aalwaan's Commentary:

अनिरुद्ध इति । रणे रुद्ध इति अत्र अरुद्ध इति पदच्छेदः ।

Aniruddha who was undefeatable in war, married Ushaa, who was Bali's granddaughter and Baana's daughter.

Sri Vishnu Puraana, Amsha 5, Chapter 32, Shloka 8:

यत्र युद्धमभूत् घोरं हरिशंकरयोः महत् ।

छिन्नं सहस्रं बाहूनां यत्र बाणस्य चक्रिणा ॥ ८ ॥

Baanaasura had 1000 arms, and during that marriage, there was a fierce fight between Krishna and Rudra. Baanaasura's thousand arms were all cut away by Krishna's Sudarshana Chakra.

Sri Vishnu Puraana, Amsha 5, Chapter 32, Shloka 9:

मैत्रेय उवाच -

कथं युद्धम् अभूत् ब्रह्मन् उषार्थं हरकृष्णयोः ।

कथं क्षयं च बाणस्य बाहूनां कृतवान् हरिः ॥ ९ ॥

Maitreya - O Paraasharar, I am curious to know about how did this fight happen between Krishna and Shankara, for the purpose of Ushaa? How did Krishna cut away all the 1000 arms of Baanaasura?

Sri Vishnu Puraana, Amsa 5, Chapter 32, Shloka 10:

एतत् सर्वं महाभाग ममाख्यातुं त्वम् अर्हसि ।
महत् कौतूहलं जातं कथां श्रोतुम् इमां हरेः ॥ १० ॥

I am very curious to listen to this wonderful story of Krishna. Please do tell me this story in detail.

Sri Vishnu Puraana, Amsa 5, Chapter 32, Shloka 11:

श्री पराशरः -
उषा बाणसुता (यत्र) विप्र पार्वती सह शंभुना ।
क्रीडन्तीमुपलक्ष्योच्चैः स्पृहां चक्रे तदाश्रयाम् ॥ ११ ॥

Sri Engal Aalwaan's Commentary:

उषा इति । यत्र उपवने । तदाश्रयां भर्तृक्रीडाविषयाम् ।

Sri Paraasharar - Baana's daughter Ushaa saw Paarvati and Shambhu being together, and were playing lovingly. She also desired similarly to have such pleasures, with a husband, enjoy time with her husband.

Sri Vishnu Puraana, Amsa 5, Chapter 32, Shloka 12:

ततः सकलचित्तज्ञा गौरी तामाह भामिनीम् ।
अलमत्यर्थतापेन भर्त्रा त्वमपि रंस्यसे ॥ १२ ॥

Immediately, Paarvati, who knows whatever is in the minds of everyone, came to know that Ushaa is having such a desire. And she said - Don't worry about it. You will also enjoy with your husband.

Sri Vishnu Puraana, Amsa 5, Chapter 32, Shloka 13:

इत्युक्ता सा तया चक्रे कदेति मतिमात्मनः ।
को वा भर्ता ममेत्याह पुनस्तामाह पार्वती ॥ १३ ॥

Immediately, Ushaa asked about when will that happen, and who will be her husband. Paarvati told her thus -

Sri Vishnu Puraana, Amsa 5, Chapter 32, Shloka 14:

पार्वती उवाच -

वैशाखशुक्लद्वादश्यां स्वप्ने यो अभिभवं तव ।
करिष्यति स ते भर्ता राजपुत्रि भविष्यति ॥ १४ ॥

Sri Engal Aalwaan's Commentary:

वैशाख इति । अभिभवं प्रधर्षणम् ।

Paarvati - O princess, on Vaishaakha shukla dvaadashi day, whoever unites with you by force, in your dream, he will become your husband.

Sri Vishnu Puraana, Amsha 5, Chapter 32, Shloka 15:

श्री पराशरः -

तस्यां तिथावुषास्वप्ने यथा देव्या समीरितम् ।
तथिवाभिभवं चक्रे कश्चिदाग्रं च तत्र सा ॥ १५ ॥

Sri Engal Aalwaan's Commentary:

तस्याम् इति । उषास्वप्ने उषायाः स्वप्ने अभिभवं चक्रे ।

Sri Paraasharar - As Paarvati told, on Vaishaakha shukla dvaadashi day, Ushaa had a dream, and a prince came and united with her by force, and she loved him very dearly.

Sri Vishnu Puraana, Amsha 5, Chapter 32, Shloka 16:

ततः प्रबुद्धा पुरुषम् अपश्यन्ती समुत्सुका ।
क्व गतो असी इति निर्लज्जा मैत्रेय उक्तवती सखीम् ॥ १६ ॥

When she woke up, there was her friend sleeping nearby, and immediately, she started to shout - "Where did you go? Where have you gone?" without any shame.

Sri Vishnu Puraana, Amsha 5, Chapter 32, Shloka 17:

बाणस्य मन्त्री कुंभाण्डः चित्ररेख च तत् सुता ।
तस्याः सख्यभवत् सा च प्राह को अयं त्वयोच्यते ॥ १७ ॥

Sri Engal Aalwaan's Commentary:

बाणस्य इति । तस्याः उषायाः । को अयं पुमान् इति शेषः ।

Baana's minister was there by name Kumbhaanda, and his daughter was Chitrarekhaa, who was dear friend of Ushaa. She said - "Who are you searching

for as 'Where did you go?' Who are you talking about? Who is that person you are looking for?''.

Sri Vishnu Puraana, Amsha 5, Chapter 32, Shloka 18:

यदा लज्जाकुला नास्यै कथयामास सा सखी ।
तदा विश्वासमानीय सर्वमेव अभ्यवादयत् ॥ १८ ॥

When she was filled with embarrassment, she did not say anything. The friend said - "Don't worry, I will keep it a secret", and she gave her the strength to talk about it, and told everything that happened.

Sri Vishnu Puraana, Amsha 5, Chapter 32, Shloka 19:

विदितार्था तु तामाह पुनश्चोषा यथोदितम् ।
देव्या तथैव तत् प्राप्तौ यो हि उषायाः कुरुष्व तम् ॥ १९ ॥

Sri Engal Aalwaan's Commentary:

विदितार्थमिति । यथा उदितं देव्या तथा एव विदितार्थं ताम् । तत् प्राप्तौ तस्य कान्तस्य प्राप्तौ यो हि उपायस्तं कुरुष्व इति आह इति अन्वयः ।

Once that friend came to know everything, she said that whatever was told by *Paarvati*, it has happened in the same way. Please do something so that I will unite with that prince.

Sri Vishnu Puraana, Amsha 5, Chapter 32, Shloka 20:

चित्रलेखा उवाच -
दुर्विज्ञेयमिदं वक्तुं प्राप्तुं वा अपि न शक्यते ।
तथा अपि किञ्चित् कर्तव्यम् उपकारं प्रिये तव ॥ २० ॥

Chitralkhaa - It is impossible to know, and even get that person whom you are telling. Even then, I will try to do something, by some way, because I have to help you, you are very dear to me.

Sri Vishnu Puraana, Amsha 5, Chapter 32, Shloka 21:

सप्त अष्ट दिन पर्यन्तं तावत् कालः प्रतीक्ष्यताम् ।
इति उक्त्वा अभ्यन्तरं गत्वा उपायं तमथाकरोत् ॥ २१ ॥

Give me time for 7 or 8 days. During that time, *Chitralkhaa* thought of a way to solve her problem.

Sri Vishnu Puraana, Amsha 5, Chapter 32, Shloka 22:

श्री पराशरः -

ततः पटे सुरान् दैत्यान् गंधर्वान् च प्रधानतः ।

मनुष्यां च विलिख्यास्यै चित्रलेखा व्यदर्शयत् ॥ २२ ॥

Sri Paraasharar - Chitralekhaa was an expert in drawing. She drew all the gods, daityaas, gandharvaas, who were all very prominent, and well known, and also humans. She drew all the faces and showed them to Ushaa.

Sri Vishnu Puraana, Amsa 5, Chapter 32, Shloka 23:

अपास्य सा तु गंधर्वाः तथा उरग सुर असुरान् ।

मनुष्येषु ददौ दृष्टिं तेषु अपि अन्धक वृष्णिषु ॥ २३ ॥

Sri Engal Aalwaan's Commentary:

अपास्य इति । मनुष्येषु साजात्यात् दृष्टिः, यदुषु समवेष्ट्वेन च ।

Ushaa eliminated all the gandharvaas, uragaas, suraas, asuraas. And all the humans, especially belonging to Andhaka vamsha and Vrushni vamsha, she saw those drawings with interest.

Humans, because they are all belonging to same jaati. Yaduvamsha people were very similar to them.

Sri Vishnu Puraana, Amsa 5, Chapter 32, Shloka 24:

कृष्णरामौ विलोक्यासीत् सुभूर्लज्जाजडेव सा ।

प्रद्युम्न दर्शने व्रीडात् दृष्टिं निन्ये अन्यतो द्विज ॥ २४ ॥

Sri Engal Aalwaan's Commentary:

कृष्णरामौ इति । कृष्णरामयोः तु किञ्चित् सादृश्यतात् दर्शनेन सा लज्जया जडेवासीत् ।

When she saw Krishna and Balaraama, she became quiet and not able to say anything, and started to blush. When she saw Pradyumna, she started blushing, as though this is the person, and she was not able to take the sight away from that.

Sri Vishnu Puraana, Amsa 5, Chapter 32, Shloka 25:

दृष्टमात्रे ततः कान्ते प्रद्युम्नतनये द्विज ।

दृष्ट्या अत्यर्थविलासिन्या लज्जा क्वापि निराकृता ॥ २५ ॥

Sri Engal Aalwaan's Commentary:

दृष्टमात्र इति । स्वप्नलब्धे कान्ते दृष्टमात्रे तस्मिन् रागाधिक्याल्लज्जा निराकृता ।

And she was seeing them very shyly - Krishna, Balaraama and Pradyumna. After that, when she saw Pradyumna's son Aniruddha, immediately, all her shyness vanished, and she became extremely pleased.

Sri Vishnu Puraana, Amsha 5, Chapter 32, Shloka 26:

सो अयं सो अयम् इति उक्ते तया सा योगगामिनी ।

चित्रलेखा अब्रवीत् एनाम् उषां वाणसुता तदा ॥ २६ ॥

Sri Engal Aalwaan's Commentary:

सो अयम् इति । सो अयं सो अयम् इति प्रत्यभिज्ञाविस्मयाभ्यां वीप्सा । योगगामिनी योगविद्यया गगनगामिनी ।

She said immediately - "He is the one, he is the one". Chitralkhaa had special powers, Chitralkhaa told Baana's daughter Ushaa thus -

Sri Vishnu Puraana, Amsha 5, Chapter 32, Shloka 27:

चित्रलेखा -

अयं कृष्णस्य पौत्रस्ते भर्ता देव्या प्रसादितः ।

अनिरुद्ध इति ख्यातः प्रख्यातः प्रियदर्शनः ॥ २७ ॥

Chitralkhaa - He is none other than Krishna's grandson, who has been graced to be your husband by none other than Paarvati. His name is Aniruddha, and he is very famous. He is most handsome and beautiful to look at.

Sri Vishnu Puraana, Amsha 5, Chapter 32, Shloka 28:

प्राप्नोषि यदि भर्तारम् इमं प्राप्तं त्वया अखिलम् ।

दुष्प्रवेशा पुरी पूर्वं द्वारका कृष्णपालिता ॥ २८ ॥

If you get Aniruddha as your husband, you have got everything that is to be got. But the city of Dwaaraka which is protected by Krishna, is impossible to enter.

Sri Vishnu Puraana, Amsha 5, Chapter 32, Shloka 29:

तथा अपि यत्नाद्भर्तारम् आनयिष्यामि ते सखि ।

रहस्यमेतत् वक्तव्यं न कस्यचित् अपि त्वया ॥ २९ ॥

Even then, I will try my best to bring him here, with my yogic powers. Do keep this a secret, and please do not tell anyone.

Sri Vishnu Puraana, Amsha 5, Chapter 32, Shloka 30:

अचिरादागमिष्यामि सहस्व विरहं मम ।

ययौ द्वारवतीं चोषां समाश्वास्य ततः सखीम् ॥ ३० ॥

I will come very soon. Bear till I come back. I will bring your husband here itself from there, with my yogic powers. Telling this, *Chitralekha* went to *Dwaaravati*, having assures *Usha* that she will bring him back here.

This completes Chapter Thirty Two.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे द्वात्रिंशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्यानं श्री विष्णु चितीये पञ्चमे अंशे द्वात्रिंशो अध्यायः ॥

We just completed Chapter 32 of *Amsha 5*. Where the story of *Aniruddha*, and *Baanaasura*'s daughter *Usha* was told. *Usha* sees *Aniruddha* in her dream, and her friend *Chitralekha* draws the paintings, and she is able to identify him. *Chitralekha* has the *yogic* powers where she can go unseen, and bring *Aniruddha*, and she says that she will definitely help. And she leaves, and says that she will return very quickly. She asks *Usha* to bear the separation till she comes back, bringing *Aniruddha*. And then she goes to *Dwaaravati*. This concluded the Chapter Thirty Two.

॥ अथ त्रयस्त्रिंशो अध्यायः ॥

Battle between Krishna and Baanaasura

Now, Chapter Thirty Three. *Sri Paraasharar* starts to narrate *Baana*'s story.

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 1:

श्री पराशरः -

बाणो अपि प्रणिपत्याग्रे मैत्रेय आह त्रिलोचनम् ।

देव बाहुसहस्रेण निर्विण्णो अस्म्याहवं विना ॥ १ ॥

Sri Engal Aalwaan's Commentary:

बाण इति । अग्रे अनिरुद्धवृत्तान्तात् प्राक् ।

Sri Paraasharar - Before this story of *Aniruddha*, *Baana* went and bowed down to *Shiva*, and told with his thousand arms that "I am really bored, without any fight or war with a suitable person, this is boring".

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 2:

कच्चिन्ममैषां बाहूनां साफल्यजनको रणः ।
भविष्यति विना युद्धं भाराय मम किं भुजैः ॥ २ ॥

Sri Engal Aalwaan's Commentary:

कच्चित् इति । भाराय जातैः किं भुजैः ।

If there is no war, no fight with someone who is suitable to fight with me, what is the purpose of these thousand arms? I am bearing this weight only. All these arms are simply dead weight for me.

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 3:

श्री शंकर उवाच -
मयूरध्वजभङ्गस्ते यदा बाण भविष्यति ।
पिशिताशिजनानन्दं प्राप्स्यसे त्वं तदा रणम् ॥ ३ ॥

Sri Shankara said - O *Baana*, when your *mayoora dhvaja* is broken, then you can assume that there will be a huge war, where a lot of people will die. *Yaksha*, *pishaachaas* will be extremely pleased as they will have a lot of dead bodies to eat. Then *Baanaasura* felt very happy with this.

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 4:

श्री पराशरः -
ततः प्रणम्य वरदं शम्भुमभ्यागतो गुहम् ।
स भग्नं ध्वजमालोक्य दृष्टो हर्षं पुनर्ययौ ॥ ४ ॥

Sri Engal Aalwaan's Commentary:

तत इति । देववचनात् दृष्टः ध्वजभग्नदर्शनात् हर्षान्तरं ययौ ।

Sri Paraasharar - Having bowed down to *Ishvara*, *Baana* came back home. As soon as he came home, he saw that his *mayoora dhvaja* was broken. Then, he was over-pleased as there would definitely be some war coming.

With *Shankara's* words, he was happy already. He got more pleased now, because definitely it will happen now.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 5:

एतस्मिन्नेव काले तु योगविद्याबलेन तम् ।

अनिरुद्धमथानिन्ये चित्रलेखा बरा अप्सराः ॥ ५ ॥

The apsara *Chित्रalekha*, who was with *Usha*, in the meantime, with her *yogic* powers, brought *Aniruddha* from *Dwaaravati*, without anyone seeing.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 6:

कन्यान्तःपुरमन्भ्येत्य रममाणं सहोषया ।

विज्ञाय रक्षिणो गत्वा शशंसुर्देत्यभूपतेः ॥ ६ ॥

Aniruddha got into the *antahpura* of *Usha*, and he had a good time, enjoying time with her. After some time, having known this, the people who were protecting that, the security people, went and told *Baana* that such a thing had happened.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 7:

व्यदिष्टं किंकराणां तु सैन्यं तेन महात्मना ।

जघान परिघं घोरम् आदाय परवीरहा ॥ ७ ॥

Immediately, *Baanaasura* sent an army of his assistants, all his soldiers, and then *Aniruddha*, who was very powerful, picked up his powerful iron mace, and killed all of them.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 8:

हतेषु तेषु बाणो अपि रथस्थः तत् वरोदयतः ।

युध्यमानो यथाशक्ति यदुवीरेण निर्जितः ॥ ८ ॥

Then *Baana* took on his chariot, and came with his chariot, and fought with *Aniruddha*, and *Baana* was also defeated by *Aniruddha*.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 9:

मायया युयुधे तेन स तदा मन्त्रिचोदितः ।

ततः तं पन्नगास्त्रेण बबन्ध यदुनन्दनम् ॥ ९ ॥

Then his minister advised *Baana* to do the *maayaa yuddha*, and fight with *Aniruddha*. *Baana* leaves the *Pannagaastra*, and is able to catch *Aniruddha*. *Aniruddha* gets caught.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 10:

द्वारवत्यां क्व यातो असौ अनिरुद्धेति जल्पताम् ।

यद्नामाचक्षे तं बद्धं बाणेन नारदः ॥ १० ॥

Sri Engal Aalwaan's Commentary:

द्वारावत्याम् इति । अनिरुद्धेत्यार्षः सन्धिः ।

In *Dwaaravati*, in the meanwhile, they were not seeing *Aniruddha*, he was missing. They were all searching for him - "Where did he go, where did he go?". At that time, *Naarada* came and said that *Baanaasura* had arrested him with the *Naaga paasha*.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 11:

तं शोणितपुरं नीतं श्रुत्वा विद्याविदग्धया ।

योषिता प्रत्ययं जग्मुः यादवा नामरैरिति ॥ ११ ॥

Sri Engal Aalwaan's Commentary:

तम् इति । नामरैरिति । पारिजातनिमित्तं बद्धं वैरैरमरैरनिरुद्धो हतस्स्यादिति शङ्का हरिवंश उक्ता ।

Naarada told that *Aniruddha* had been taken by *Chitralekha*, using her special yogic powers. They were thinking that because they went and brought the *Paarijaata* tree from *Devaloka*, maybe they were all planning to do something bad, and had taken *Aniruddha*. But, *Naarada* cleared that doubt and said that *Chitralekha* had taken him with her yogic powers.

In *Harivamsha*, it is told that because *Devaas* were not happy that the *Paarijaata* was taken by *Krishna*, maybe they had caught and taken *Aniruddha* away. This is what they *Yaadavaas* thought, but that doubt was cleared by *Naarada*, saying that *Chitralekha* had taken him with her yogic powers.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 12:

ततो गरुडमारुह्य स्मृतमात्रागतं हरिः ।

बलप्रद्युम्नसहितो बाणस्य प्रययौ पुरम् ॥ १२ ॥

Immediately, *Krishna* thought of *Garuda*, and *Garuda* appeared in front. *Krishna*, along with *Balaraama* and *Pradyumna*, went to *Baana's* city.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 13:

पुरप्रवेशे प्रमथैः युद्धमासीत् महात्मनः ।

ययौ बाणपुराभ्याशं नीत्वा तान्संक्षयं हरिः ॥ १३ ॥

When He was trying to enter into the city, the *pramatha gana* of *Ishvara* (who were with *Baana*, supporting him), fought with *Krishna*, *Balaraama*, *Pradyumna*. *Krishna* killed all of them, and then approached *Baana*'s capital city.

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 14:

ततः त्रिपादः त्रिशिराः ज्वरो माहेश्वरो महान् ।

बाणरक्षार्थमभ्येत्य युयुधे शार्ङ्गधन्वना ॥ १४ ॥

Then, immediately, a *Maaheshvara jvara*, which had three feet, and three heads, in order to protect *Baanaasura*, came and fought with *Krishna*.

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 15:

तद्भस्मस्पर्शसंभूततापः कृष्णाङ्गसङ्गमात् ।

अवाप बलदेवो अपि श्रममामीलितेक्षणः ॥ १५ ॥

Sri Engal Aalwaan's Commentary:

तत् भस्म इति । तापः कृष्णाङ्गसङ्गमात्, अवाप बलदेवो अपि श्रममामीलितेक्षणः इति पाठः

। तापः कृष्णाङ्गसङ्गमात् श्रममिति पाठे अपिशब्दो न संगतः ।

The *bhasma* which was created by that *jvara*, when *Krishna* came into contact with it, He developed a fever. And when *Balaraama* touched *Krishna*, he also got fever, and could not open his eyes also.

Touching *Krishna*'s body, *Baladeva* also got that fever.

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 16:

ततः स युद्ध्यमानस्तु सह देवेन शार्ङ्गिणा ।

वैष्णवेन ज्वरेणाशु कृष्णदेहात् निराकृतः ॥ १६ ॥

Sri Engal Aalwaan's Commentary:

तत इति । कृष्णस्पर्शी ज्वरो वैष्णवेन ज्वरेण कृष्णदेहात् निराकृतः ।

Then, *Krishna* was fighting with that *Maaheshvara jvara*, and *Krishna* used the *Vaishnava jvara*, against it, and the *Maaheshvara jvara* left His body, was thrown out from *Krishna*'s body.

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 17:

नारायणभुजाघातपरिपीडनविह्वलम् ।

तं वीक्ष्य क्षम्यतामस्येत्याह देवः पितामहः ॥ १७ ॥

This *Maaheshvara jvara* was totally getting destroyed by *Krishna*. At that time, *Pitaamaha*, *Chaturmukha Brahma* came and asked *Krishna* to pardon this *Maaheshvara jvara*, which was suffering from the *Vaishnava jvara* which *Krishna* used.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 18:

ततश्च क्षान्तमेवेति प्रोक्त्वा तं वैष्णवं ज्वरम् ।

आत्मन्येव लयं निन्ये भगवान् मधुसूदनः ॥ १८ ॥

Sri Engal Aalwaan's Commentary:

ततः च इति । लयं सौक्ष्म्यम् न नाशम् । * युवां ज्वरौ ज्वरपती पीडायां मारणे प्रभू ।

पीडायां भवान् अस्तु मारणे मामको ज्वरः ॥ इति हरिवंशे भगवदुक्तेः ।

Krishna took back the *Vaishnava jvara*, telling *Pitaamaha* that he has pardoned him, and will not trouble him.

In *Harivamsha*, it is told about *Maaheshvara jvara*, and *Vaishnava jvara*, that one is *jvara*, and the other is *jvarapati*. One troubles people, and the other cures it. *Krishna* took back the *jvara* and kept it inside Him, in a very subtle form, without destroying it.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 19:

ज्वर उवाच -

मम त्वया समं युद्धं ये स्मरिषन्ति मानवाः ।

विज्वरास्ते भविष्यन्तीत्युक्त्वा चैनं ययौ ज्वरः ॥ १९ ॥

Sri Engal Aalwaan's Commentary:

मम इति । मम त्वयेत्यनेन कृष्णज्वरयुद्धस्मरणं ज्वरशान्तिकरमुक्तम् । अत्र

श्लोकान्तरम् आद्यन्तवन्तः कव इत्यादि । आद्यन्तवन्तः जगतामाद्यन्तकर्ताः ।

Jvara said - Whoever remembers this fight between You and me, if they have any fever, they will get rid of that fever. And then, it left Him.

Whenever anyone has fever, if they remember the fight between *Maaheshvara jvara* and *Krishna*, and how He brought it under control with *Vaishnava jvara*, they will get rid of the fever.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 20:

ततो अग्नीन् भगवान् पञ्च [नीत्वा अद्यन्तवतः क्षयम्] जित्वा नीत्वा तथा क्षयम् ।
दानवानां बलं कृष्णः चूर्णयामास लीलया ॥ २० ॥

Sri Engal Aalwaan's Commentary:

तत इति । आद्यान्तवतः आद्यन्तकर्तृन् अग्नीन् पुररक्षकान् रुद्रानुचारान् ।

They were *Rudra's* assistants, who were *Agnis*, who were protecting *Baana's* city. There were five *Agnis* which were protecting the city. *Krishna* won over them also and put them off. The army of *Baanaasura* - He completely destroyed it, without any effort.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 21:

ततः समस्त सैन्येन दैतेयानां बलेः सुतः ।

युयुधे शङ्करश्चैव कार्तिकेयः च शौरिणा ॥ २१ ॥

After that, with all their army, of the *daityaas*, *Bali's* son *Baanaasura*, fought with *Krishna*. Along with *Baana*, even *Shankara*, *Kaartikeya*, also came to fight with *Krishna*.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 22:

हरि शङ्करयोः युद्धम् अतीव आसीत् सुदारुणम् ।

चुक्षुभुः सकला लोकाः शस्त्रास्त्रांशुप्रतापिताः ॥ २२ ॥

At that time, there was a fierce fight between *Krishna* and *Shankara*. All the worlds were terrified because of this, because of the *astraas* and *shastraas* used in the fight between *Hari* and *Shankara*. All the three worlds were terrified.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 23:

प्रलयो अयमशेषस्य जगतो नूनमागतः ।

मेनिरे त्रिदशाः तत्र वर्तमाने महारणे ॥ २३ ॥

When that huge fight was going on between them, all the gods, *tridashaas*, thought that there is going to be dissolution of all the worlds, that *pralaya* will happen. Because of the fierceness of the battle between *Krishna* and *Shankara*.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 24:

जृम्भकास्त्रेण गोविन्दो जृम्भयामास शङ्करम् ।

ततः प्रणेशुः दैतेयाः प्रमथाः च समंततः ॥ २४ ॥

At that time, *Krishna* used the *Jhrumbakaastra*, which brought sleep. "So *Shankara* was put to sleep, and became totally inactive. At that time, all the *daiteyaas*, and *Baana's* army, and the *pramatha gana* were destroyed by *Krishna*.

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 25:

जृम्भाभिभूतस्तु हरो रथोपस्थ उपाविशत् ।
न शशाक ततो योद्धुं कृष्णेनाक्लिष्टकर्मणा ॥ २५ ॥

Sri Engal Aalwaan's Commentary:

जृम्भेति । बृम्भतो गात्रपारवश्यम् ।

When *Shankara* was totally captured by the *Jhrumbakaastra*, he became almost unconscious, and was just sitting in the chariot, not able to do anything, not able to fight.

Shankara became immovable.

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 26:

गरुडक्षतवाहश्च प्रद्युम्नास्त्रेण पीडितः ।
कृष्णहुंकारनिर्धूतशक्तिश्चापययौ गुहः ॥ २६ ॥

Garuda also broke his chariot, his horses, and *Pradyumna* also used powerful weapons, and created problems. *Krishna* did *humkaara*, and from that there was a *shakti* which came out, and seeing that, *Kaartikeya* ran away.

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 27:

जृम्भिते शङ्करे नष्टे दैतेयसैन्ये गुहे जिते ।
नीते प्रमथसैन्ये च संक्षयं शार्ङ्गधन्वना ॥ २७ ॥

When *Shankara* was under the *Jhrumbakaastra*, and became immovable, all the *daitya sainya* was completely destroyed, and *Kaartikeya* was also won over. The army of *pramathaas* was also destroyed. All this was done by *Krishna* in that war.

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 28:

नन्दिना संगृहीताश्वमधिरूढो महारथम् ।
बाणः तत्राययौ योद्धुं कृष्णकार्ष्णिबलैस्सह ॥ २८ ॥

At that time, *Baana* himself came, he took a huge and powerful chariot, which was driven by none other than *Nandeeshvara*, and came in order to fight with *Krishna*, *Balarama*, and *Pradyumna* and their army.

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 29:

बलभद्रो महावीर्यो बाणसैन्यमनेकधा ।
विज्याध बाणैः प्रभ्रश्य धर्मतश्चापलायत ॥ २९ ॥

Sri Engal Aalwaan's Commentary:

बलभद्र इति । प्रभश्य इति । धर्मतः युद्ध धर्मात् प्रभश्यापलायत ।

Balabhadra also destroyed a lot of soldiers of the *Baana's* army, and brought a lot of damage to the army of *Baanaasura*. If he was doing *dharma yuddha*, and was finding that he was becoming weaker, he also used to turn back sometimes.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 30:

आकृष्य लाङ्गलाग्रेण मुसलेनाशु ताडितम् ।

बलं बलेन ददृशे बाणो बाणैश्च चक्रिणा ॥ ३० ॥

Sri Engal Aalwaan's Commentary:

आकृष्य इति । बलेन चक्रिणा मुसलेन बाणैः च पीडितं स्वबलं बाणो ददर्श इति अन्वयः ।

Balaraama took out his huge plough, and destroyed all the army. *Balaraama* and *Krishna* started to destroy the army of *Baana*, with their plough and arrows of *Krishna*. *Baana* saw that.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 31:

ततः कृष्णेन बाणस्य युद्धमासीत् सुदारुणम् ॥ ३१ ॥

Then, *Krishna* and *Baana* started to fight.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 32:

समस्यतोरिषून् दीप्तान् कायत्राणविभेदिनः ।

कृष्णश्चिच्छेद बाणैस्तान् बाणेन प्रहिताञ्छितान् ।

विव्याध केशवं बाणो बाणं विव्याध चक्रधृक् ॥ ३२ ॥

Sri Engal Aalwaan's Commentary:

समस्यतोरिति । समस्यतोः कृष्णबाणयोः मध्ये कृष्णः बाणप्रहितान् तान् बाणान् चिच्छेद ।

When *Krishna* and *Baana* were standing together, *Baana* threw very sharp arrows which were capable of piercing anyone's body. *Krishna* cut them away, broke all of them and destroyed them with His arrows. *Baanaasura* and *Keshava* fought a fierce battle and each of them injured the other one.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 33:

मुमुचाते तथा अस्त्राणि बाणकृष्णौ जिगीषया ।

परस्परक्षितिकरौ लाघवात् अनिशं द्विज ॥ ३३ ॥

Both started throwing their weapons, *astras* and *shastras* - *Baanaasura* and *Krishna*, in order to win over. Both started to fight.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 34:

भिद्यमानेषु अशेषेषु शरेष्वस्त्रे च सीदति ।

प्राचुर्येण ततो बाणं हन्तुं चक्रे हरिर्मनः ॥ ३४ ॥

Sri Engal Aalwaan's Commentary:

भिद्यमानेषु इति । प्राचुर्येणास्त्रे च सीदति ।

When all the army was getting destroyed, at that time, *Krishna* decided to kill *Baanaasura*.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 35:

ततो अर्कशतसंघात तेजसा सदृशद्युतिः ।

जग्राह दैत्यचक्रारिः हरिः चक्रं सुदर्शनम् ॥ ३५ ॥

Immediately, *Krishna* caught hold of His *Sudarshana Chakra*, which destroys all the enemies, which was having the radiance of a hundred suns.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 36:

मुञ्चतो बाणनाशाय ततः चक्रं मधुद्विषः ।

नग्ना दैतेयविद्या अभूत् कोटरी पुरतो हरेः ॥ ३६ ॥

Sri Engal Aalwaan's Commentary:

मुञ्चत इति । कोटरी विद्यारूपा दैतेयकुलदेवता गौर्याः शक्तिः । तथा माथुरे हरिवंशे* दिग्वासा देववचनात् प्रातिष्ठत् तत्र कोटरी । लंबमाना महाभागा गौरीदेव्याः तथा अष्टमी ॥ इति । गोमत हरिवंशे च* शशाप चैनां म्हगवान् यः च मां भक्तिसंयुतः । द्वादसाब्दं नमस्कुर्यात् तेन अभूत् तत् फलं महत् ॥ त्वत् नमस्करणात् तस्य तत् सर्वं नश्यतां तदा । सदा दिगंबरा भूयाः तिष्ठ वा गच्छ वा अग्रतः । इति ।

When *Krishna* left the *Sudarshana Chakra* in order to destroy *Baana*, a *daiteya vidyaa* by name *Kotari*, came nude in front of *Krishna*.

Kotari is the name of *Gouri's shakti*, who is the *kuladevataa* of all these *daityaas*, in the form of *vidyaaroopa*. In *Harivamsha*, it is told that "You always be without clothes". That *daiteya vidyaa*, came in front of *Krishna* without any clothes.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 37:

तामग्रतो हरिः दृष्ट्वा मीलिताक्षः सुदर्शनम् ।

मुमोच बाणमुद्दिश्य च्छेतुं बाहुवनं रिपोः ॥ ३७ ॥

When *Krishna* saw the *daiteya vidyaa* coming, without clothes, He closed His eyes. And then He left the *Sudarshana* in order to kill *Baana*. He wanted to cut off all his arms, He released *Sudarshana*.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 38:

क्रमेण तत् तु बाहूनां बाणस्य अच्युत चोदितम् ।

छेदं चक्रे असुरापास्तशस्त्रौधक्षपणाहतम् ॥ ३८ ॥

Sri Engal Aalwaan's Commentary:

क्रमेण इति । असुर इति । असुरक्षिप्तशस्त्रौधक्षपणे आधृतम् ।

Baanaasura threw a flood of arms. All of that was destroyed by *Sudarshana*. It was going after cutting off all his arms.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 39:

छिन्ने बाहुवने तत् तु करस्थं मधुसूदनः ।

मुमुक्षुः बाणनाशाय विज्ञातः त्रिपुरद्विषा ॥ ३९ ॥

When all his arms were then cut off, leaving only two arms, when *Krishna* was holding the *Sudarshana Chakra*, He again wanted to leave that, in order to kill *Baanaasura*. Immediately, *Shankara* came to know of this.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 40:

समुपेत्य आह गोविन्दं सामपूर्वमुमापतिः ।

विलोक्य बाणं दोर्दण्डच्छेदासृक्साववर्षिणम् ॥ ४० ॥

Immediately, *Shankara* came there, and with nice words, *Shankara* prayed to Him, that there is a flood of blood flowing from his arms, when all the arms were cut off except two arms. *Shankara* feels a great pity for him, and with praising words, prayed to *Krishna*.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 41:

कृष्ण कृष्ण जगन्नाथ जाने त्वां पुरुषोत्तमम् ।

परेशं परमात्मानम् अनादिनिधनं हरिम् ॥ ४१ ॥

O Krishna, Krishna, You are the Lord of the worlds, I know that You are the Purushottama. You are the Supreme Eeshvara, Paresha. You are the Paramaatman, the Supreme Self. You do not have a beginning or an end. You are none other than Hari.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 42:

देवतिर्यङ्मनुष्येषु शरीरग्रहणात्मिका ।

लीलेयं सर्वभूतस्य तव चेष्टोपलक्षणा ॥ ४२ ॥

Sri Engal Aalwaan's Commentary:

देव इति । देवतिर्यङ्मनुष्येषु मध्ये देवादिशरीरग्रहणात्मिका तत् तत् चेष्टा विशिष्टा तव लीलेयम् ।

You take on the bodies of deva, tiryak, manushya, and all this is Your leelaa only. As a tiryak, as Varaaha and other avataaraas. As a manushya as Raama, Krishna. I am aware of that.

You take on deva shareera, and incarnate as Vishnu among Brahma, Vishnu, Maheshvara. This is all Your leelaa, which has all these cheshtitaas, the wonderful acts which You do in every incarnation.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 43:

तत्प्रसीदाभयं दत्तं बाणस्यास्य मया प्रभो ।

तत्त्वया नानृतं कार्यं यन्मया व्याहृतं वचः ॥ ४३ ॥

I have given this Baanaasura the abhaya, that nothing will happen to him. And You please do not make my words as a lie. You have to protect my words. Be pleased.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 44:

अस्मत्संश्रयदृप्तो अयं नापराधी तवाव्यय ।

मया दत्तवरो दैत्यः ततस्त्वां क्षमयाम्यहम् ॥ ४४ ॥

I am seeking pardon on behalf of him. Because he is being protected by us, he is very arrogant, and is not at fault. I have given a boon to him also. That is why I am seeking Your pardon. Shankara prays to Krishna.

Sri Vishnu Puraana, Amsa 5, Chapter 33, Shloka 45:

श्री पराशरः -

इत्युक्तः प्राह गोविन्दः शूलपाणिमुपातिम् ।

प्रसन्नवदनो भूत्वा गतामर्षो असुरं प्रति ॥ ४५ ॥

Sri Paraasharar - Immediately, Krishna saw Ishvara, being very pleased, and was not angry anymore with respect to Baanaasura. And He said thus.

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 46:

श्री भगवान् उवाच -

युष्मदत्तवरो बाणो जीवतामेष शंकर ।

त्वद्वाक्यगौरवादेतन् मया चक्रं निवर्तितम् ॥ ४६ ॥

Sri Bhagavaan - You have given him the boon, and let him be alive. I will not kill him, and in order to respect Your words, and protect Your words, which you have given, I have already taken back the Sudarshana Chakra.

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 47:

त्वया यदभयं दत्तं तद्दत्तमखिलं मया ।

मतो अविभिन्नमात्मानं द्रष्टुमर्हसि शंकर ॥ ४७ ॥

Sri Engal Aalwaan's Commentary:

त्वया इति । मतोविभिन्नमात्मानमित्यत्र अविभिन्नमिति च्छेदः । यो अहं स त्वमितिवत् जगच्चेदं सदेवासुरमानुषमिति उक्तत्वात् इतरक्षेत्रजवदस्य ब्रह्मात्मकत्वेनैक्यमुच्यते, न तु स्वरूपतः ।

Whatever *abhaya* you have given, it is all given by Me only. You are not separated from Me. Whoever is I, that is You only. All this world, having *deva*, *manushya*, everything is Me only. You are also *Brahmaatmaka*, just like this entire world, consisting of *deva*, *manushya*, *tiryak*, *sthaavara* - the four kinds of creation. I am the *antaryaami* of everything, the movables and immovables. Everything is *Brahmaatmaka*, and you are also like that only. You are not different from Me, this is the *apruthaksiddha sambandha*, *shareera-shareeri bhaava*.

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 48:

यो अहं स त्वं जगच्चेदं सदेवासुरमानुषम् ।

मतो नान्यदशेषं यत् तत्त्वं ज्ञातुमिहार्हसि ॥ ४८ ॥

He is not anything different from Me, everything is *Brahmaatmakaa*. Words which tell the *shareera*, their connotations extend up to the *shareeri*, the Inner Self. Everything is I only, means that everything *shareera* to Me. I am only everything.

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 49:

अविद्यामोहितमात्मानः पुरुषा भिन्नदर्शिनः ।

वदन्ति भेदं पश्यन्ति चावयोरन्तरं हर ॥ ४९ ॥

Sri Engal Aalwaan's Commentary:

अविद्या इति । भिन्नदर्शिनः अब्रह्मात्मकत्वेन भिन्नदर्शिनः ।

Those who are deluded by *avidyaa*, they see that they are different, that everything is different from Me. They also see the differences.

This is what the Shruti says - *Neha naanaasti kinchana*. *Naanaatva* is *Brahmaatmaka* and *Abrahamaatmaka naanaatva*. Everything is *Brahmaatmaka*, and this is the truth. Those who see that *Brahmaatmaka* and *Abrahamaatmaka naanaatva*, they are covered by delusion, and they don't know the reality.

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 50:

प्रसन्नो अहं गमिष्यामि त्वं गच्छ वृषभध्वज ॥ ५० ॥

I am pleased with you, and am going back. You have to go back to your place, O *Shankara*.

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 51:

श्री पराशरः -

इति उक्त्वा प्रययौ कृष्णः प्राद्युम्निर्यत्र तिष्ठति ।

तद्बन्धफणिनो नेशुः गरुडानिलपोथिताः ॥ ५१ ॥

Sri Paraasharar - In the meanwhile, *Baana* had captured *Pradyumna's* son *Aniruddha*, with his *Naaga paasha*. *Krishna* rushes to where *Aniruddha* is, and the serpents which make the *Naaga paasha*, the moment they feel the speed of the winds, caused because of *Garuda's* movement, they all run away. They leave *Aniruddha*, and leave him free.

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 52:

ततो अनिरुद्धमारोप्य सपत्नीकं गरुत्मति ।

आजग्मुस्त्वारकां रामकाष्णीं दामोदराः पुरीम् ॥ ५२ ॥

Then, *Aniruddha* and his wife *Ushaa*, both of them are taken on *Garuda*, and along with *Balaraama* and *Pradyumna*, *Krishna* comes to *Dwaarakaa*.

Sri Vishnu Puraana, Amsha 5, Chapter 33, Shloka 53:

पुत्रपौत्रैः परिवृतः तत्र रेमे जनार्दनः ।

देवीभिः सततं विप्र भूभारतरणेच्छया ॥ ५३ ॥

Krishna, being surrounded by all His children and grandchildren, and with His wives, has a nice time, enjoying the stay, in order to protect the *bhoomi*, and destroy the evil forces on the earth.

This completes Chapter Thirty Three.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे त्रयस्त्रिंशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णुचितीये पञ्चमे अंशे त्रयस्त्रिंशो अध्यायः ॥

॥ अथ चतुस्त्रिंशो अध्यायः ॥

Story of Poundraka Vaasudeva and Burning of Kaashi city

Now, Chapter Thirty Four.

Sri Vishnu Puraana, Amsa 5, Chapter 34, Shloka 1:

मैत्रेयः -

चक्रे कर्म महच्छौरिः विभ्राणो मानुषीं तनुम् ।

जिगाय शक्रं शर्वं च सर्वान् देवान् च लीलया ॥ १ ॥

Maitreya - *Krishna*, having taken a human form itself, has performed some great acts. He won over *Shankara*, *Kaartikeya*, and all the gods, without any effort. This is the most wonderful thing that He has done, taking on a human form itself.

Sri Vishnu Puraana, Amsa 5, Chapter 34, Shloka 2:

यत् च अन्यत् अकरोत् कर्म दिव्य चेष्टाविघातकृत् ।

तत् कथ्यतां महाभाग परं कौतूहलं हि मे ॥ २ ॥

Sri Engal Aalwaan's Commentary:

यत् च अन्यत् अकरोत् इति । दिव्यचेष्टाविघातकृत् दिव्यानां शर्वादीनां चेष्टाविघातकृत् ।

All the gods, *Shankara*, *Indra*, and others, do all kinds of things, because of which *Krishna* has to go and protect them, and perform some wonderful acts Himself. Whatever He did, the divine acts of His, and the *cheshtaas* that *devaas* do, in order to take care of all that, *Krishna* also does some *divya cheshtitaas*. These

things, I want to know, and am very curious about all the wonderful acts of *Krishna*.

Sri Vishnu Puraana, Amsa 5, Chapter 34, Shloka 3:

श्री पराशरः -

गदतो मम विभ्रर्षे श्रूयताम् इदम् आदरात् ।

नरावतारे कृष्णेन दग्धा वाराणसी यथा ॥ ३ ॥

Sri Paraasharar - O Maitreyar, now, I am going to tell you, be very attentive and listen to this story, when He incarnated as a human, *Krishna*, how He burnt *Vaaranaasi* city.

Sri Vishnu Puraana, Amsa 5, Chapter 34, Shloka 4:

पौण्ड्रको वासुदेवस्तु वासुदेवो अभवत् भुवि ।

अवतीर्णः त्वम् इत्युक्तो जनैरज्ञानमोहितैः ॥ ४ ॥

Sri Engal Aalwaan's Commentary:

पौण्ड्रक इति । पौण्ड्रकः पुण्ड्रदेशेशः ।

There is a *Pundra desha*, and *Poundraka* was the king of that place. He was called *Poundraka Vaasudeva*. Everyone thought that he was real *Krishna* only. People who were ignorant, started telling him that "You are the real *Krishna*, You are only *Vaasudeva*, incarnated here".

Sri Vishnu Puraana, Amsa 5, Chapter 34, Shloka 5:

स मेने वासुदेवो अहम् अवतीर्णो महीतले ।

नष्टः स्मृतिः ततः सर्वं विष्णुचिह्नमचीकरत् ॥ ५ ॥

Sri Engal Aalwaan's Commentary:

स इति । अचीकरत् अकारयत् ।

He really started to think that he is only *Vaasudeva*, and has incarnated on this earth. He forgot his earlier identity, and started to believe that he was really *Vaasudeva* only. He started to sport all the signs of *Vishnu*, like *Shankha*, *Chakra*, etc., which he starts to make for himself.

Sri Vishnu Puraana, Amsa 5, Chapter 34, Shloka 6:

दूतं च प्रेषयामास कृष्णाय सुमहात्मने ।

त्यक्त्वा चक्रादिकं चिह्नं मदीयं नाम चात्मनः ॥ ६ ॥

Sri Engal Aalwaan's Commentary:

दूतं च इति । इति उक्त्वा दूतं च प्रेषयामास इति, इति उक्तो दूतेन उक्त इति तंत्रेण इति शब्दो योज्यः ।

Then he sent his *doota* (messenger) to *Krishna*, sent a message that "You have to give up Your name also, and all Your *Shankha*, *Chakra*, etc., and also my name *Vaasudeva* which You have taken".

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 7:

वासुदेवात्मकं मूढं त्यक्त्वा सर्वमशेषतः ।

आत्मनो जीवितार्थाय ततो मे प्रणतिं ब्रज ॥ ७ ॥

"My name You have taken as *Vaasudeva*, that also, stupid *Krishna*, leave all those things completely. If You want to live, come and surrender unto me".

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 8:

इति उक्तः संप्रहस्यैनं दूतं प्राह जनार्दनः ।

निजचिह्नम् अहं चक्रं समुत्सृक्ष्ये त्वयीति वै ॥ ८ ॥

When the *doota* came and told Him, *Krishna* smiled and said that He is going to leave all the signs, *Chakra* and others, for him.

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 9:

वाच्यश्च पौण्ड्रको गत्वा त्वया दूत वचो मम ।

ज्ञातः त्वद्वाक्यसद्भावो यत्कार्यं तदधिधीयताम् ॥ ९ ॥

He sent this message through the messenger to *Poundraka*. "Go and tell *Poundraka* that I am going to leave all of this for him. Having told him this, tell me to do whatever is required".

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 10:

गृहीतचिह्नवेषो अहमागमिष्यामि ते पुरम् ।

उत्सृक्ष्यामि च तत् चक्रं निजचिह्नमसंशयम् ॥ १० ॥

"I am going to take all My weapons which are My unique signs, like *Shankha*, *Chakra*, etc., and am going to come to your city, and will leave all of them, without any doubt".

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 11:

आज्ञापूर्वं च यदिदम् आगच्छेति त्वयोदितम् ।

संपादयिष्ये श्वस्वस्तुभ्यं समागम्याविलम्बितम् ॥ ११ ॥

"The order which you have sent, to come there. Tomorrow, I will make it happen. Without any delay, I will come tomorrow itself and make this happen. I will obey your orders".

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 12:

शरणं ते समभ्येत्य कर्तास्मि नृपते तथा ।
यथा त्वत्तो भयं भूयो न मे किञ्चित् भविष्यति ॥ १२ ॥

Sri Engal Aalwaan's Commentary:

शरणम् इति । शरणमित्यादि प्रणतिं व्रजेत्यस्योत्तरम् । समभ्येत्य ते शरणं हिंसां कर्ता अस्मि; शीर्णाद्धि शत्रोः न भूय भयं भवेत् इति भावगर्भम् ।

"I am going to surrender unto you, in such a way that I am not going to be afraid of you anymore".

He has told "Come here". Another meaning is explained as "Having come there, I am going to torture or kill you". When the enemy is totally tortured or killed, then there will be no more fear of the enemy. That is what he really meant, and he did not understand it.

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 13:

इति उक्ते अपगते दूते संस्मृत्याभ्यागतं हरिः ।
गरुत्मन्तमथारुह्य त्वरितः तत्पुरं ययौ ॥ १३ ॥

When He told that to the messenger, that messenger left Him. He immediately thought of *Garuda*, and *Garutmaan* came immediately there. He got onto *Garutmaan* and hurriedly came to the city of *Poundraka Vaasudeva*.

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 14:

ततः तु केशवोद्योगं श्रुत्वा काशीपतिः तदा ।
सर्वसैन्यपरीवारः पार्ष्णिगाह उपाययौ ॥ १४ ॥

At that time, the *Kaashi pati*, the king of *Vaaranaasi*, came to know that *Krishna* is going to come to see *Poundraka Vaasudeva*, and took all his army, and came near the *Pundra desha*.

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 15:

ततो बलेन महता काशीराजबलेन च ।
पौण्ड्रको वासुदेवो असौ केशवाभिमुखो ययौ ॥ १५ ॥

Then, with his huge army, supported by even the *Kaashi raaja's* army also, *Poundraka Vaasudeva* came in front of *Krishna*, in order to fight Him.

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 16:

तं ददर्श हरिः दूरात् उदारस्यन्दने स्थितम् ।

चक्रहस्तं गदाशार्ङ्ग बाहुं पाणिगताम्बुजम् ॥ १६ ॥

At that time, *Krishna* saw this *Poundraka Vaasudeva*, sitting in his huge chariot. He was holding *Sudarshana Chakra*, *Gadaa*, *Shaarnga*, and also holding a lotus in one hand. He was holding all the signs of *Krishna* with him.

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 17:

स्रग्धरं पीतवसनं सुपर्णरचितध्वजम् ।

वक्षस्थले कृतं चास्य श्रीवत्सं ददृशे हरिः ॥ १७ ॥

Sri Engal Aalwaan's Commentary:

स्रग्धरम् इति । सुपर्णरचितध्वजं सुपर्णरचनोपेतध्वजम् ।

Krishna saw that he was wearing the *Vanamaalaa* garland also, and also the *Peeta vasana*, the yellow cloth also, and he has a *dhvaja*, on which there is *Garuda*. On his chest, there was the *Shreevatsa* mark also. Just like all those which *Krishna* had.

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 18:

किरीटकुण्डलधरं नानारत्नोपशोभितम् ।

तं दृष्ट्वा भावगंभीरं जहास गरुडध्वजः ॥ १८ ॥

Sri Engal Aalwaan's Commentary:

किरीट इति । कृत्रिमम् अपि मत्सारूप्यं सत्यम् इव भाति इति भावगंभीरं जहास ।

He saw the *kireeta*, *kundala*, and all the *ratnaasa*, gems. *Krishna* gave a meaningful smile. He laughed, thinking that though these are all artificial things he had made, it looked as though very real. *Krishna* laughed at him.

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 19:

युयुधे च बलेनास्य हस्त्यश्वबलिना द्विज ।

निस्त्रिंशसिगदाशूलशक्तिकार्मुकशालिना ॥ १९ ॥

Sri Engal Aalwaan's Commentary:

युयुध इति । हस्त्यश्वबलिना हस्त्यश्वैः बलवता ।

Krishna fought with him, his army with all the elephants and horses, and soldiers, with weapons, and others.

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 20:

क्षणेन शार्ङ्गनिर्मुक्तैः शरैः अरिविदारणैः ।

गदाचक्रनिपातैः च सूदयामास तत् बलम् ॥ २० ॥

In no time, with all the arrows which *Krishna* left, with the *Gadaa* and *Sudarshana Chakra*, everything was completely destroyed, in no time.

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 21:

काशीराजबलं चैवं क्षयं नीत्वा जनार्दनः ।

उवाच पौण्ड्रकं मूढमात्मचिह्नोपलक्षितम् ॥ २१ ॥

He destroyed even *Kaashi raaja's* army completely. He told that stupid *Poundraka* who was bearing all the artificial signs of *Krishna*, thinking of himself as *Vaasudeva*, *Krishna* told him so -

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 22:

श्री भगवान् उवाच -

पौण्ड्रकोक्तं त्वया यत् तु दूतवक्त्रेण मां प्रति ।

समुत्सृजेति चिह्नानि तत् ते संपादयामि अहम् ॥ २२ ॥

Sri Bhagavaan said - O *Poundraka*, you sent a message through your messenger for Me to leave all My *chinhaas*, unique signs. I am going to do that now.

Sri Bhagavaan said - O *Poundraka*, what you told Me through your messenger that I have to leave all My signs and weapons, I have surrendered them to you. I am giving them to you.

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 23:

चक्रमेतत् समुत्सृष्टं गदेयं ते विसर्जिता ।

गरुत्मानेष चोत्सृष्टः समारोहतु ते ध्वजम् ॥ २३ ॥

I am going to leave this *Sudarshana Chakra*, this *Gadaa*, and also *Garutmaan*. Let him sit on your *dhvaja*.

Telling that, He said - I am leaving this *Sudarshana Chakra*, I am leaving this *Gadaa*, and also leaving *Garutmaan*, who can come and sit on your *dhvaja*.

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 24:

श्री पराशरः -

इति उच्चार्य विमुक्तेन चक्रेणासौ विदारितः ।

पातितो गदया भग्नो ध्वजश्चास्य गरुत्मता ॥ २४ ॥

Sri Engal Aalwaan's Commentary:

इति उच्चार्य इति । चक्रेण विदारितः, गदया पातितः ।

Sri Paraasharar - When He left that *Chakra*, *Gadaa*, and other things, *Poundraka* is completely destroyed. *Gadaa* came and hit him. He fell down, and his *dhvaja* also was broken.

Sri Paraasharar - The *Sudarshana Chakra* came and tore him apart. *Poundraka Vaasudeva* fell down, being hit by the *Gadaa*. And his *dhvaja* was broken by *Garutmaan*.

Sri Bhagavaan continues here, which we see next.

We saw the story of *Poundraka Vaasudeva*, in Chapter 34, where *Poundraka Vaasudeva* sent a messenger to Him, asking Him to come and surrender all His weapons, and that he is the real *Vaasudeva*. *Krishna* comes and destroys all his things, and is surprised to see that *Poundraka Vaasudeva* has made all the signs so wonderfully that it almost looks real. *Krishna* tells *Poundraka*, that he told Him to surrender all the weapons, and that now, He is giving all of them, and leaves His *Sudarshana Chakra*.

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 25:

ततो हहाकृते लोके काशीपुर्यधिपो बली ।

युयुधे वासुदेवेन मित्रस्यापचितौ स्थितः ॥ २५ ॥

Sri Engal Aalwaan's Commentary:

तत इति । अपचितिः पूजा ।

At that time, the entire city was totally disturbed by what was happening, and *Kaashipura*'s king came there and wanted to fight with *Vaasudeva* in order to take revenge for his friend's loss.

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 26:

ततः शार्ङ्गधनुर्मुक्तैः छित्वा तस्य शिरश्शरैः ।

काशीपुर्या स चिक्षेप कुर्वन् लोकस्य विस्मयम् ॥ २६ ॥

Then *Krishna* left arrows from His *Shaarnga Dhanus*, and that cuts off the head of the king of *Kaashi* city, and takes it away and throws it *Kaashi Puri*.

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 27:

हत्वा त्वं पौण्ड्रकं शौरिः काशीराजं च सानुगम् ।

पुनर्द्वारवर्ती प्राप्तो रेमे स्वर्गगतो यथा ॥ २७ ॥

Thus, having killed *Poundraka Vaasudeva* and also the king of *Kaashi Pura*, *Krishna* got back to *Dwaaravatee Pura*, and lived a happy life enjoying there.

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 28:

तत् शिरः पतितं तत्र दृष्ट्वा काशीपतेः पुरे ।

जनः किमेतत् इत्याह च्छिन्नं केन इति विस्मितः ॥ २८ ॥

The people of *Kaashi* saw the head of the king, which had come and fallen there, and they were totally taken aback, and said - "Who has done this cruel act?".

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 29:

ज्ञात्वा तं वासुदेवेन हतं तस्य सुतस्ततः ।

पुरोहितेन सहितः तोषयामास शंकरम् ॥ २९ ॥

The son of the king of *Kaashi* came to know that *Krishna* is responsible for this, and that He is the one who killed his father, and took his *purohita* along and started to worship *Shankara*.

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 30:

अविमुक्ते महाक्षेत्रे तोषितस्तेन शंकरः ।

वरम् वृणीष्व इति तदा तं प्रोवाच नृपात्मजम् ॥ ३० ॥

In the *Avimukta kshetra*, which is a *mahaa kshetra*, very sacred place, he does *tapas* and worships *Shankara*, and *Shankara* is extremely pleased by this, and comes and tells - "You seek a boon. I am going to give you".

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 31:

स वव्रे भगवन्कृत्या पितृहन्तुर्वधाय मे ।

समुत्तिष्ठतु कृष्णस्य त्वत् प्रसादात् महेश्वर ॥ ३१ ॥

Sri Engal Aalwaan's Commentary:

स वव्रे इत्यादि । पितृहन्तुः * जायमानो मातुरागर्भो हन्तीत्यादिमन्त्रलिङ्गात्,

पित्रोररण्योर्हन्तुरग्रेः कृष्णस्य कृष्णवर्णज्वालत्वेनाभिचारे ध्येयस्य मे मदीयस्य शत्रोः

**नाशाय कृत्या समुत्तिष्ठत्वित्यर्थः । अनन्तरमेतद्विवृणोति तस्यैवाग्निर्विनाशयति । यत्
वा मे पितृहन्तुः कृष्णस्य वधाय कृत्या समुत्तिष्ठतु इति ॥**

A *Krutya*, which is fire, born of your *Agni*, let it be created in order to take revenge against my father's killer. So that I can use it in order to my father's killer. With your grace, let it happen.

In *Atharva Veda*, it is told about *Abhichaara kriyaas*, which is used for bad purposes like killing enemies. In that *Abhichaara*, meditating upon the black flames, during that time, in order to destroy my enemy, let *Krutyaa* be created. After that, it will destroy its own *Agni*. Let *Krutyaa* kill *Krishna* who has killed my father. After that, let *Krutyaa* come out of this.

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 32:

श्री पराशरः -

**एवं भविष्यति इति उक्ते दक्षिणाग्नेरनन्तरम् ।
महाकृत्या समुत्तस्थौ तस्यैवाग्नेर्विनाशनी ॥ ३२ ॥**

Sri Engal Aalwaan's Commentary:

**एवं भविष्यति इति । तस्य एव अग्नेः विनाशिनी इति । तस्य दक्षिणाग्नेरेव विनाशिनी इति ।
। अनेन कृत्यायाः क्रौर्यमुच्यते । तस्यैवात्मविनाशिनी इति पाठे, तस्यैव अभिचरत एव ।**

Sri Paraasharar - He did *chayana* of *Daakshinaagni*, through the *Abhichaara kriyaa*, in the forest. At that time, the *Mahaakrutyaa* came out of that, and destroyed that *Daakshinaagni* itself. That *Krutyaa* is such a cruel being that it destroyed the *Daakshinaagni* itself.

There is another *paatha*, where whoever does that *Abhichaara kriyaa*, it kills that person himself. This can also be another meaning.

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 33:

**ततो ज्वालाकरालास्या ज्वलत्केशकपालिका ।
कृष्णकृष्णेति कुपिता कृत्या द्वारवती ययौ ॥ ३३ ॥**

That *Krutyaa*'s face was full of burning fire. That *Krutyaa*'s face and hair were burning like fire. It started to shout - "*Krishna, Krishna*" and started to run towards *Dwaaravatee* city.

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 34:

तामवेक्ष्य जनस्त्रासात् विचलल्लोचनो मुने ।

ययौ शरण्यं जगतां शरणं मधुसूदनम् ॥ ३४ ॥

All the people of *Dwaaravatee* saw that fierce, fearful *Krutyaa*, as though fire itself was coming. They got extremely scared, and with their eyes rolling all around, they ran towards *Krishna*, saying "Protect us, protect us". They ran towards *Krishna*, who is the protector of the whole world for protection.

Sri Vishnu Puraana, Amsa 5, Chapter 34, Shloka 35:

काशीराजसुतेनेयमाराध्य वृषभध्वजम् ।

उत्पादिता महाकृत्येत्यवगम्याथ चक्रिणा ॥ ३५ ॥

Krishna came to know that *Kaashi raaja's* son has worshipped that *Vrushabha dhvaja*, *Shankara*, and with his boon, the *Mahaakrutyaa* is created. *Krishna* came to know how the *Mahaakrutyaa* had come.

Sri Vishnu Puraana, Amsa 5, Chapter 34, Shloka 36:

जहि कृत्यामिमामुग्रां वह्निज्वालाजटालकाम् ।

चक्रमुत्सृष्टमक्षेषु क्रीडासक्तेन लीलया ॥ ३६ ॥

Sri Engal Aalwaan's Commentary:

जहि इति । जहि इति उत्सृष्टं चक्रम् अक्षक्रीडासक्तेन भगवता ।

Krishna was playing the *Aksha kreedaa* at that time, and was very much immersed in that. When He came to know, and all the people ran to Him for protection, He left the *Sudarshana Chakra*, telling it to "Go and kill that *Krutyaa* who is so cruel and fierce, and whose face is burning with huge flames of fire. Go and destroy that *Krutyaa*". He did that without any effort.

Sri Vishnu Puraana, Amsa 5, Chapter 34, Shloka 37:

तदग्निमालाजटिलज्वालोद्गारातिभीषणाम् ।

कृत्यामनुजगामाशु विष्णुचक्रं सुदर्शनम् ॥ ३७ ॥

That *Krutyaa* was such a fierce creature that its *jataa* was all full of fire. The flames of fire were raising out from her. *Sudarshana Chakra* started to chase that *Krutyaa*.

Sri Vishnu Puraana, Amsa 5, Chapter 34, Shloka 38:

चक्रप्रतापनिर्दग्धा कृत्या माहेश्वरी तदा ।

ननाश वेगिनी वेगात् तदप्यनुजगाम ताम् ॥ ३८ ॥

Sri Engal Aalwaan's Commentary:

चक्रप्रताप इति । ननाश पलायांबभूव* नाश पलायने मृत्यौ* इति वैजयन्ती ।

With the power of that *Sudarshana Chakra*, *Shankara's Krutyaa* was totally burnt, and turned back and ran away, being extremely scared of the *Sudarshana Chakra*. *Sudarshana Chakra* also followed *Mahaakrutyaa* with great speed.

Vyjayanti kosha says that *Naasha* is a synonym for *palaayana*, running away from fight.

Sri Vishnu Puraana, Amsa 5, Chapter 34, Shloka 39:

कृत्या वाराणसीमेव प्रविवेश त्वरान्विता ।

विष्णुचक्रप्रतिहतप्रभावा मुनिसत्तम ॥ ३९ ॥

With the power of *Sudarshana Chakra*, which was unstoppable, all her powers were totally blocked and destroyed, and she entered into *Vaaraanasi* city itself, very quickly.

Sri Vishnu Puraana, Amsa 5, Chapter 34, Shloka 40:

ततः काशीबलं भूरि प्रमथानां तथा बलम् ।

समस्तशस्त्रास्त्रयुतं चक्रस्याभिमुखं ययौ ॥ ४० ॥

Then the *Pramatha gana* of *Kaashi*, the army of the king of *Kaashi*, cane out, with all the *shastra* and *astra*, they started to face the *Sudarshana Chakra*.

Sri Vishnu Puraana, Amsa 5, Chapter 34, Shloka 41:

शस्त्रास्त्रमोक्षचतुरं दग्ध्वा तत् बलमोजसा ।

कृत्यागर्भमशेषां तां तदा वाराणसीं पुरीम् ॥ ४१ ॥

Sudarshana Chakra burnt the entire army of the *Kaashi raaja*, which was an expert in using the *shastra*, *astra*. Without any effort, immediately, *Sudarshana Chakra* burnt all of them. It completely destroyed that *Krutyaa* also, and the entire *Vaaraanasi* city which had *Krutyaa* inside that.

Sri Vishnu Puraana, Amsa 5, Chapter 34, Shloka 42:

सभूभृत् भृत्यपौरां तु साश्वमातङ्गमानवाम् ।

अशेषगोष्ठकोशां तां दुर्निरीक्ष्यां सुरैरपि ॥ ४२ ॥

That city, along with all the kings, and his assistants, and all the people living in that city, along with all the horses, elephants, and all the other persons, all the cowsheds, and the koshas, and others, which was not even possible for gods to take a look, which were so secretly hidden, all of that ...

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 43:

ज्वालापरिष्कृताशेषगृहप्राकारचत्वराम् ।

ददाह दद्धरेशचक्रं सकलामेव तां पुरीम् ॥ ४३ ॥

All the houses, all the things like king and his assistants, all his army, all the people of the city, all the houses, and everything, the fires of *Sudarshana Chakra* completely destroyed. That entire city was completely burnt by *Sudarshana Chakra*.

Sri Vishnu Puraana, Amsha 5, Chapter 34, Shloka 44:

अक्षीणामर्षमत्युग्रं साध्यसाधनसस्पृहम् ।

तत् चक्रं प्रस्फुरद्दीप्ति विष्णोरभ्याययौ करम् ॥ ४४ ॥

The anger of *Sudarshana Chakra* was still not pacified. Its fires were all there. Looking for something to burn, it was burning like anything, making a fearful noise. It came back quickly near *Krishna*. And reached *Krishna*'s hand.

This completes Chapter Thirty Four.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे चतुत्रिंशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चित्तीये पञ्चमे अंशे चतुत्रिंशो अध्यायः ॥

॥ अथ पञ्चत्रिंशो अध्यायः ॥

Balaraama ploughs through Hastinaapura

Now, Chapter Thirty Five.

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 1:

मैत्रेयः -

भूय एव अहम् इच्छामि बलभद्रस्य धीमतः ।

श्रोतुं पराक्रमं ब्रह्मन् तन्ममाख्यातुम् अर्हसि ॥ १ ॥

Maitreyar - O Paraasharar, I would like to again the story, the valiant deeds that Balaraama did, who was a very powerful person. Please tell me, narrate to me all the details.

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 2:

यमुनाकर्षणादीनि श्रुतानि भगवन्मया ।

तत् कथ्यतां महाभाग यदन्यत् कृतवान् बलः ॥ २ ॥

He pulled away the *Yamunaa* river itself, which I have heard. I want to listen to that story completely, that event, what happened. And also anything else which He did, such wonderful acts, done by *Balaraama*. I want to listen to them.

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 3:

श्री पराशरः -

मैत्रेय श्रूयतां कर्म यत् रामेणाभवत्कृतम् ।

अनन्तेनाप्रमेयेन शेषेण धरणीधृता ॥ ३ ॥

Sri Paraasharar - O Maitreyar, do listen to me. All the wonderful acts that Balaraama, who is none other than Ananta, who does not have an equal, whose capability cannot be measured, who is none other than Aadishesha, by whom the entire earth is supported, did.

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 4:

सुयोधनस्य तनयां स्वयंवरकृतक्षणाम् ।

बलादादत्तवान्वीरः सांबो जाम्बवतीसुतः ॥ ४ ॥

Sri Engal Aalwaan's Commentary:

सुयोधनस्य इति । कृतक्षणां कृतावसराम् । आदत्तवान् आत्तवान् ।

Duryodhana's daughter was having a Svayamvara. At that time, Jaambavati's son Saamba went and snatched her away by force, and stole her.

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 5:

ततः क्रुद्ध माहावीर्याः कर्णदुर्योधनादयः ।

भीष्मद्रोणादयश्चै बबन्धुर्युधि निर्जितम् ॥ ५ ॥

Then, all the warriors who were there, *Karna, Duryodhana, Bheeshma, Drona* and all others, were extremely angry, because he came and took her away by force. They fought with him and defeated him. They then put him in arrest.

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 6:

तत् श्रुत्वा यादवाः सर्वे क्रुधं दुर्योधनादिषु ।

मैत्रेय चक्रुः कृष्णश्च तान्निहन्तुं महोद्यमम् ॥ ६ ॥

All the *Yaadavaas* came to know of this, and they were extremely angry with *Duryodhana* and others. Krishna and others planned about how to get rid of all these people, and come and fight with them.

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 7:

तान्निवार्य बलः प्राह मदलोलकलाक्षरम् ।

मोक्षयन्ति ते मद्वचनाद्यास्याम्येको हि कौरवान् ॥ ७ ॥

Then, *Balaraama* stopped all of them from planning to go there and fight with the *Kouravaas*; His eyes were all intoxicated, eyes rolling. He said - "If I just tell them, with my words, they will leave *Saamba*, and I alone am enough, will go and take care of the *Kouravaas*. Don't worry". He stops all of them.

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 8:

श्री पराशरः -

बलदेवः ततो दृष्ट्वा नगरं नागसाहवयम् ।

बाह्य उपवनमध्ये अभूत् न विवेश च तत्पुरम् ॥ ८ ॥

Sri Engal Aalwaan's Commentary:

बलदेव इति । पुरं न विवेश, अपेक्षितासिद्धौ विरोद्धम् ।

Sri Paraasharar - *Baladeva* saw that city, and there was a garden outside itself. He stayed there itself, and did not enter into the city.

In case they did not listen to him, he wanted to fight with them. That is why he decided not to enter the city, but he rested outside the city in a garden.

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 9:

बलमागतमाज्ञाय भूपा दुर्योधनादयः ।

गामर्घ्यमुदकं चैव रामाय प्रत्यवेदयन् ॥ ९ ॥

Duryodhana and others came to know that *Balaraama* has come, and is staying outside the city. Immediately, they took a lot of cows, *arghya*, *paadya*, and others, and they rushed to *Balaraama* to offer to him.

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 10:

गृहीत्वा विधिवत्सर्वं ततः तानाह कौरवान् ।

आज्ञापयत्युग्रसेनः साम्बमाशु विमुञ्चत ॥ १० ॥

Balaraama received all that which they gave, *arghya* and others, as per *vidhi*, and he told all the *Kouravaas* that *Ugrasena* is commanding you people to release *Saamba* immediately.

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 11:

ततः तद्वचनं श्रुत्वा भीष्मद्रोणादयो नृपाः ।

कर्णदुर्योधनाद्याः च चुक्षुभुः द्विजसत्तम ॥ ११ ॥

Having listened to the words of *Balabhadra*, *Bheeshma*, *Karna*, *Drona*, *Duryodhana* and others, were highly disturbed.

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 12:

ऊचुः च कुपिताः सर्वे बाह्लिकाद्याः च कौरवाः ।

अराज्यार्हं यदोर्वशमवेक्ष्य मुसलायुध ॥ १२ ॥

They were still angry. Along with them, *Baahlika* and others, told *Balaraama* - "O *Balaraama*, what did you say? They don't deserve any kingdom at all. *Yadu vamsha* people don't deserve to be kings at all, don't deserve any kingdom in any place".

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 13:

भोभोः किमेतभवता बलभद्रेरितं वचः ।

आज्ञां कुरुकुलोत्थानां यादवः कः प्रदास्यति ॥ १३ ॥

"Having known this, how can you say such a thing? Who is capable of ordering the *Kouravaas*? How can a *Yaadava* give an order to a *Kuru* king, whoever is born in *Kuru kula*? They don't even deserve to be kings".

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 14:

उग्रसेनो अपि यद्याज्ञां कौरवाणां प्रदास्यति ।

तदलं पाण्डुरैः छैत्रैः नृपयोग्यैः विडम्बनैः ॥ १४ ॥

Sri Engal Aalwaan's Commentary:

उग्रसेन इति । विडम्बनैः हासार्हैः । विडम्बितैः इति पाठे उग्रसेनेन विडम्बितैरस्मत् छत्रैरलम् ।

"Even if *Ugrasena* is giving us an order, commanding the *Kouravaas*, it is a laughing stock. We are all deserving to be kings, and we have *shveta chatra*, and we are all great kings. And what is the purpose of all these things, these will all become laughable. Who is *Ugrasena* to command us?"

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 15:

तत् गच्छ बल मा वा त्वं साम्बान्यायचेष्टितम् ।

विमोक्षयामो न भवतः च उग्रसेनस्य शासनात् ॥ १५ ॥

"O *Balaraama*, whether you go back or not, we don't care. We are not going to release *Saamba*, who has not done the right thing, who has done the wrong thing. Whether with your order, or *Ugrasena*'s order, we are not going to release him".

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 16:

प्रणतिर्या कृता अस्माकं मान्यानां कुरुरान्धकैः ।
न नाम सा कृता केयमाज्ञा स्वामिनिनि भृत्यतः ॥ १६ ॥

Sri Engal Aalwaan's Commentary:

प्रणतैरिति । पूर्वं कृता अस्माकं या प्रणतिः सा अधुना, न नाम न कृता अस्तु । भृत्यतः
मृतभूतादुग्रसेनात् ।

"Out of respect, we gave *arghya*, *paadya*, and we offered cows and everything. That is not what we meant. Let it not be so. *Kukuraas*, *Andhakaas*, and all of us came. We are all very respectable people. A servant cannot order a master, this is something like a servant ordering a master. Whatever we did out of respect, let it not be done".

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 17:

गर्वमारोपिता यूयं समानासनभोजनैः ।
को दोषो भवतां नीतिः यत् प्रीत्या नावलोकिता ॥ १७ ॥

Sri Engal Aalwaan's Commentary:

गर्वम् इति । नीतिः यत् प्रीत्या न अवलोकितेति । नीचेषु अपि प्रीत्या युष्माकम्
उचितमवमानमकृत्वा समान आसनभोजनैः अस्मत् साम्यं नयद्भिरस्माभिरेव
नीतिरुपेक्षिता । प्रीतिः यत् प्रीत्येति पाठे अस्माभिः समान आसन भोजनैः युष्माकं कृता
प्रीतिः एभिः प्रीत्या कृता इति न अवलोकिता, किं तु भीत्या इति ।

"You *Yaadavaas* have all become arrogant, because we have made you sit along with us in the same seat, and also for eating and others. We have given you a lot of respect, and because of that, you have become arrogant".

Whatever we gave out of love, we came and showed our respect, you did not receive it properly. You did not take it in the right sense. You have no respect for that. You are all lowly people compared to us. Even then, with love, we respected you, even though we should have actually disrespected you. Instead of that, we offered you same seat and food. We took you as equals to us. This you neglected. You did not see it as done out of love, but thought that we were scared and that is why we were offering this respect to you. You did not take it in the right way, and you people don't even deserve all these.

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 18:

अस्माभिरर्घो भवतो यो अयं बल विवेदितः ।

प्रेम्णैतन्नैतदस्माकं कुलाद्युष्मत् कुलोचितम् ॥ १८ ॥

Whatever we gave, *arghya* and others, actually, we *Kurus* should not have done all these things to *Yaadavaas*, because you don't deserve that. We have done that with love.

Sri Vishnu Puraana, Amsa 5, Chapter 35, Shloka 19:

श्री पराशरः -

इति उक्त्वा कुरवः साम्बं मुञ्चामो न हरेस्सुतम् ।

कृतकनिश्चयास्तूर्णं विविशुः गजसाहवयम् ॥ १९ ॥

Sri Paraasharar - Having told thus, all the *Kurus*, said that they are not going to release *Saamba*, *Jaambavati's* son. This was their final decision, and they returned back to their city.

Sri Vishnu Puraana, Amsa 5, Chapter 35, Shloka 20:

मत्तः कोपेन चाधूर्णस्ततो अधिक्षेपजन्मना ।

उत्थाय पाष्ण्या वसुधां जघान स हलायुधः ॥ २० ॥

Balaraama was so angry, that he was roaring. He got up with a lot of anger, that they disrespected him. He got up, took his plough, and hit the earth, fiercely.

Sri Vishnu Puraana, Amsa 5, Chapter 35, Shloka 21:

ततो विदारिता पृथ्वी पाष्ण्यघातान्महात्मनः ।

आस्फोटयामास तदा दिशश्शब्देन पूरयन् ॥ २१ ॥

The earth was torn apart, with the hit of his plough, and he made a huge sound, which was filling all the directions.

Sri Vishnu Puraana, Amsa 5, Chapter 35, Shloka 22:

उवाच चातितामाक्षो भ्रुकुटिकुटिलाननः ॥ २२ ॥

Balaraama was extremely angry, putting a knot on his eyebrows. He said.

Sri Vishnu Puraana, Amsa 5, Chapter 35, Shloka 23:

अहो मदावलेपो अयमसाराणां दुरात्मनाम् ।

कौरवाणां महीपत्वम् अस्माकं किल कालजम् ।

उग्रसेनस्य येनाज्ञां मन्यन्ते अद्यापि लङ्घनम् ॥ २३ ॥

Sri Engal Aalwaan's Commentary:

अहो इति । अस्माकं यादवानां महीपत्वं कालजं कस्मिन्श्चित्काले जातं नान्वयागतम् इति । येन अवलेपेन । लङ्घनं अतिक्रमम् । यत् वा ये कौरवाः आज्ञां न मन्यन्ते, किं तु कङ्घनं मन्यन्ते ।

What is this disrespect that you are showing to me? They are wicked people, they don't have any powers, and they don't even deserve anything. They think that the rulership which came to the *Yaadavaas* started recently only, that it has not come as per our *paramparaa*. They are not respecting *Ugrasena's* orders, they want to reject it and transgress it.

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 24:

उग्रसेनस्समध्यास्ते सुधर्मा न शचीपतिः ।
धिङ्मानुषशतोच्छिष्टे तुष्टिरेषां नृपासने ॥ २४ ॥

Sri Engal Aalwaan's Commentary:

अद्यापीति सूचितमैश्वर्यं दर्शयति उग्रसेन इत्यादिना । उग्रसेन इतियादिना । एषां मनुष्यशतोच्छिष्टे ने तुष्टिः । धिगेतान् ।

Ugrasena is now controlling the *Sudharmaa*, and not *Indra*, because *Indra* has sent the *Sudharmaa* to *Ugrasena* himself. That is his greatness. Who are these *Kouravaas*, who are actually getting pleased with whatever is offered by the hundreds of human kings. Whereas *Ugrasena* is enjoying *Sudharmaa*, which is *saakshaat* *Indra's deva sabhaa*; that itself is owned by *Ugrasena*.

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 25:

पारिजाततरोः पुष्पमञ्जरीर्वनिताजनः ।
बिभर्ति यस्य भृत्यानां सो अपि एवेषां न महीपतिः ॥ २५ ॥

In *Yaduvamsha*, the kings, their assistants, the servants, their wives, wear the wonderful *Paarijaata pushpa*, which was there in the *Devaloka*. *Saakshaat* *Paarijaata pushpa* is worn by the wives of the servants of the *Yaadavaas*, and even for them, these *Kouravaas* don't deserve to be kings.

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 26:

समस्तभूभृतां नाथ उग्रसेनः स तिष्ठतु ।
अद्य निष्कौरवामुर्वी कृत्वा यास्यामि तत्पुरीम् ॥ २६ ॥

Let *Ugrasena* become the king of all the kings of this world, I will see that there are no *Kouravaas* left in this world, and then only I will return back.

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 27:

कर्ण दुर्योधनं द्रोणम् अद्य भीष्मं सबाहलिकम् ।

दुःशासनादीन् भूरिं च भूरिश्रवसमेव च ॥ २७ ॥

I am going to destroy Karna, Duryodhana, Drona, Bheeshma, Baahlika, Dusshaasana and others, Bhoori, Bhoorishravas.

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 28:

सोमदत्तं शलं चैव भीमार्जुनयुधिष्ठिरान् ।

यमौ च कौरवांश्चान्यान् हत्वा साश्वरथद्विपान् ॥ २८ ॥

I am going to kill Somadatta, Shala, Bheema, Arjuna, Yudhishtira, Nakula, Sahadeva and all the other Kouravaas also, along with their horses, elephants, etc.

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 29:

वीरमादाय तं साम्बं सपत्नीकं ततः पुरीम् ।

द्वारकामुग्रसेनादीन् गत्वा द्रक्ष्यामि बान्धवान् ॥ २९ ॥

Then I will take that valiant Saamba along with me, along with his wife, then go to Dwaarakaa puri, and then I will see all my relatives there.

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 30:

अथवा कौरवावासं समस्तैः कुरुभिः सह ।

भगीरथ्याम् क्षिपाम्याशु नगरं नागसाहवयम् ॥ ३० ॥

Or, what I will do is that, the entire Kourava city, where they live, along with the Kurus, I will drown them in Bhaageerathi river, the city and everything.

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 31:

श्री पराशरः -

इति उक्त्वा मदरक्ताक्षः कर्षणाधोमुखं हलम् ।

प्राकारवप्रदुर्गस्य चकर्ष मुसलायुधः ॥ ३१ ॥

Sri Engal Aalwaan's Commentary:

इति उक्त्वा इति । कर्षणाधोमुखं कर्षणार्थमधोमुखम् ॥ ३१ ॥

Sri Paraasharar - Saying this, with all his eyes blood red, in order to pull away the entire Hastinaapura city, he took up his wonderful Musalaayudha, and all the border walls and forts included, they all got caught with the plough, which he started to pull.

He pulled his plough in such a way that it hit the other end of the city, the buildings and forts, and others, and he pulled the whole city.

Sri Vishnu Puraana, Amsa 5, Chapter 35, Shloka 32:

अघूर्णितं तत् सहसा ततो वै हस्तिनं पुरम् ।

दृष्ट्वा संक्षुब्धहृदयाः चुक्रुशुः सर्वकौरवाः ॥ ३२ ॥

Hastinaapura started to shake and make a huge noise. Immediately having seen this, for the Kouravaas, their hearts stopped, and they were extremely terrified.

Sri Vishnu Puraana, Amsa 5, Chapter 35, Shloka 33:

रामराम महाबाहो क्षम्यतां क्षम्यतां त्वया ।

उपसंह्रियतां कोपः प्रसीद मुसलायुध ॥ ३३ ॥

They ran to *Balarama* seeking his pardon and said "O *Balarama*, *Balarama*, please do pardon us, please do pardon us. Please become peaceful and don't be angry, and please grace us".

Sri Vishnu Puraana, Amsa 5, Chapter 35, Shloka 34:

एष साम्बः सपत्नीकः तव निर्यातितो बलात् ।

अविज्ञातप्रभावानां क्षम्यतामपराधिनाम् ॥ ३४ ॥

We are releasing *Saamba* along with his wife, and returning to you. We did not know your capability and powers. We have made a great mistake. Please do pardon us. They sought his pardon.

Sri Vishnu Puraana, Amsa 5, Chapter 35, Shloka 35:

श्री पराशरः -

ततो निर्यातयामासुः साम्बं पत्नीसमन्वितम् ।

निष्क्रम्य स्वपुरात् तूर्णं कौरवा मुनिपुङ्गव ॥ ३५ ॥

Sri Paraasharar - Then, *Saamba* along with his wife, they returned them back to *Balarama*. Then, they came running out from their city, along with *Saamba* and his wife, and returned to him.

Sri Vishnu Puraana, Amsa 5, Chapter 35, Shloka 36:

भीष्मद्रोणकृपादीनां प्रणम्य वदतां प्रियम् ।

क्षान्तमेव मय इति आह बलो बलवां वरः ॥ ३६ ॥

Bheeshma, *Drona*, *Krupaachaarya*, and others bowed down to him, sought his grace and pardon. *Balarama* said that he has pardoned them.

Sri Vishnu Puraana, Amsa 5, Chapter 35, Shloka 37:

अद्याप्याघूर्णिताकारं लक्ष्यते तत्पुरं द्विज ।

एष प्रभावो रामस्य बलशौर्योपलक्षणः ॥ ३७ ॥

Even today, that city has moved a little bit, and we can see that even today. This is the greatness, the great power of *Balaraama*.

Sri Vishnu Puraana, Amsha 5, Chapter 35, Shloka 38:

ततस्तु कौरवाः साम्बं संपूज्य बलिना सह ।

प्रेषयामासुरुद्वाहधनभार्यासमन्वितम् ॥ ३८ ॥

Then *Kouravaas* showed respect to *Saamba* and his wife, and sent him back with *Balaraama*, giving a lot of presents like money, and other things. And made him go back with *Balaraama*.

This completes Chapter Thirty Five.

॥ इति श्री विष्णु पुराने पञ्चमे अंशे पञ्चत्रिंशो अध्यायः ॥

॥ इति श्री विष्णु पुरान व्याख्याने श्रीविष्णुचितीये पञ्चमे अंशे पञ्चत्रिंशो अध्यायः ॥

॥ अथ षट्त्रिंशो अध्यायः ॥

Dvidida Vaanara slain

Now, Chapter Thirty Six.

Sri Vishnu Puraana, Amsha 5, Chapter 36, Shloka 1:

श्री पराशरः -

मैत्रेय एतत् बलं तस्य बलस्य बलशालिनः ।

कृतं यदन्यत्तेनाभूत् तदपि श्रूयतां त्वया ॥ १ ॥

Sri Engal Aalwaan's Commentary:

मैत्रेय इति । एतत् बलं यमुनाकर्षणादिरूपम् । अन्यत् द्विविदवधादि ।

Sri Paraasharar - *Balaraama* tried to pull *Yamunaa* river itself along with *Hastinaapura* city. I told you that wonderful act of *Balaraama*. The other wonderful act of killing *Dvidida Vaanara*, also I will tell you.

Sri Vishnu Puraana, Amsha 5, Chapter 36, Shloka 2:

नरकस्यासुरेन्द्रस्य देवपक्षविरोधिनः ।

सखा अभवन्महावीर्यो द्विविदो वानरर्षभः ॥ २ ॥

That *Narakaasura*, who was an enemy of all the gods, had a great friend who was a very powerful *Vaanara*, called *Dvividha*.

Sri Vishnu Puraana, Amsa 5, Chapter 36, Shloka 3:

वैरानुबन्धं बलवान् स चकार सुरान्प्रति ।

नरकं हतवान् कृष्णो देवराजेन चोदितः ॥ ३ ॥

This *Dvividha* came to know that *Indra* went to *Krishna*, and told him to kill *Narakaasura*, so, he got extremely angry with the *devaas*. Having come to know that *Narakaasura* was killed by *Krishna* only because of *Indra*.

Sri Vishnu Puraana, Amsa 5, Chapter 36, Shloka 4:

करिष्ये सर्वदेवानां तस्मादेतत्प्रतिक्रियाम् ।

यज्ञविध्वंसनं कुर्वन् मर्त्यलोकक्षयं तथा ॥ ४ ॥

He decided that he will take revenge against all the gods. That he will destroy all the *yaagaas*, because the gods get food only when *yaagaas* are performed, when *havis* is offered in the *yaagaas*. If *yaagaas* are not done, the gods don't get food. So, he thought that he will destroy all the *yajnyaas*, and then destroy the earth where the people live.

Sri Vishnu Puraana, Amsa 5, Chapter 36, Shloka 5:

ततो विध्वंसयामास यज्ञानज्ञानमोहितः ।

बिभेद साधुमर्यादां क्षयं चक्रे च देहिनाम् ॥ ५ ॥

Dvividha who was a very powerful *Vaanara*, started to destroy all the *yajnyaas*, being covered by ignorance. He transgressed all the *saadhu maryaadaas*, and disrespected all the *saadhus*, and even killed all the people.

Sri Vishnu Puraana, Amsa 5, Chapter 36, Shloka 6:

ददाह सवनान्देशान् पुरग्रामान्तराणि च ।

क्वचित् च पर्वताक्षेपैः ग्रामादीन् समचूर्णयत् ॥ ६ ॥

Sri Engal Aalwaan's Commentary:

ददाह इति । ग्रामान्तराणि ग्रामविशेषान् ।

He burnt the *Savana* and other *deshaas*, the cities, the smaller cities, the villages. Sometimes, he took the peak of a mountain, and destroyed the city with that, by throwing the peak into the city. The cities were blown into powders.

Sri Vishnu Puraana, Amsha 5, Chapter 36, Shloka 7:

शैलानुत्पाद्य तोयेषु मुमोचाम्बिनिधौ तथा ।

पुनश्चार्णवमध्यस्थः क्षोभयामास सागरम् ॥ ७ ॥

He picked up huge mountains, and threw them into the ocean. He then entered the ocean, and completely disturbed the ocean. He was so powerful.

Sri Vishnu Puraana, Amsha 5, Chapter 36, Shloka 8:

तेन विक्षोभितश्चाब्धिरुद्वेलो द्विज जायते ।

प्लावयंस्तीरजान्यामान् पुरादीनतिवेगवान् ॥ ८ ॥

Sri Engal Aalwaan's Commentary:

तेन इति । उद्वेलः वेलामतिक्रान्तः ।

When he threw a huge mountain into the ocean, and himself got in and completely disturbed the ocean, the ocean crossed its boundaries, and created huge floods in all the directions, and it merged all the cities and villages around.

Sri Vishnu Puraana, Amsha 5, Chapter 36, Shloka 9:

कामरूपी महारूपं कृत्वा सस्यान्यशेषतः ।

लुठन्भ्रमणसंमर्दैः संचूर्णयति वानरः ॥ ९ ॥

He also destroyed all the plants and grains, and everything. He had taken a huge form, as he was a *kaamaroopee*, who could take any form he wanted. He powdered everything.

Sri Vishnu Puraana, Amsha 5, Chapter 36, Shloka 10:

तेन विप्रकृतं सर्वं जगदेतत् दुरात्मना ।

निस्स्वाध्यायवषट्कारं मैत्रेयासीत् सुदुःखितम् ॥ १० ॥

Sri Engal Aalwaan's Commentary:

तेन इति । विप्रकृतम् विनाशितम् ।

This entire world was completely destroyed by one *Vaanara*, *Dvividā* who was so powerful and wicked. The entire world was without any *svaadhyaya*, *vashatkaara*, etc. and there was great grief among people of the world.

Sri Vishnu Puraana, Amsha 5, Chapter 36, Shloka 11:

एकदा रैवतोद्याने पपौ पानं हलायुधः ।

रेवती च महाभागा तथैवान् या वरस्त्रियः ॥ ११ ॥

Once in the *Raivata udyana*, *Balarama*, who was *Halaayudha*, was involved in drinking wine, with *Revati* and other women. He was enjoying his time there.

Sri Vishnu Puraana, Amsha 5, Chapter 36, Shloka 12:

उद्गीयमानो विलसत् ललनामौलिमध्यगः ।

रेमे यदुकुलश्रेष्ठः कुबेर इव नन्दने ॥ १२ ॥

Sri Engal Aalwaan's Commentary:

उद्गीयमान इति । ललनामौलयः अशोकद्रुमौ वा । * मौलिः किरीटे चूडायामशोके केशसंहतौ* इति निघंटुः । तदा ललनोपरक्षिताशोकवनान्तभ्यः ।

Either it could be the Ashoka tree, or all the women there. He was singing and enjoying with all the women there, and he was shining like *Kubera* in *Nandanavana*.

Sri Vishnu Puraana, Amsha 5, Chapter 36, Shloka 13:

ततः स वानरो अभ्येत्य गृहीत्वा सीरिणो हलम् ।

मुसलं च चकारास्य संमुखं च विडम्बनम् ॥ १३ ॥

Sri Engal Aalwaan's Commentary:

तत इति । विडम्बनम् भूनेत्रादिविकारः । सम्मुखस्येति च पाठः ।

Then, *Dvividha* came and picked up *Balarama*'s plough, the *halaayudha*. And then threw it on *Balarama* himself as though he was going to hit him with that.

Dvividha made faces, and teased *Balarama* with his *halaayudha* itself.

Sri Vishnu Puraana, Amsha 5, Chapter 36, Shloka 14:

तथैव योषितां तासां जहासाभिमुखं कपिः ।

पानपूर्णाश्च करकाञ्चिक्षेपाहत्य वै तदा ॥ १४ ॥

In front of all the women, *Dvividha* laughed at them. And shaking up all the cups, vessels filled with wine, he just threw them away here and there.

Sri Vishnu Puraana, Amsha 5, Chapter 36, Shloka 15:

ततः कोपपरीतात्मा भर्त्सयामास तं हली ।

तथापि तमवज्ञाय चक्रे किलकिलध्वनिम् ॥ १५ ॥

Balaraama got extremely angry, and shouted at him, and tried to scare him away, but *Dvidida* totally neglected *Balaraama*. And made fun of him, by making noises.

Sri Vishnu Puraana, Amsa 5, Chapter 36, Shloka 16:

ततः स्मयित्वा स बलो जग्राह मुसलं रुषा ।

सो अपि शैलशिलां भीमां जग्राह प्लवगोत्तमः ॥ १६ ॥

Immediately, *Balaraama* picked up his plough, and at the same time, a huge mountain was picked by *Dvidida*, in order to fight against *Balaraama*.

Sri Vishnu Puraana, Amsa 5, Chapter 36, Shloka 17:

चिक्षेप स च तां क्षिप्तां मुसलेन सहस्रधा ।

बिभेद यादवश्रेष्ठस्सा पपात महीतले ॥ १७ ॥

Dvidida threw the huge mountain, and that was broken into a thousand pieces by the *musalaayudha*, plough of *Balaraama*. And it fell with a thousand pieces on the ground.

Sri Vishnu Puraana, Amsa 5, Chapter 36, Shloka 18:

अथ तन्मुसलं चासौ सप्लुल्लङ्घ्य प्लवंगमः ।

वेगेनागत्य रोषेण करेणोरस्यताडयत् ॥ १८ ॥

And then, he tried to pick up the *musala*, plough itself, and tried to throw it at the chest of *Balaraama*. With great anger, he came and hit *Balaraama* on the chest.

Sri Vishnu Puraana, Amsa 5, Chapter 36, Shloka 19:

ततो बलेन कोपेन मुष्टिना मूर्ध्नि ताडितः ।

पपात रुधिरोद्गारी द्विविदः क्षीणजीवितः ॥ १९ ॥

Sri Engal Aalwaan's Commentary:

तत इति । क्षीणजीवित इति अनेन अस्य अमृतप्राशनाद्दीर्घजीवित्वं महत् धिक्कारात् नष्टम् इति उक्तम्, * आयुः श्रियं. वित्तं लोकानाशिष एव च । हन्ति श्रेयांसि सर्वाणि पुंसो महदतिक्रमः ॥ इति श्री शुक उक्तेः ।

Then, *Balaraama* got very angry, and hit him with his fist on *Dvidida*'s head. Gave him a huge hit on his head. Immediately, *Dvidida* vomited blood, and fell down dead.

Sri Vishnu Puraana, Amsa 5, Chapter 36, Shloka 20:

पतता तत् शरीरेण गिरेश्शृङ्गमशीर्यत ।

मैत्रेय शतधा वज्रिवज्रेणैव विदारितम् ॥ २० ॥

Dvividā was so huge, that when *Balarama* hit him with his fist on the head, the head fell on the mountain, and the mountain's peak itself broke because of the weight of his head. It was as though *Indra* hit something with a *Vajrayudha*, and broke it. The hit from *Balarama*'s fist was so powerful.

Sri Vishnu Puraana, Amsha 5, Chapter 36, Shloka 21:

पुष्पवृष्टिं ततो देवा रामस्योपरि चिक्षिपुः ।

प्रशशंसुः ततो अभ्येत्य साध्वेतते महत्कृतम् ॥ २१ ॥

Then all the *devaas* showered flowers, *pushpa vrushti* on *Balarama*, and were extremely happy. They praised him and said that "You did a wonderful thing".

Sri Vishnu Puraana, Amsha 5, Chapter 36, Shloka 22:

अनेन दुष्टकपिना दैत्यपक्षोपकारिणा ।

जगन्निराकृतं वीर दिष्ट्या स क्षयमागतः ॥ २२ ॥

This evil *Vaanara*, who was helping all the *daityaas*, and the entire world was destroyed. We thank you because you destroyed him.

Sri Vishnu Puraana, Amsha 5, Chapter 36, Shloka 23:

इति उक्त्वा दिवमाजग्मुः देवा हृष्टस्सगुह्यकाः ॥ २३ ॥

The *devaas* along with the *guhyakaas* went back to their *svarga*.

Sri Vishnu Puraana, Amsha 5, Chapter 36, Shloka 24:

श्री पराशरः -

एवंविधानि अनेकानि बलदेवस्य धीमतः ।

कर्माणि अपरिमेयानि शेषस्य धरणीभृतः ॥ २४ ॥

Sri Paraashara - Like this, there are wonderful acts which *Balarama* has done, which are incomparable. He has done many such wonderful acts. Who is none other than *Shesha*, *Aadishesha*, who is supporting all the worlds.

This completes Chapter Thirty Six.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे षट्त्रिंशो अध्यायः ॥

॥ इति श्री विष्णु पुराणे व्याख्याने श्रीविष्णुचितीये पञ्चमे अंशे षट्त्रिंशो अध्यायः ॥

We just completed Chapter 36 of Amsha 5. Where *Sri Paraashara* was narrating how *Balarama* killed *Dvividā*, who was a very wicked *Vaanara*, and the kind of

terror which he had created in the world, the kind of destruction which he had done. *Balaraama* put an end to this, and killed him without any effort. Having told about all the great things which *Balaraama* did during his *avataara*, *Maitreyar* is interested in knowing more, so *Paraasharar* continues.

॥ अथ सप्तत्रिंशो अध्यायः ॥

Yaadava Kalaha and Departure of Krishna

Now, Chapter Thirty Seven.

Sri Vishnu Puraana, Amsa 5, Chapter 37, Shloka 1:

श्री पराशरः -

एवं दैत्यवधं कृष्णो बलदेवसहायवान् ।
चक्रे दुष्टक्षितीशानां तथैव जगतः कृते ॥ १ ॥

Sri Engal Aalwaan's Commentary:

एवम् इति । दुष्टक्षितीशानां वधमित्यनुषङ्गः ।

Sri Paraasharar - With the help of *Baladeva*, *Krishna* destroyed all the demons in this world. And also all the evil kings who were causing all the trouble in this world, troubling all the wise people. This is all for the good of the world.

Sri Vishnu Puraana, Amsa 5, Chapter 37, Shloka 2:

क्षितेश्च भारं भगवान् फल्गुनेन समन्वितः ।
अवतारयामास विभुः समस्ताक्षौहिणीवधात् ॥ २ ॥

The weight which was unbearable for *Pruthivi*, because of the evil forces which had collected on the earth, and which were so huge, was reduced by *Sri Krishna*, along with *Baladeva*, when He destroyed all the evil forces along with their *akshouhini* army.

Sri Vishnu Puraana, Amsa 5, Chapter 37, Shloka 3:

कृत्वा भारावतरणं भुवो हत्वा अखिलान् नृपान् ।
शापव्याजेन विप्राणाम् उपसंहृतवान् कुलम् ॥ ३ ॥

Sri Engal Aalwaan's Commentary:

कृत्वा इति । शाप इति । उपसंहारे शापो व्याजमात्रं स्वेच्छा एव हेतुः । यथा उक्तम्*
भवितव्यं तथा तत् हि दृष्टमेतत् महात्मना इति आदिना । कुलं स्वम् ।

Having reduced the weight of the evil forces on this earth, having killed all the evil kings, *Krishna* also destroyed His own *kula* in the end, because of a curse.

The *Brahmins* had given a curse to *Krishna*, and this was only a pretext, *vyaaja*. With His own will, He was the cause of the destruction of His clan. This was how it had to happen, and *Krishna* knowingly did all of that. It was out of His own will that He also destroyed the *Yaadava kula* itself in the end.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 4:

उत्सृज्य द्वारकां कृष्णः त्यक्त्वा मानुष्यमात्मनः ।
सांशो विष्णुमयं स्थानं प्रविवेश मुने निजम् ॥ ४ ॥

Sri Engal Aalwaan's Commentary:

उत्सृज्य आदि । मानुष्यं मर्त्यदेहं, सांशः ससंकर्षणादिः, विष्णुमयं विष्णुप्रचुरम् । तत् तेजः तद्विभूति तत्परिकरसूरिपूर्णम् इति अर्थः । निजं स्थानं परमव्योम् पर्मपदादिशब्दवाच्यम् स्वासाधारणम् । यथा मौसले * दिव्यं स्थानमजरं चाप्रमेयम् * इत्यादि । अत्र मानुष्यम् इति विशेषणात् * ऊर्ध्वं गच्छन् व्याप्य लोकान् स्वलक्ष्म्या इति उक्त्वा, अनन्तरं * दिव्यं प्राप्तमित्यादिना वसुप्रभृतिभिः देवैः प्रत्युद्गमनादिकमुक्त्वा, * ततो राजन् भगवानुग्रधन्वा इत्यादिना स्वस्थानप्रवेशमभिधाय, * भुजैश्चतुर्भिस्समुपेतं ममेदमिति मौसलोक्तप्रकारेण स्वसाधारणदिव्यविग्रहवत् एव गमनं ज्ञातव्यम् ।

Having left *Dwaarakaa*, and having given up His *manushya deha* which He had taken during His *avataara*, along with His *amsha*, *Balaraama*, *Krishna* went to *Paramapada*, *Vishnumaya sthaana*.

Krishna gave up His human body, which was looking like that, which He had taken during His *avataara*. His *avataara* is also His *apraakruta divya mangala vigraha* only. It looked like He had taken a human body. He left, along with *Balaraama* and others. His *tejas*, His *vibhooti*, was completely present there. The words *Paramapada*, *Paramavyoma* are told, which are unique to Him only, His place. It is told in *Mousala Puraana* that it is *divya*, *apraakruta*.

Here, *maanushyam* is told as an attribute for Him. It means His *divya mangala vigraha*, divine auspicious form only. This is the *pramaana* given in the *Mousala Puraana*.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 5:

मैत्रेयः -

स विप्रशापव्याजेन संजहे स्वकुलं कथम् ।

कथं च मानुषं देहमुत्ससर्ज जनार्दनः ॥ ५ ॥

Maitreya - O Paraasharar, you told that because of the curse of the *Brahmins*, He concluded His *avataara*, and destroyed His own *kula*. I want to know what was the pretext, and how did He leave His human body.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 6:

श्री पराशरः -

विश्वामित्रस्तथा कण्वो नारदश्च महामुनिः ।

पिण्डारके महातीर्थे दृष्टा यदुकुमारकैः ॥ ६ ॥

Sri Paraasharar - Vishvaamitra, Kanva, Naarada, and all these great sages, were seen by Yadukumaaraas, Yaadavaas in Pindaaraka kshetra.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 7:

ततस्ते यौवनोन्मत्ता भाविकार्यग्रचोदिताः ।

साम्बं जांबवतीपुत्रं भूषयित्वा स्त्रियं यथा ॥ ७ ॥

Sri Engal Aalwaan's Commentary:

तत इति । भावि कार्यं भविष्यफलकर्म, तेन प्रचोदिताः ।

Because of their arrogance due to their youth, and also being impelled by what has to happen, in future as per the will of the Lord, they dressed up *Saamba* who was the son of *Jaambavati*, as a pregnant woman, and took him to the rishis.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 8:

प्रश्रितास्तान्मुनीनूचुः प्रणिपातपुरस्सरम् ।

इयं श्री पुत्रकामा वै ब्रूत किं जनयिष्यति ॥ ८ ॥

They went and prostrated to all the rishis, and asked them that "This lady is desirous of having a son, please do tell who she will give birth to".

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 9:

श्री पराशरः -

दिव्यज्ञानोपपन्नास्ते विप्रलब्धाः कुमारकैः ।

मुनयः कुपिताः प्रोचुः मुसलं जनयिष्यति ॥ ९ ॥

Sri Engal Aalwaan's Commentary:

**दिव्यज्ञान इति । दिव्यज्ञान उपपन्नाः दिव्यस्य भगवदिच्छादेः ज्ञानोपपन्नाः । यथा
मौसल एव* भवितव्यं तथा तत् हि दृष्टमेतन्महिमना । उपेक्षितं च कृष्णेन शक्तेनापि
व्यपोहितुम् ॥ इत्यादि* कुतः शापो मनीषिणाम् इत्यन्तम् ।**

Sri Paraasharar - The rishis had the divine knowledge, which means that they had *Bhagavaan's* will. The rishis knew the will of the Lord. In *Mousala Puraana*, it is told that - Though He was capable of stopping it, He did not do so, because He knew that that is how it has to happen.

The rishis were cheated by the *Yadukumaaraas*, but they had the divine knowledge, the will of the Lord, and they got very angry. They said that he is going to give birth to a mace, *musala*.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 10:

सर्वयादवसंहारकारणं भुवनोत्तरम् ।

येनाखिलकुलोत्सादो यादवानां भविष्यति ॥ १० ॥

That *musala*, which will be unique, like which there is nothing in this world. He is going to give birth to a unique mace. That will be cause of destruction of all the *Yaadava kula*. And the *Yaadava kula* will be completely destroyed by that. The rishis said this.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 11:

इति उक्ताः ते कुमारः तु आचक्षुर्यथातथम् ।

उग्रसेनाय मुसलं जज्ञे साम्बस्य चोदरात् ॥ ११ ॥

Having been told like this, they all came and told *Ugrasena* about what all happened, that they were trying to make fun of the rishis, and that they gave a curse. *Saamba* gives birth to a mace.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 12:

तत् उग्रसेनो मुसलम् अयश्चूर्णमकारयत् ।

जज्ञे तदेरकाचूर्णं प्रक्षिप्तं तैः महोदधौ ॥ १२ ॥

Sri Engal Aalwaan's Commentary:

तत् इति । एरका त्रिधारः तृणविशेषः ।

Ugrasena took that mace, and made it a powder, an iron powder. He got it powdered completely, and then he threw it into the ocean. This gave rise to a special grass, which had got three sharp edges, called *Eraka* grass.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 13:

मुसलस्याथ लोहस्य चूर्णितस्य तु यादवैः ।
खण्डं चूर्णितशेषं तु ततो यतोमराकृति ॥ १३ ॥

Sri Engal Aalwaan's Commentary:

मुसलस्य इति । तोमरमत्र बाणशल्यम् ।

In that metal part of the *musala*, though it was all powdered by the *Yaadavaas*, there was one small part which was left, looking like the sharp head of an arrow.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 14:

तदप्यम्बुनिधौ क्षिप्तं मत्स्यो जग्राह जालिभिः ।
घातितस्योदरात्तस्य लुब्धो जग्राह तज्जराः ॥ १४ ॥

Sri Engal Aalwaan's Commentary:

तत् इति । जरा नाम लुब्धकः ।

That piece was also thrown into the ocean, and it was swallowed by a fish. That fish was caught by the fishermen, and they killed that fish. From the stomach of that fish, they took out that piece of iron which was looking like the sharp head of an arrow. There was a hunter by name *Jara* who picked it up.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 15:

विज्ञातपरमार्थो अपि भगवान् मधुसूदनः ।
नैच्छत्तदन्यथा कर्तुं विधिना यत् समीहितम् ॥ १५ ॥

Sri Engal Aalwaan's Commentary:

विज्ञात इति । विधिना समीहितम् स्वरान्कल्पेन कृतम् ।

Krishna, *Madhusoodana* knew the truth, what is going to happen. Even then, He did not want to change it, because it was His own will that it has to happen like that. Whatever has to happen as per His *vidhi*, will, has to happen like that. He just left it as it is.

This was done by His own *sankalpa*.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 16:

देवैश्च प्रहितो वायुः प्रणिपत्या आह केशवम् ।

रहस्येवमहं दूतः प्रहितो भगवान् सुरैः ॥ १६ ॥

Sri Engal Aalwaan's Commentary:

देवैः च इति । दूतः वायुः ।

All the *devaas*, sent *Vaayu* as a messenger, and he came and prostrated to *Krishna* and said that he has been sent as messenger by all the gods. That he is going to tell in secret whatever they told.,

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 17:

वस्वशिवमरुदादित्यरुद्रसाध्यादिभिस्सह ।

विज्ञापयति शक्रस्त्वां तदिदं श्रूयतां विभो ॥ १७ ॥

Indra along with all his *devataa gana*, *ashta Vasus*, the *Ashvini devataas*, *Marudgana*, *Aadityaas*, *Rudraas*, *Saadhyaas*, is sending You a message. Please do listen to that message. Said *Vaayu*.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 18:

भारावतरणार्थाय वर्षाणामधिकं शतम् ।

भगवानवतीर्णो अत्र त्रिसशैः सह चोदितः ॥ १८ ॥

Sri Engal Aalwaan's Commentary:

भारावतरणार्थाय इति । अवतीर्णो वर्षाणामधिकं शतम् अत्र स्थित इति शेषः ।

O Lord, You have incarnated here being requested by the gods only. They all surrendered unto You, and requested You to incarnate here, in order to destroy the evil forces. You have already spent more than 100 years here. in order to reduce the weight of evil forces on earth. Having incarnated, You have stayed here for more than 100 years.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 19:

दुर्वृत्ता निहता दैत्या भुवो भारो अवतारितः ।

त्वया सनाथास्त्रिदशा भवन्तु त्रिदिवे सदा ॥ १९ ॥

Vaayu said - All the evil kings and demons were all killed by You, and the weight of the earth has been reduced. Let all the gods enjoy Your company in the *Dyu loka*. Please do come back.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 20:

तदतीतं जगन्नाथ वर्षाणामधिकं शतम् ।

इदानीं गम्यतां स्वर्गो भवता यदि रोचते ॥ २० ॥

O Krishna, Jagannaatha, You have already spent more than 100 years. If You like, please do get back to Svarga loka.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 21:

देवैः विज्ञाप्यते देव तथा अत्रैव रतिस्तव ।

तत्स्थीयतां यथाकालमास्थेयमनुजीविभिः ॥ २१ ॥

This is what is the request of the devaas. If You have the same desire, or if You desire to stay here for longer, You can please do as You wish. Because all servants have to remind the master in time. So we have reminded You that whatever You wanted to achieve in Your incarnation, has been achieved, and You may get back. We have reminded You, as per our duty as servants.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 22:

श्री भगवान् उवाच -

यत् त्वम् आत्थाखिलं दूत वेद्मि एतत् अहमप्युत ।

प्रारब्ध एव हि मया यादवानां परिक्षयः ॥ २२ ॥

Sri Bhagavaan - O messenger Vaayu, whatever you are telling, I am already aware of all these things. I have already started even the destruction of the Yaadava kula.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 23:

भुवो नाद्यापि भारो अयं यादवैरनिर्बर्हितैः ।

अवतार्य करोमि एतत् सप्तरात्रेण सत्वरः ॥ २३ ॥

Sri Engal Aalwaan's Commentary:

भुव इति । भुवो भारो नाद्याप्यवतारित इति शेषः । एतत् गमनम् ।

Even now, the Yaadavaas are not being destroyed, so it is not complete, what I wanted to achieve. I will do that also in 7 nights.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 24:

यथा गृहीतमम्भोधैः दत्त्वा अहं द्वारकाभुवम् ।

यादवानुपसंहृत्य यास्यामि त्रिदशालयम् ॥ २४ ॥

I took space from the ocean to build Dwaarakaa. I am going to give back to him. The dissolution of the Yaadavaas will happen, they will all be destroyed. After that, I will come to the svarga loka.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 25:

मनुष्यदेहमुत्सृज्य संकर्षणसहायवान् ।

प्राप्त एवास्मि मन्तव्यो देवेन्द्रेण तथा अमरैः ॥ २५ ॥

I am going to leave this human body, along with the help of *Balaraama*. Let *Indra* know that very soon, I will be there only with all the gods.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 26:

जरासंधादयो ये अन्ये निहता भारहेतवः ।

क्षितेस्तेभ्यः तु बालो अपो (कुभारो अपि) यदूनां नापचीयते ॥ २६ ॥

Sri Engal Aalwaan's Commentary:

जरासंधादय इति । क्षितेर्भारहेतवो ये अन्ये जरासंधादयो निहताः तेभ्यः यदूनां संबन्धी

शिशुरपि नामचितो युद्धे । कुभर इति पाठे तेभ्यो अपि अधिको यदूनां संबन्धी कुभारः भूभारः न क्षीयते ।

Whoever were the causes of the evil weight on the earth, *Jaraasandha* and others, were all destroyed by Me. Nobody has been left. Only the *Yaadavaas* have been left here, and I have not destroyed the *Yaadavaas*. I need to do that work also. The weight on the earth, of the evil forces, of *Yaadavaas*, is much more than even *Jaraasandha* and others. I am going to destroy that also.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 27:

तदेतं सुमहाभारमवतार्य क्षितेरहम् ।

यास्याम्यमरलोकस्य पालनाय ब्रवीहि तान् ॥ २७ ॥

All this weight, of all the evil forces, I am going to reduce. And then, I am going to come to the *Svarga loka*, in order to protect all. Please do tell all the gods. *Krishna* tells *Vaayu*.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 28:

श्री पराशरः -

इत्युक्तो वासुदेवेन देवदूतः प्रणम्य तम् ।

मैत्रेय दिव्यया गत्या देवराजानितोकं ययौ ॥ २८ ॥

Sri Paraasharar - When *Madhusoodana Krishna* told *Vaayu* the messenger of the gods, *Vaayu* got back in the *divya gati* to *Indra*.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 29:

भगवानप्यथोत्पातान्दिव्यभौमान्तरिक्षजान् ।

ददर्श द्वारकापुर्या विनाशाय दिवानिशम् ॥ २९ ॥

Sri Engal Aalwaan's Commentary:

**भगवान् इति । ग्रहर्क्षवैकृतं दिव्य उत्पातः, उल्कानिपातनिर्घातपरिवेषादिरान्तरिक्षः,
चरस्थिरजो भौमः ।**

After that, *Krishna* saw day and night in the *Dwaarakaa puri*, a lot of omens, bad signs, the comets and other things, evil signs, the planets and other things not being in position, or being in wrong position, which bring a lot of evil to the world. Flames, like comets and others which are dropping. And all the movables and immovables which are showing signs of destruction. He saw these bad omens day and night, indicating the destruction of *Yaadavaas* in *Dwaarakaa puri*.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 30:

**तान् दृष्ट्वा यादवानाह पश्यध्वम् अतिदारुणान् ।
महोत्पाताञ्छमायैषां प्रभासं याम मा चिरम् ॥ ३० ॥**

He saw these and told the *Yaadavaas* that evil fierce omens were happening. In order to get rid of all these things, let us go to *Prabhaasa kshetra* immediately.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 31:

श्री पराशरः -

**एवमुक्ते तु कृष्णेन यादवप्रवरस्ततः ।
महाभागवतः प्राह प्रणिपत्योद्धवोहरिम् ॥ ३१ ॥**

Sri Paraasharar - When *Krishna* told this, the excellent among the *Yaadavaas*, *Uddhava*, prostrated to *Krishna* and told him. *Uddhava* was a *mahaabhaagavata*, a great *Bhaagavata*.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 32:

**भगवन्मया कार्यं तदाज्ञापय सांप्रतम् ।
मन्ये कुलमिदं सर्वं भगवान्संहरिष्यति ॥ ३२ ॥**

Please tell me what I am supposed to do now. Because I assume that You are going to destroy this entire kula now.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 33:

नाशायस्य निमित्तानि कुलस्याच्युत लक्षये ॥ ३३ ॥

O *Achyuta*, I am also seeing signs of destruction of this entire *Yaadava kula*.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 34:

श्री भगवान् उवाच -

गच्छ त्वं दिव्यया गत्या मत् प्रसादसमुत्थया ।

यद्बदर्याश्रमं पुण्यं गन्धमादनपर्वते ।

नरनारायणस्थाने तत् पवित्रं महीतले ॥ ३४ ॥

Sri Bhagavaan - With your divya gati got by My grace, go to Badari Ashrama, which is a very sacred place in Gandhamaadana parvata, where there is a sacred Nara Naaraayana sthaana, pavitra sthala. Go there.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 35:

मन्मना मत्प्रसादेन तत्र सिद्धिमवाप्स्यसि ।

अहं स्वर्गं गमिष्यामि द्युपसम्हृत्य वै कुलम् ॥ ३५ ॥

Meditate upon Me there, and with My grace, you will get all that you wish to get. I am going to svarga, having destroyed the Yaadava kula here.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 36:

द्वारकां च मया त्यक्तां समुद्रः प्लावयिष्यति ।

मद्वेश्म चैकं मुक्त्वा तु भयान्मतो जलाशये ।

तत्र सन्निहितश्चाहं भक्तानां हितकाम्यया ॥ ३६ ॥

When I leave Dwaarakaa, the ocean is going to submerge the entire Dwaarakaa city, except My palace. Samudra will leave My palace because He is scared of Me. Samudra will not touch My palace. I will be there all the time in order to grace My devotees. In order to do good to My devotees, to grace them, I will all the time be present there.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 37:

श्री पराशरः -

इति उक्तः प्रणिपत्यैनं जगामाशु तपोवनम् ।

नरनारायणस्थानं केशवेनानुमोदितः ॥ ३७ ॥

Sri Engal Aalwaan's Commentary:

इत्युक्त इति । अनुमोदितः तत्त्वोपदेशपादुकाप्रदानादिना अनुगृहीतः । यादवत्त्वे अपि भगवत् स्वातन्त्र्यप्रदर्शनार्थं सात्वतविद्यासंतानायादध्वो राजसंतानाय व्रजश्च शेषितौ ।

Sri Paraasharar - Uddhava, having been told like this by Bhagavaan, prostrated to Him, and immediately, went to Badareekaashrama Tapovana, the Nara Naaraayana sthaana, having been permitted by Keshava.

Krishna did tattvopadesha to Uddhava, and also gave His paadukaa. Which Uddhava took and kept in the Nara Naaraayana sthaana in Badareekaashrama. And he meditated upon the Lord there. Though He destroyed the Yaadava kula completely, Bhagavaan, though He incarnated as a Yaadava, He demonstrated the svaatantrya that He is the Super Lord, by doing two things - giving Saatvata vidyaa to Uddhava, doing tattvopadesha, and He protects the Raaja santaana through the protection of Vajra and Uddhava, and destroyed the entire Yaadava kula.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 38:

ततः ते यादवाः सर्वे रथानारुह्य शीघ्रगान् ।

प्रभासं प्रययुः सार्धं कृष्णरामादिभिः द्विज ॥ ३८ ॥

After that, all the Yaadavaas got on to their chariots, and quickly left Dwaaraka and went to Prabhaasa kshetra, along with Krishna, Balaraama and others.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 39:

प्रभासं समनुप्राप्ताः कुकुरान्धकवृष्णयः ।

चक्रुस्तत्र महापानं वासुदेवेन चोदिताः ॥ ३९ ॥

Having gone to Prabhaasa kshetra, the Kukuraas, Andhakaas, Vrushnis, and others, started to drink, being impelled by none other than Vaasudeva only.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 40:

पिबतां तत्र चैतेषां संघर्षेण परस्परम् ।

अतिवादेन्धनो जज्ञे कलहाग्निः क्षयावहः ॥ ४० ॥

When they started drinking there, there were mutual clashes, and each one started to argue with the other, and then, there was a lot of fight there, which was going to destroy them.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 41:

मैत्रेय उवाच -

द्वंस्वं वै भुञ्जतां तेषां कलहः किंनिमित्तकः ।

संघर्षो वा द्विजश्रेष्ठ तन्माख्यातुर्महस्ति ॥ ४१ ॥

Maitreya - Now that they started drinking and eating, they were all eating their own food and drinking their own wine. I don't understand why should there be a fight among them, what was the reason? I would like to know that.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 42:

श्री पराशरः -

मृष्टं मदीयमन्नं ते न मृषमिति जल्पताम् ।

मृष्टामृष्टकथा जज्ञे संघर्षकलहौ ततः ॥ ४२ ॥

Sri Paraasharar - What I am eating is *mrushtaanna*, and yours is not *mrushtaanna*. I am eating the best food, and you are eating bad food. They started telling each other that "Mine is the best". And that is how they started fighting with each other. This is how the fight ensued.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 43:

ततः च अन्योन्यमभ्येत्य क्रोधसंरक्तलोचनाः ।

जघ्नुः परस्परं ते तु शस्त्रैर्दैवबलात्कृताः ॥ ४३ ॥

They started fighting getting extremely angry with each other. And they started to kill each other also with the weapons. This was all due to the will of the Lord only.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 44:

क्षीणशस्त्राः च जगृहुः प्रत्यासन्नामथैरकाम् ॥ ४४ ॥

When the weapons ended, and they did not have any more weapons left to fight, they saw the *Eraka* grass, and started to pick up the *Eraka* grass, which had three sharp edges, as a weapon.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 45:

एरका तु गृहीत्वा वै वज्रभूतेव लक्ष्यते ।

तया परस्परं जघ्नुस्संप्रहारे सुदारुणे ॥ ४५ ॥

When they took that *Eraka* grass, its edges were so sharp, because it was from the *musala*, it was as if it was the *Vajrayudha* itself, and with that, they started to kill each other. There was a fierce fighting there.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 46:

प्रद्युम्नसाम्बप्रमुखाः कृतवर्मा अथ सात्यकिः ।

अनिरुद्धादयः च अन्ये पृथुर्विपृथुरेव च ॥ ४६ ॥

Pradyumna, Saamba, Krutavarma, Saatyaki, Aniruddha, Pruthu, Vipruthu, ...

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 47:

चारुवर्मा चारुकश्च तथा अक्रूरादयो द्विज ।

एकारूपिभिर्वज्रैः ते निजघ्नुः परस्परम् ॥ ४७ ॥

... *Chaaruvarma, Chaaruka, Akroora*, all of them picked up the *Eraka* grass, which was like *Vajrayudha* and they killed each other.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 48:

निवारयामास हरिः यादवांस्ते च केशवम् ।
सहायं मेनिरे अरीणां प्राप्तं जघ्नुः परस्परम् ॥ ४८ ॥

Sri Engal Aalwaan's Commentary:

निवारयामास इति । माध्यस्थ्यात्केशवो युध्यमानान् निवारयामास । ते च तम् अरीणां
स्वविपक्षाणां सहायं प्राप्तं मेनिरे । अतस्तमनादृत्य अन्योन्यं च जघ्नुः ।

Krishna tried to stop them. Because He was neutral, Krishna tried to prevent them from fighting. Everyone thought that Krishna is supporting the other person. So, they continued to fight. They did not listen to Him, and started killing each other.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 49:

कृष्णो अपि कुपितस्तेषाम् एरकामुष्टिमाददे ।
वधाय सो अपि मुसलं मुष्टिलोहमभूत् तदा ॥ ४९ ॥

Krishna also became very angry, and He also picked up the Eraka grass. That itself became the musala, the mace. His fist itself became the metallic mace there.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 50:

जघान तेन निश्शेषान्यादवानाततायिनः ।
जघ्नुस्ते सहसा अभ्येत्य तथा अन्ये अपि परस्परम् ॥ ५० ॥

Sri Engal Aalwaan's Commentary:

जघान इति । आततायी वधोद्यतः ।

He also killed all the Yaadavaas, who were engaged in killing each other. They also killed each other.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 51:

ततश्चार्षमध्येन जैत्रो असौ चक्रिणो रथः ।
पश्यतो दारुकस्याथ प्रायादश्वैर्धृतो द्विज ॥ ५१ ॥

At that time, from the middle of the ocean, Krishna's Jaitra ratha rose up. Daaruka also came there, and as Daaruka was seeing, it came, carried by horses.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 52:

चक्रं गदा तथा शार्ङ्ग तूणी शंखो असिरेव च ।
प्रदक्षिणं हरिं कृत्वा जग्मुरादित्यवर्त्मना ॥ ५२ ॥

His *Chakra*, *Gadaa*, *Shaarnga*, *Tooni*, *Shankha*, *Khadga*, and the divine weapons all did *pradakshina* to *Krishna*, and went to the *antariksha*, the *Paramapada*, His place, to the sky. They disappeared into the sky.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 53:

क्षणेन नाभवत्कश्चित् यादवानामघातितः ।

ऋते कृष्णं महात्मानं दारुकं च महामुने ॥ ५३ ॥

Within no time, there was no *Yaadava* left, and each one killed the other. Only two were left *Krishna* and *Daaruka*.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 54:

चक्रम्यमाणौ तौ रामं वृक्षमूले कृतासनम् ।

ददृशाते मुखात् च अस्य निष्क्रामन्तं महोरगम् ॥ ५४ ॥

When they started coming, they saw the tree where *Balarama* was sitting. From his face, a huge serpent came out. They saw that.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 55:

निष्क्रम्य स मुखात् तस्य महाभोगो भुजंगमः ।

प्रयावर्णवं सिद्धैः पूज्यमानस्तथोरगैः ॥ ५५ ॥

That huge serpent which came out of *Balarama*'s face, was worshipped by all the *siddhaas*, the serpents, and others, and it went towards the ocean.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 56:

ततो अर्घ्यमादाय तदा जलधिः संमुखं ययौ ।

प्रविवेश ततस्तोयं पूजितः पन्नगोत्तमैः ॥ ५६ ॥

The ocean god himself came with *arghya*, and offered to that *Aadishesha*, and it entered into the ocean, having been worshipped by all the other serpents and everyone there.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 57:

दृष्ट्वा बलस्य निर्याणं दारुकं प्राह केशवः ।

इदं सर्वं समाचक्ष्व वसुदेवोग्रसेनयोः ॥ ५७ ॥

He saw *Balarama* concluding His *avataara*, and *Krishna* told *Daaruka* to go and tell this to *Vasudeva* and *Ugrasena*.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 58:

निर्याणं बलभद्रस्य यादवानां तथा क्षयम् ।

योगे स्थित्वा अहमप्येतत्परित्यक्ष्ये कलेवरम् ॥ ५८ ॥

Sri Engal Aalwaan's Commentary:

निर्याणम् इति । योगेन देहत्यागो लोकसंग्रहार्थः ।

He told *Daaruka* - Go and tell how *Balarama* ended his *avataara*, and also that all the *Yaadavaas* were destroyed, and that I am going to be in Yoga, and I am also going to leave this body.

He stayed in Yoga and left His body, this was in order to demonstrate to the world, *loka sangrahaartha*.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 59:

वाच्यश्च द्वारकावासी जनः सर्वस्तथा आहुकः ।

यथेमां नगरीं सर्वा समुद्रः प्लावयिष्यति ॥ ५९ ॥

Go and tell all the people in *Dwaaraka*, and also *Ugrasena* that the ocean is going to completely destroy the *Dwaaraka*, and going to flood the city, and the city will be no more.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 60:

तस्मात् भवद्भिः सर्वैः तु प्रतीक्ष्यो ह्यर्जुनागमः ।

न स्थेयं द्वारकामध्ये निष्क्रान्ते तत्र पाण्डवे ॥ ६० ॥

Go and tell *Ugrasena* and *Vasudeva* that they have to be awaiting the entry of *Arjuna* into *Dwaaraka*, and then they should not stay in *Dwaaraka* anymore. Once *Arjuna* leaves, they should also leave with him.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 61:

तेनैव सह गन्तव्यम् यत्र याति स कौरवः ॥ ६१ ॥

Wherever *Arjuna* goes, they have to go along with him.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 62:

गत्वा च ब्रूहि कौन्तेयम् अर्जुनं वचनान्मम ।

पालनीयस्त्वया शक्त्या जनो अयं मत्परिग्रहः ॥ ६२ ॥

Go and tell *Kunti's* son *Arjuna* that *Krishna* has told that he has to protect all the people who are related to *Krishna*, whom *Krishna* had protected so far. Go and tell *Arjuna* that he has to protect them.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 63:

त्वमर्जुनेन सहितो द्वारवत्यां तथा जनम् ।

गृहीत्वा याहि वज्रश्च यदुराजो भविष्यति ॥ ६३ ॥

Along with Arjuna, take all the people of Dwaaravati, and Vajra will become the king of Yaadavaas in future.

Sri Vishnu Puraana, Amsa 5, Chapter 37, Shloka 64:

श्री पराशरः -

इति उक्तो दारुकः कृष्णं प्रणिपत्य पुनःपुनः ।

प्रदक्ष्णं च बहुशः कृत्वा प्रायाद्यथोदितम् ॥ ६४ ॥

Sri Paraasharar - Daaruka prostrated to Krishna again and again, and did pradakshina again and again, many times, and left Him, as directed by Him.

Sri Vishnu Puraana, Amsa 5, Chapter 37, Shloka 65:

स च गत्वा तदाचष्ट द्वारकायां तथ अर्जुनम् ।

आनीनाय महाबुद्धिः वज्रं चक्रे तथा नृपम् ॥ ६५ ॥

Sri Engal Aalwaan's Commentary:

स च इति । स्वारवत्यां स्थितम् इति शेषः ।

He went and told all of that in Dwaarakaa puri, and also Arjuna, about whatever he had been told. And he made Vajra as the king.

Sri Vishnu Puraana, Amsa 5, Chapter 37, Shloka 66:

भगवान् अपि गोविन्दो वासुदेवात्मकं परम् ।

ब्रह्मात्मनि समारोप्य सर्वभूतेष्वधारयत् ॥ ६६ ॥

[निष्प्रपञ्चे महाभाग संयोज्यात्मनमात्मनि ।

तुर्यावस्थस्सलीलं च शेते स्म पुरुषोत्तमः ॥]

Sri Engal Aalwaan's Commentary:

भगवान् अपि इति । सर्वभूतेषु स्थितम् अत एव वासुदेवात्मकं ब्रह्म आत्मन्यधारात् आत्मानं ब्रह्म अभावयत् इति अर्थः ।

Bhagavaan now thought that He is now Bhagavaan, and He did not think anymore that He was Krishna, who had incarnated as a human here. He was already in everyone, and that is why He was called as Vaasudeva.

He stayed in His fourth *avasthaa*, He got the *Brahma Bhaava*.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 67:

संमानयन् द्विजवचो दुर्वासा यदुवाच ह ।
योगयुक्तो अभवत्पादं कृत्वा जानुनी सत्तम ॥ ६७ ॥

Sri Engal Aalwaan's Commentary:

संमानयन् इति । द्विजवचः विप्रशाप वचः । दुर्वासा यदुवाच तत् च संमानयन् पादं
लुब्धकदृश्यं स्वस्तिकासनेन जानुनि कृत्वा योगं चक्रे । श्रीकृष्णो हि, मदुच्छिष्टेन सर्वाङ्गं
लिम्पेति दुर्वाससोर्वचनात् विप्रच्छिष्टं पादेन न स्पष्टव्यमिति पादवर्जं सर्वाङ्गे लिप्ते, पादौ
न लिप्ताविति क्रुद्धेन दुर्वाससा तत्रैव पादे विद्धो भवेति शप्त इति उक्तं भारते ।

Respecting the words of the *Brahmins*, the *Rishis*, *Durvaasa Rishi*, whatever he had told, He stayed in the *yogic* pose, lifting His *paada* on the knee.

Respecting the curse of the *Brahmins*, and respecting whatever *Durvaasa* had told, He made His legs in the form of a *Svastikaasana*, on His knee, and sat in *Yogaasana*.

In the *Mahaabhaarata*, it is said that *Durvaasa* asked *Krishna* to smear His entire body with what *Durvaasa* had eaten and left. *Krishna* thought that the food eaten and left by a *Brahmin*, should not be touched with the foot. So, *Krishna* did not smear it for His foot, but smeared it for the rest of His body. *Durvaasa* got very angry and asked "Why did You not smear it on Your feet? You will be hit on the foot itself", and gave Him a curse. Because of this, *Krishna* sat in that position, to respect *Durvaasa's* curse, and also curse of the *Brahmins*.

Sri Vishnu Puraana, Amsha 5, Chapter 37, Shloka 68:

आययौ स जरा नाम तदा तत्र स लुब्धकः ।
मुसलावशेषलोहैकसायकन्यस्ततोमरः ॥ ६८ ॥

Sri Engal Aalwaan's Commentary:

आययाविति । मुसलावशेषलोहम् एकसायके न्यस्तं तोमरं यस्य स तथा उक्तः ।
अक्षराधिक्यमार्षम् ।

A hunter named *Jaraa*, who had picked up the piece of the *musala*, which was like the head of an arrow, which was the left-over piece of the mace, having taken this piece, he made an arrow with that as the head, and came there.

Sri Vishnu Puraana, Amsa 5, Chapter 37, Shloka 69:

स तत्पादं मृगाकारमवेक्ष्यारादवस्थितः ।

तले विव्याध तेनैव तोमरेण द्विजोत्तम ॥ ६९ ॥

He saw His foot, which was looking like a deer. He was standing at a distance. Having seen that, he threw his arrow at that foot, thinking that it was a deer.

Sri Vishnu Puraana, Amsa 5, Chapter 37, Shloka 70:

ततश्च ददृशे तत्र चतुर्बाहुधरं नरम् ।

प्रणिपत्याह चैवैनं प्रसीदेति पुनः पुनः ॥ ७० ॥

When he comes near, he saw *Krishna*, who was having *chaturbaahu*, four arms. Then, immediately, he prostrated to the Lord and said - "Be pleased with me, do grace me", again and again.

Sri Vishnu Puraana, Amsa 5, Chapter 37, Shloka 71:

अजानता कृतमिदं मया हरिणशङ्कया ।

क्षम्यतां मम पापेन दग्धं मां त्रातुमर्हसि ॥ ७१ ॥

I thought that it was a deer. Without knowing, I have done this mistake. Please do pardon me and protect me from this sin.

Sri Vishnu Puraana, Amsa 5, Chapter 37, Shloka 72:

श्री पराशरः -

ततः तं भगवान् आह न ते अस्तु भयमण्वपि ।

गच्छ त्वं मत्प्रसादेन लुब्ध स्वर्गं सुरास्पदम् ॥ ७२ ॥

Sri Engal Aalwaan's Commentary:

तत इति । गच्छ त्वम् इत्यादिना लोकसंग्रहार्थं योगेन स्वदेहं त्यजन्नपि भगवान् आत्मनो निरतिशयम् ऐश्वर्यं प्रकटयितुम् अनहर्मपि लुब्धकं शरीरमेव स्वर्गमगमयदित्यभिप्रेतम् ।

Sri Paraasharar - *Krishna* said - "Let there be not even an iota of fear in you. With My grace, you are going to go to svarga".

Though *Krishna* sat in His *yogic* posture to leave His *praana*, in order to demonstrate to the world about how *yogis* are supposed to be, and how yoga is supposed to be done, He did it for *lokasangraha*, even at that time, in order to show His unparalleled *aishwarya*, lordship, even though that hunter was not deserving, *Krishna* sent him as he was, with his body, to the *svarga loka*.

Sri Vishnu Puraana, Amsa 5, Chapter 37, Shloka 73:

श्री पराशरः -

विमानमागतं सद्यः तद्वाक्यसमनन्तरम् ।

आरुह्य प्रययौ स्वर्गं लुब्धकस्तत्प्रसादतः ॥ ७३ ॥

Sri Paraasharar - Immediately, a huge vimaana came there, and the hunter got on to that vimaana, and went to svarga with the grace of the Lord.

Sri Vishnu Puraana, Amsa 5, Chapter 37, Shloka 74:

गते तस्मिन् स भगवान् संयोज्यात्मानमात्मनि ।

ब्रह्मभूते अव्यये अचिन्त्ये वासुदेवमये अमले ॥ ७४ ॥

Sri Engal Aalwaan's Commentary:

गत इति । गत इत्यादि श्लोकद्वयस्यैक अन्वयः । तस्मिन् लुब्धके स्वर्गं गते सति भगवान् श्रीकृष्णः ब्रह्मभूत इत्यादि उक्तविशेषणविशिष्टे आत्मनि स्वस्मिन् आत्मानं मनः संयोज्य, त्रिविधां सात्त्विकराजसतामसरूपेण त्रिविधां गतिमतीत्य ।

He was Brahman, avyaya, achintya, Vaasudeva, amala, concentrating the manas, having made the mind merge with Himself, ...

Both these shlokaas - this and the next have the same anvaya. All the visheshanaas are for Him only.

Sri Vishnu Puraana, Amsa 5, Chapter 37, Shloka 75:

अजन्मन्यमरे विष्णावप्रमेये अखिलात्मनि ।

तत्याज मानुषं देहमतीत्य त्रिविधां गतिम् ॥ ७५ ॥

... surpassing the three gatis - the forms of sattva, rajas, tamas, like which it was looking, though in reality it was not that, having left this maanusha deha, this trigunaatmaka deha, Krishna left His body, and got into His original form which is the form of the Brahman, Supreme Lord.

This is how Krishna concluded His avataara.

This completes Chapter Thirty Seven.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे सप्तत्रिंशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चितीये पञ्चमे अंशे सप्तत्रिंशो अध्यायः ॥

We just completed Chapter 37 of *Amsha 5. Bhagavaan Krishna's Avataara samaapti* has happened, and also *Balaraama's*.

॥ अथ अष्टत्रिंशो अध्यायः ॥

Arjuna's Plight

Now, Chapter Thirty Eight. This is the last chapter of *Amsha 5*.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 1:

श्री पराशरः -

अर्जुनो अपि तदा अन्वीक्ष्य रामकृष्णकलेवरे ।

संस्कारं लम्भयामास तथा अन्येषामनुक्रमात् ॥ १ ॥

Sri Paraasharar - Arjuna saw the bodies of Krishna and Balaraama, and he wanted to do samskaara, and as well as for others also.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 2:

अष्टौ महिष्यः कथिता रुक्मिणीप्रमुखास्तु याः ।

उपगूह्य हरेर्देहं विविशुस्ता हुराशनम् ॥ २ ॥

Krishna's ashta Mahishis, Rohini and others, all embraced Krishna's body, and entered into Agni along with Him.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 3:

रेवती चापि रामस्य देहमाश्लिष्य सतमा ।

विवेश ज्वलितं वह्निं तत्सङ्गाह्लादशीतलम् ॥ ३ ॥

Revati also embraced Balaraama's deha, and entered into the burning fire and it became very cool because of the happiness which she attained, because of sanga of Balaraama.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 4:

उग्रसेनस्तु तत् श्रुत्वा तथैवानकदुन्दुभिः ।

देवकी रोहिणी चैव विविशुर्जातवेदसम् ॥ ४ ॥

Having heard this, Ugrasena and also Vasudeva, along with Devaki and Rohini, they also did Agni pravesha.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 5:

ततो अर्जुनः प्रेतकार्यं कृत्वा तेषां यथाविधि ।

निष्चक्राम जनं सर्वं गृहीत्वा वज्रमेव च ॥ ५ ॥

Arjuna did the *preta kaarya* for all of them, as prescribed in the *shastraas*, and then, taking all the people of *Dwaarakaa* along with him, and also along with *Vajra*, who was supposed to be the future king, left *Dwaarakaa puri*.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 6:

द्वारवत्या विनिष्क्रान्ताः कृष्णपत्न्यः सहस्रशः ।

वज्रं जनं च कौन्तेयः पालयञ्छनकैर्ययौ ॥ ६ ॥

Having left *Dwaarakaa*, *Dwaaravati*, all the thousands of wives of *Krishna*, and also *Vajra*, and all the people, *Arjuna*, protecting them, slowly departed from *Dwaaravati*.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 7:

सभा सुधर्मा कृष्णेन मर्त्यलोके समुज्झिते ।

स्वर्गं जगाम मैत्रेय पारिजातश्च पादपः ॥ ७ ॥

And the *Sudharma sabhaa* which *Krishna* had ordered, to be brought from *Devaloka*, *Indra's* place, and kept for *Ugrasena*, went back to *Svargaloka*, when *Krishna* left this world. Along with it, the *Paarijaata* tree also went back.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 8:

यस्मिन् दिने हरिर्यातो दिवं संत्यज्य मेदिनीम् ।

तस्मिन् एव अवतीर्णो अयं कालकायो बली कलिः ॥ ८ ॥

Sri Engal Aalwaan's Commentary:

यस्मिन् इति । कालकायः मलिनाङ्गः । कालकाम इति पाठे कृष्णोपेक्षावसरप्रतीक्षः ।

On the same day which *Krishna* completed His *avataara* and left His *maanusha roopa* which He had taken here, and left the earth and went back, on the same day, *Kali* entered.

Kali, who was full of dust and dirt, and who was waiting for the time when *Krishna* would complete His *avataara*, so that he can become more powerful.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 9:

प्लावयामास तां शून्यां द्वारकां च महोदधिः ।

वासुदेवगृहं त्वेकं न प्लावयति सागरः ॥ ९ ॥

Immediately, the ocean submerged the entire *Dwaarakaa* completely, and it just left *Bhagavaan Krishna's* house, palace alone. The ocean did not touch the palace.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 10:

नातिक्रान्तुमलं ब्रह्मः तदस्यापि महोदधिः ।

नित्यं सन्निहितस्तत्र भगवान् केशवो यतः ॥ १० ॥

The ocean cannot submerge the house of *Bhagavaan Krishna*, because He always lives there, even today. He is living there all the time. The ocean cannot exceed *Krishna's* orders, and cannot submerge His house, as He is always present there.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 11:

तदतीव महापुण्यं सर्वपातकनाशनम् ।

विष्णुश्रिया अन्वितं स्थानं दृष्ट्वा पापाद्विमुच्यते ॥ ११ ॥

That place, which is still there, not touched by the ocean, is a very sacred place, and it destroys all the sins, and it is associated with *Bhagavaan*. *Bhagavaan's* presence is there. Even by taking a look at it, people will get rid of their sins.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 12:

पार्थः पञ्चनदे देशे बहुधान्यधान्विते ।

चकार वासं सर्वस्य जनस्य मुनिसत्तमः ॥ १२ ॥

Sri Engal Aalwaan's Commentary:

पार्थ इति । पञ्चदास्यो देशः ।

Paartha went to a place called *Panchanada* (today's *Punjab*), which had abundance of *dhana*, *dhaanya*, and He lived there along with all the people.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 13:

ततो लोभस्समभवत् पार्थेनैकेन धन्विना ।

दृष्ट्वा स्त्रियो नीयमाना दस्यूनाम् निहतेश्वराः ॥ १३ ॥

There, the hunters and all the tribal people were there. They saw that *Arjuna* was taking along with him thousands of women, *Krishna's* wives, and he was alone, and carrying his bow, *Gaandeeva*. Having seen this, that all the women who have lost their husband, *Sri Krishna*, they got interested in that.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 14:

ततस्ते पापकर्माणो लोभो (पत्रो) पृहत्चेतसः ।

अभीरा मन्त्रयामासुः समेत्यात्यन्तदुर्मदाः ॥ १४ ॥

Sri Engal Aalwaan's Commentary:

तत ओतो । लोप्त्रं चौर्यधनम् । लोभोपहतचेतस इति च पाठः ।

All the hunters collected together, and being wicked and evil minded, they wanted to possess all the women, who had lost their husband. They all collected together and discussed.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 15:

अयमेको अर्जुनः धन्वी स्त्रीजनं निहतेश्वरम् ।

नयस्यस्मानतिक्रम्य धिगेतत् भवतां बलम् ॥ १५ ॥

Arjuna alone was taking all these women, whose husband was no more with them, and he is not bothered about us, not worried about us, and is it not a shame on your part, they all discussed with each other.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 16:

हत्वा गर्वसमारूढो भीष्मद्रोणजयद्रथान् ।

कर्णादीन् च न जानाति बलं ग्रामनिवासिनाम् ॥ १६ ॥

He has killed Bheeshma, Drona, Jayadratha, Karna, and all these mahaarathis, and because of that, he has become very arrogant, and he does not know the power of we people who live in the villages.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 17:

यष्टिहस्तानवेक्ष्यास्मान् धनुष्पाणिः स दुर्मतिः ।

सर्वानेवावजानाति किं वो बाहुभिरुन्नतैः ॥ १७ ॥

Having seen us carrying six yashti, he is having a bow, he ridicules us, he disrespects us. What is the purpose of having powerful arms, they discussed with each other like this.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 18:

ततो यष्टिप्रहारणा दस्यवो लोष्टधारिणः ।

सहस्रशो अभ्यधावन्त तं जनं निहतेश्वरम् ॥ १८ ॥

Immediately, being encouraged by this kind of discussion, thousands of hunters joined together, they carried big boulders of mud, stone, etc., and sticks, they came in thousands, and were after the women.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 19:

ततो निर्भर्त्स्य कौन्तेयः प्राहाभीरान्हसन्निव ।

निवर्तध्वम् अधर्मज्ञा यदि न स्थ मुमूर्षवः ॥ १९ ॥

Arjuna threatened all of them, and he told all those people smilingly to "Get back, get back, you evil minded people. If you don't want to die, just stop and turn away".

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 20:

अवज्ञाय वचस्तस्य जगृहुः ते तदा धनम् ।

स्त्रीधनं चैव मैत्रेय विश्वक्सेनपरिग्रहम् ॥ २० ॥

They just did not care for him, they simply ignored him. They went and caught all the money that he was taking, and also all the women whom Arjuna was protecting.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 21:

ततो अर्जुनो धनुर्दिव्यं गाण्डीवमजरं युधि ।

आरोपयितुमारेभे न शशाक च वीर्यवान् ॥ २१ ॥

Immediately, Arjuna took his Gaandeeva, and wanted to tie the rope. He found it impossible to do that. The valiant Arjuna was not able to tie the rope for Gaandeeva.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 22:

चकार सज्यं कृच्छ्रात् च तत् च अभूत् शिथिलं पुनः ।

न सस्मार ततो अस्त्राणि चिन्तयन् अपि पाण्डवः ॥ २२ ॥

With great difficulty, he tried to tie the rope, and then it became loose again. With great effort also, he was not able to remember any *astra*, and *mantraas* which he had known, the powerful *astraas* which he had known earlier and used. He could not remember even after putting a lot of effort.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 23:

शरान् मुमोच चैतेषु पार्थो वैरिष्वमर्षितः ।

त्वग्भेदं ते परं चक्रुः ता गाण्डीवधन्विना ॥ २३ ॥

He just left some ordinary arrows towards them, being very angry. They just touched their skin, and hurt them a little bit. Arjuna, having Gaandeeva could not do anything beyond that.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 24:

वह्निना ये अक्षया दत्ताः शरास्ते अपि क्षयं ययुः ।

युद्धयतः सह गोपालैः अर्जुनस्य भवक्षये ॥ २४ ॥

Along with the *gopaalakaas* from *Dwaaravati*, whom he had brought, he was fighting all the hunters. All the *Akshaya* which *Agnideva* had given him, which never got empty, that also got empty. He did not know what to do.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 25:

अचिन्तयत् च कौन्तेयः कृष्णस्यैव हि तत् बलम् ।

यन्मया शरसंघातैः सकला भूभृतो हताः ॥ २५ ॥

He started to think that all these acts, whatever he did, all great acts, were because of *Krishna* only. They are all His powers only. Whatever I did with all the arrows, killing of so many *atirathis* and *mahaarathis*, all was because of *Krishna* only.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 26:

मिषटः पाण्डुपुत्रस्य ततः ताः प्रमदोत्तमाः ।

आभीरैरपकृष्यन्त कामं चान्याः प्रदुद्रुवुः ॥ २६ ॥

Before he could wink, all the women were snatched by the hunters, and some of them just ran away here and there.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 27:

ततः शरेषु क्षीणेषु धनुष्कोट्या धनंजयः ।

जघान सस्यंस्ते चास्य प्रहाराञ्जहसुर्मुने ॥ २७ ॥

When all the arrows got over, he started to hit all the hunters with the bow itself. With this, they just laughed it off.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 28:

प्रेक्षतस्तस्य पार्थस्य वृष्णि अंधक वरस्त्रियः ।

जग्मुरादाय ते म्लेच्छाः समस्ता मुनिसत्तम ॥ २८ ॥

As *Arjuna* was just watching, the hunters snatched all the women and just ran away.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 29:

ततः सुदुःखितो जिष्णुः कष्टं कष्टमिति ब्रुवन् ।

अहो भगवता अनेन मुष्टो अस्मि इति रुरोद वै ॥ २९ ॥

Sri Engal Aalwaan's Commentary:

तत इति । मुष्टः मुषितः मायया शक्तिहरणात् ।

Krishna stole all my powers, *Arjuna* cried at that time. He was extremely grief stricken, and said "Such a bad time I have got into". *Krishna* has stolen away all my powers. He started to cry.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 30:

तत् धनुस्तानि शस्त्राणि स रथस्ते च वाजिनः ।
सर्वमेकपदे नष्टं दानमश्रोत्रिये यथा ॥ ३० ॥

Sri Engal Aalwaan's Commentary:

तत् धनुरिति । एकपदे एकक्षणे ।

He said, all the bow, the arrows, the *ratha*, the horses, everything is lost at the same time. It is like making a daana to an *ashrotriya*.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 31:

अहो अतिबलवत् दैवं विना तेन महात्मना ।
यदसामर्थ्ययुक्ते अपि नीचवर्गे जयप्रदम् ॥ ३१ ॥

He said that the power of *daiva*, that is, *Bhagavaan Krishna*, is so great, because even the ordinary people who are very lowly, who do not have any capability, also won over me.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 32:

तौ बाहू स च मे मुष्टिः स्थानं तत्सो अस्मि चार्जुनः ।
पुण्येनैव विना तेन गतं सर्वमसारताम् ॥ ३२ ॥

My arms and my fist, the position that I had as *Arjuna*, were all because of some *punya*, and without *Krishna*, all these have become futile, wasted.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 33:

ममार्जुनत्वं भीमस्य भीमत्वं तत् कृतं ध्रुवम् ।
विना तेन यदाभीरैः जितो अहं रथिनां वरः ॥ ३३ ॥

This *Arjunatva* of mine, the *Bheematva* of *Bheema*, the capability which we were well known, I am very sure that this is definitely because of *Krishna*. All is lost, and because of this only, these ordinary hunter people have won over me.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 34:

श्री पराशरः -
इत्थं वदन्ययौ जिष्णुरिन्द्रप्रस्थं पुरोत्तमम् ।

चकार तत्र राजानं वज्रं यादवनन्दनम् ॥ ३४ ॥

Sri Paraasharar - Thinking like this and speaking to himself, Arjuna went to Indraprastha pura and made Vajra as the king of the Yaadavaas there.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 35:

स ददर्श ततो व्यासं फल्गुनः काननाश्रयम् ।

तमुपेत्य महाभागं विनयेनाभ्यवादयत् ॥ ३५ ॥

At that time, in the forest, he went and saw Vyaasa muni, and went and did abhivaadana to him, prostrated to him.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 36:

तं वन्दमानं चरणौ अवलोक्य मुनिश्चिरम् ।

उवाच वाक्यं विच्छायः कथमद्य त्वमीदृशः ॥ ३६ ॥

When he went down and touched his feet, at that time, Vyaasa took a look at him, and said that he has lost all lustre in his face. "What has happened to you, why did you become like this?"

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 37:

अवीरजोऽनुगमनं ब्रह्ममत्या कृता अथ वा ।

दृढाशाभङ्गदुःखीव भ्रष्टच्छायोऽसि सांप्रतम् ॥ ३७ ॥

Sri Engal Aalwaan's Commentary:

अवीरजो अनुगमनम् इति । अवि शब्देन अजजातिः लक्ष्यते । अविः खरादिजातिर्वा ।

अविशब्दस्य औणकादिक . संज्ञायाम् ।

All the lustre, tejas on your face is gone. Looks like all your powers are gone. Did you go and approach a woman of a lower caste, or did you do brahma hatyaa. You are full of grief as though you want something you desire which did not happen. Are any of these the reasons why you are without any lustre?

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 38:

सांतानिकादयो वा ते याचमाना निराकृताः ।

अगम्यस्त्रीरतिर्वा त्वं येनासि विगतप्रभः ॥ ३८ ॥

Sri Engal Aalwaan's Commentary:

सांतानिकादय इति । सांतानिकः संतानार्थमुद्वोढुमिच्छन् । आदिशब्देन यक्ष्यमाणादयो
गृह्यन्ते । यथा आह मनुः * सांतानिकं यक्ष्यमाणध्वगं सार्ववेदसम् ।
गुर्वर्थपितृमात्रर्थस्वाध्यायाध्युपतापिनः ॥ इति ।

You went and approached someone and asked for marriage, with a woman, in order to get children. Were you rejected when you went for such a purpose? For performing *yaaga*, or for having children, or they are permitted to go when someone asks, they are not supposed to be rejected. Were you rejected when you went with such a purpose, asking for a girl in marriage? Were you turned away when you went for such a purpose? Or, did you want to unite with women who are not supposed to approach?

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 39:

भुङ्क्ते अप्रदाय विप्रेभ्यो मृष्टमेको अथ वा भवान् ।
किं वा कृपणवित्तानि हृतानि भवता अर्जुन ॥ ३९ ॥

Did you by chance, partake good food without offering to *Brahmins*? Or, are you stealing the money of the poor? Because of which you have become like this?

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 40:

कच्चिन्नु शूर्पवातस्य गोचरत्वं गतो अर्जुन ।
दुष्टचक्षुर्हतो वा असि निश्श्रीकः कथमन्यथा ॥ ४० ॥

Or, were you subjected to *shoorpa vaata*, which is supposed to be evil? Or were you the target of a bad glance of some people? Because of which you have lost all your *tejas*.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 41:

स्पृष्टो नखांभसा वाथ घटवार्युक्षितो अपि वा ।
केन त्वं वा असि विच्छायो न्यूनैर्वा युधि निर्जितः ॥ ४१ ॥

Sri Engal Aalwaan's Commentary:

स्पृष्ट इति । घटवारि घटान्नियमानात् चलितादुच्चलद्वारि ।

Did you come into contact with water which has touched the nails of someone? Were you sprinkled with water which is coming out from the *ghata*? If someone is carrying water in *ghata*, the water spills out, were you touched by such water? These are all not supposed to be *shuddha*. Finally, were you defeated by someone who is weaker than you?

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 42:

श्री पराशरः -

ततः पार्थो विनिश्चस्य श्रूयतां भगवन्निति ।

प्रोक्त्वा यथावदाचष्टे व्यासायात्मपराभवम् ॥ ४२ ॥

Sri Paraasharar - Arjuna gave a deep breath and then told "O Bhagavaan, please do listen. I am going to tell you why, what happened". And he started to tell what happened, to Vyaasa.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 43:

अर्जुन उवाच -

यत् बलं यत् च तत् (म) तेजो यत् वीर्यं यः पराक्रमः ।

या श्रीश्छाया च नस्सो अस्मान् परित्यज्य हरिर्गतः ॥ ४३ ॥

Arjuna - Whatever power, tejas we had, veerya, paraakrama, and all of that, everything is lost. When Krishna left us, all of these have left us also.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 44:

(इतरेणेव) ईश्वरेणापि महता स्मितपूर्वाभिभाषिणा ।

हीना वयं मुने तेन जातास्तृणमया इव ॥ ४४ ॥

Sri Engal Aalwaan's Commentary:

ईश्वरेण इति । इतरेणेव । महाता महता सता अपि इतरेणेव प्राकृतेनेव स्मितादिकं कुर्वता तृणमयाः तृणकृताः पुरुषाः ।

Though Krishna was there, who was a mahaan, and we were with Him, just like a praakruta, like an ordinary person, He was smiling, mingling with us, living with us like an ordinary person, by Him, we are all reduced to the level of a grass. We do not have anything left.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 45:

अस्त्राणां सायकानां च गाण्डीवस्य तथा मम ।

सारता या अभवन्मूर्तिः स गतः पुरुषोत्तमः ॥ ४५ ॥

All the astraas, the arrows, Gaandeeva, all of them have lost their capacity, and have become useless now. The moment Krishna left this world.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 46:

यस्यावलोकनादस्मात् श्रीर्जयः संपदुन्नतिः ।

न तत्याज स गोविन्दः त्यक्त्वा अस्मान् भगवान् गतः ॥ ४६ ॥

Just by a glance of *Sri Krishna*, we used to win all the wars, and used to have all kinds of wealth and powers. Just by a glance if His, all of them were staying with us. But now, *Krishna* has left this world, and everything is lost.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 47:

भीष्मद्रोणाङ्गराजाद्याः तथा दुर्योधनादयः ।

यत् प्रभावेन निर्दग्धाः स कृष्णः त्यक्तवान् भुवम् ॥ ४७ ॥

Because of His *prabhaava* only, we defeated and killed *Bheeshma*, *Drona*, *Angaraaja*, *Duryodhana* and others. That *Krishna* has left this world, leaving us alone here.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 48:

निर्यौवना गतश्रीका नष्टछायेव मेदिनी ।

विभाति तात नैको अहं विरहे तस्य चक्रिणः ॥ ४८ ॥

Sri Engal Aalwaan's Commentary:

निर्यौवना इति । नाहमेक इति निर्यौवनादिकः । यौवनशब्देन शक्तिः लक्ष्यते । छाया कान्तिः ।

The whole earth looks as though it has lost all its lustre, all its youth, its prosperity, and everything. I am not alone in this, having lost *Krishna* when He left this world. Not only I have lost my power, but the whole world has lost its power.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 49:

यस्य प्रभावात् भीष्माद्यैः मय्यग्नौ शलभायितम् ।

विना तेन अद्य कृष्णेन गोपालैरस्मि निर्जितः ॥ ४९ ॥

Bheeshma and such great warriors, were made to look like a firefly because of the powers of *Krishna* only. Such powerful as I was in the company of *Krishna*, I have now been won over by ordinary people.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 50:

गाण्डीवः त्रिषु लोकेषु ख्यातिं यदनुभावतः ।

गतः तेन विना अभीरलगुडैः स तिरस्कृतः ॥ ५० ॥

Gaandeeva which was well known in all three worlds, as the most powerful bow, without *Krishna*, that was totally put aside, by the sticks of all the hunters.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 51:

स्त्रीसहस्राण्यनेकानि मन्नाथानि महामुने ।

यततो मम नीतानि दस्युभिर्लगुडायुधैः ॥ ५१ ॥

All the thousands of women of *Krishna*, wives of *Krishna*, who were depending on me for protection, in spite of all my efforts, they were all carried away by these tribal people. They were just carrying sticks as their weapons.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 52:

आनीयमानमाभीरैः कृष्ण कृष्णावरोधनम् ।

हतं यष्टिप्रहरणैः परिभूय बलं मम ॥ ५२ ॥

Sri Engal Aalwaan's Commentary:

आनीयमानम् इति । कृष्ण हे व्यास ।

When I was bringing all this money, and *Krishna's antahpura*, by simply using the sticks and hitting me with them, they made me look as though I am a very weak person, the weakest person, and they carried them all away.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 53:

निश्श्रीकाता न मे चित्रं यत् जीवामि तदद्भुतम् ।

नीचावमानपंकांकी निर्लज्जो अस्मि पितामह ॥ ५३ ॥

This *nishshreekataa* of mine, when I have lost all capability and powers, this is not something great. That I am living itself, is something *adbhuta*. I don't know why I am living. I have been ridiculed and disrespected by all lowly people. I have been won over. I am without any shame, O *Vyaasa*.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 54:

व्यास उवाच -

अलं ते व्रीडया पार्थ न त्वं शोचितुमर्हसि ।

अवेहि सर्वभूतेषु कालस्य गतिरीदृशी ॥ ५४ ॥

Vyaasa - O *Paartha*. Enough of your feeling ashamed. You don't have to feel sad at all. Just know that in all beings, this is what happens as time passed by. This is under the power of *kaala*.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 55:

कालो भवाय भूतानाम् अभवाय च पाण्डव ।

कालमूलमिदं ज्ञात्वा भव स्थैर्यपरो अर्जुन ॥ ५५ ॥

Kaala is what is responsible for someone living and not living. Everything is controlled by *kaala*. Knowing that, take courage.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 56:

नद्यः समुद्रा गिरयः सकला च वसुंधरा ।

देवा मनुष्याः पशवः तरवः च सरीसृपाः ॥ ५६ ॥

All the rivers, oceans, mountains and the entire earth, devaas, manushyaas, animals, trees, serpents, ...

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 57:

सृष्टाः कालेन कालेन पुनर्यास्यन्ति संक्षयम् ।

कालात्मकमिदं सर्वं ज्ञात्वा शममवाप्नुहि ॥ ५७ ॥

... all are created by time, and they all have limited time. As time passed by, as their time passes, they get destroyed. Knowing that everything is *kaalaatmaka*, take courage, take peace.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 58:

कालस्वरूपी भगवान् कृष्णः कमललोचनः ।

यच्चात्थ कृष्णमाहात्म्यं तत्तथैव धनंजय ॥ ५८ ॥

Krishna is only *kaala svaroopi*. Bhagavaan Krishna who is lotus eyed. Whatever you told about the greatness of Krishna, is all exactly true.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 59:

भारावतरकार्यार्थम् अवतीर्णः स मेदिनीम् ।

भाराक्रान्ता धरा याता देवानां समितिं पुरा ॥ ५९ ॥

In order to reduce the weight of evil forces on this world, only, Krishna incarnated here. When the weight increased too much, when the evil forces became too much on the earth, Pruthivi went to Devasabhaa, and requested them for this. That is why Krishna has come down, incarnated here.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 60:

तदर्थमवतीर्णो असौ कालरूपी जनार्दनः ।

तत् च निष्पादितं कार्यम् अशेषा भूभुजो हताः ॥ ६० ॥

Because of that only, He incarnated here. He is *kaala svaroopi* only. Once that was done, His work was completed, and He killed all the kings.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 61:

वृष्ण्यन्धककुलं सर्वं तथा पार्थ उपसंहृतम् ।

न किञ्चिदन्यत् कर्तव्यं तस्य भूमितले प्रभोः ॥ ६१ ॥

Vrushni, Andhaka, and these kulaas, were destroyed, O Arjuna. There is nothing else for Him to do here in this world.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 62:

**अतो गतस्य भगवान् कृतकृत्यो यथेच्छया ।
सृष्टिं सर्गे करोति एष देवदेवः स्थितौ स्थितिम् ।
अन्ते अन्ताय समर्थो अयं सांप्रतं वै यथा गतः ॥ ६२ ॥**

Because He concluded whatever He wanted to do, His work is over here. He went back concluding His *avataara*. He achieved whatever He wanted to achieve, as desired. During creation, He is the one who creates. He is the one who is responsible for sustenance of this world. In the end, He is the one who is capable of dissolution also. That is why He has gone back.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 63:

**तस्मात् पार्थ न संतापः त्वया कार्यः पराभवे ।
भवन्ति भावाः कालेषु पुरुषाणां यतः स्तुतिः ॥ ६३ ॥**

Sri Engal Aalwaan's Commentary:

तस्मात् इति । भावाः सर्वे कालेषु अभ्युदयकालेषु ।

Paartha, because of that, you do not grieve now. You should have no grief right now, because you were defeated by very lowly people. All these things will happen for everyone, and sometimes they will be very powerful and rise up, and sometimes they will be defeated like this.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 64:

**त्वयैकेन हता भीष्मद्रोणकर्णादयो रणे ।
तेषामर्जुन कालोत्थः किं न्यूनाभिभवो न सः ॥ ६४ ॥**

You alone killed *Bheeshma, Drona, Karna*, and all these great warriors. Because their time was over. There also, their rising up, their getting killed, are all under the control of *Kaala*, and *Bhagavaan* only is *Kaala svaroopi*.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 65:

**विष्णोः तस्य प्रभावेन यथा तेषां पराभवः ।
कृतः तथैव भवतो दस्युभ्यः स पराभवः ॥ ६५ ॥**

This is all because of *Vishnu's prabhaava* only. Their getting defeated is also because of that only. In the same way, you were also defeated by ordinary hunters.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 66:

स देवेशः शरीराणि समाविश्य जगत् स्थितम् ।

करोति सर्वभूतानां नाशमन्ते जगत् पतिः ॥ ६६ ॥

The Lord of the world, Lord of even the gods, He enters as *antaryaami* into all bodies, and is responsible for sustenance of this world. In the end, He does dissolution also.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 67:

भागोदये ते कौन्तेय सहायो अभूत् जनार्दनः ।

तथान्ते तत् विपक्षास्ते केशवेन विनाशिताः ॥ ६७ ॥

When you were prosperous, He helped you. All your enemies were all destroyed by Keshava.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 68:

कश्श्रद्धद्धयात् सगाङ्गेयान् हन्याः त्वं कौरवान् इति ।

आभीरेभ्यश्च भवतः कः श्रद्धयात् पराभवम् ॥ ६८ ॥

Who can believe that you alone killed *Bheeshma*, *Drona*, *Karna*, *Duryodhana* and these great warriors? In the same way, who will believe that you will be defeated by ordinary hunters like this?

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 69:

पार्थैतत् सर्वभूतस्य हरेर्लीलाविचेष्टितम् ।

त्वया यत् कौरवा ध्वस्ता यदाभीरैर्भवाञ्जितः ॥ ६९ ॥

O *Arjuna*, all these are *Bhagavaan's* *leelaa cheshtitaas* only, His wonderful acts during His incarnation. All the *Kouravaas* were killed by you. You were defeated by the hunters.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 70:

गृहीता दस्युभिर्याश्च भवान् शोचति तास्त्रियः ।

एतस्याहं यथावृतं कथयामि तवार्जुन ॥ ७० ॥

You are telling that these people stole all the women. You are feeling sad because of that. I will tell you the real story behind that. Do listen to me.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 71:

अष्टावक्रः पुरा विप्रो जलवासरतो अभवत् ।

बहून् वर्षगणान् पार्थ गृणन्ब्रह्म सनातनम् ॥ ७१ ॥

Ashtaavakra is a very great *jnyaani*, and he was living immersed in water up to his neck. For many many years, he was meditating upon *Paramaatman*, and was doing tapas.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 72:

हितेष्वसुरसंघेषु मेरुपृष्ठे महोत्सवः ।

बभूव तत्र गच्छन्त्यो ददृशुः तं सुरस्त्रियः ॥ ७२ ॥

When all the *devaas* defeated the *asuraas*, there was a great festival, and they were all celebrating, near the bottom of *Meru parvata*. All the *apsara strees* were going there. On the way, they saw Ashtaavakra doing tapas.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 73:

रंभातिलोत्तमाद्यास्तु शतेशो अथ सहस्रशः ।

तुष्टुवुः तं महात्मानं प्रशशंशु च पाण्डव ॥ ७३ ॥

Sri Engal Aalwaan's Commentary:

रंभा इति । स्तुतुर्गानसहिता प्रशंसा तत् रहिता ।

Rambhaa, Tilottamaa, and thousands of *apsarases* who were going there, they sang many songs praising him. They also praised his greatness.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 74:

आकण्ठमग्नं सलिले जटाभारवहं मुनिम् ।

विनायावनताश्चैनं प्रणेमुः स्तोत्रतत्पराः ॥ ७४ ॥

They eulogized him, when they saw Ashtaavakra under water till his neck. He had a big *jataa* which was grown. With great devotion, they went and bowed down to him. They prayed to him.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 75:

यथायथा प्रसन्नो असौ तुष्टुवुः तं तथा तथा ।

सर्वाः ताः कौरवश्रेष्ठ तं वरिष्टं द्विजन्मनाम् ॥ ७५ ॥

He was very pleased with all this *stotra*. They did more and more *stotra* as he was pleased.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 76:

अष्टावक्र उवाच-

प्रसन्नो अहं महाभागा भवतीनां यदिष्यते ।

मत्तस्त्रहियतां सर्वं प्रदास्याम्यतिदुर्लभम् ॥ ७६ ॥

Ashtaavakra - O Apsarases, I am extremely pleased with you. Seek whatever boon you want. I will give you whatever is even impossible to attain. I will give you everything, whatever you want. You seek a boon.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 77:

रंभातिलोतमाद्यास्तं वैदिक्यो अप्सरसो अब्रुवन् ।

प्रसन्ने त्वय्यपर्याप्तं किमस्माकमिति द्विज ॥ ७७ ॥

Rambhaa, Tilottamaa and others told him - "Once you are pleased, what is there that is not obtained by us? We have got everything because you are pleased. This is enough for us."

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 78:

इतराः त्वब्रुवन् विप्र प्रसन्नो भगवान् यदि ।

तदिच्छामः पतिं प्राप्तुं विप्रेन्द्र पुरुषोत्तमम् ॥ ७८ ॥

While Rambhaa and Tilottamaa said that they had got everything that they wanted because Ashtaavakra was pleased, the others said that "If you are really pleased, we want to have Purushottama as our husband".

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 79:

व्यास उवाच -

एवं भविष्यति इति उक्त्वा ह्युत्तार जलात् मुनिः ।

तम् उत्तीर्णं च दृष्टुः विरूपं वक्रमष्टधा ॥ ७९ ॥

Vyaasa - He said "Tathaastu, it will happen as you wish." And then he got up from the water and came out. As soon as he came out from the waters, they saw that his body was all crooked in eight place, which was why he was called as Ashtaavakra.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 80:

तं दृष्ट्वा गूहमानानां यासां हासः स्फुटो अभवत् ।

तः शशाप मुनिः कोपम् अवाप्य कुरुनन्दन ॥ ८० ॥

As soon as they saw his crooked body, crooked in eight places, they started laughing at him. And he got very angry and cursed them.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 81:

यस्माद्विकृतरूपं मां मत्वा हासावमानना ।

भवतीभिः कृता तस्मात् एतं शापं ददामि वः ॥ ८१ ॥

Looking at my crooked body, you are laughing and showing disrespect towards me. I am going to curse you.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 82:

मत् प्रसादेन भर्तारं लब्ध्वा तु पुरुषोत्तमम् ।

मत् शापोपहताः सर्वा सस्युहस्तं गमिष्यथ ॥ ८२ ॥

With my *prasaada*, you will get *Purushottama* as your husband. And because of my *shaapa*, in the end, you will all get into the hands of lowly clan people.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 83:

व्यास उवाच -

इति उदीरितमाकर्ण्य मुनिः ताभिः प्रसादितः ।

पुनः सुरेन्द्रलोकं वै प्राह भूयो गमिष्यथ ॥ ८३ ॥

Vyaasa - Having told all these, he said "Go back to your *loka*".

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 84:

एवं तस्य मुनेः शापात् अष्टावक्रस्य चक्रिणम् ।

भर्तारं प्राप्य ता याता दस्युहस्तं सुराङ्गनाः ॥ ८४ ॥

Like this, having got the boon, they also got the curse, and that is how they have been all snatched away by these hunters.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 85:

तत्त्वया नात्र कर्तव्यः शोको अल्पो अपि हि पाण्डव ।

तेनैवाखिलनाथेन सर्वं तत् उपसंहृतम् ॥ ८५ ॥

Because of this, you should not feel sad for what happened. The super-lord *Bhagavaan*, who is the Lord of everything, the Supreme *Brahman*, He only is responsible for all this.

Sri Vishnu Puraana, Amsa 5, Chapter 38, Shloka 86:

भवतां चोपसंहार आसन्नस्तेन पाण्डव ।

बलं तेजस्तथा वीर्यं माहात्म्यं चोपसंहृतम् ॥ ८६ ॥

Sri Engal Aalwaan's Commentary:

भवताम् इति । तेजः पराभिभवासहिष्णुत्वम् । माहात्म्यं अस्त्रमन्त्रादिजम् सामर्थ्यम् ।

Your *upasamhaara* is also nearby. Your *bala*, *tejas*, *veerya* have all been taken back by *Bhagavaan*.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 87:

जातस्य नियतो मृत्युः पतनं च तथोन्नतेः ।

विप्रयोगावसानस्तु संयोगः संचये क्षयः ॥ ८७ ॥

Whoever is born has to die. And whoever rises up has to fall down. If you collect a lot of money, it will get lost. All these are natural. They happen.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 88:

विज्ञाय न बुधाः शोकं न हर्षमुपयान्ति ये ।

तेषामेवेतरे चेष्टां शिक्षन्तः सन्ति तादृशाः ॥ ८८ ॥

Sri Engal Aalwaan's Commentary:

विज्ञाय इति । विबुधाः विद्वाम्सः सन्ति तादृशाः तादृशा भवन्ति ।

Having known all this, the wise men do not feel happy or sad because of that. Whereas, at the same time, the others do different things. They act according to what happens.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 89:

तस्मात् त्वया नरश्रेष्ठ ज्ञात्वा एतत् भ्रातृभिः सह ।

परित्यज्य अखिलं तन्त्रं गन्तव्यं तपसे वनम् ॥ ८९ ॥

Sri Engal Aalwaan's Commentary:

तस्मात् इति । तन्त्रं परिच्छदम् ।

Having known all these things, along with all your brothers, you leave all your kingdom and everything, and go to forest, and be engaged in *tapas*.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 90:

तत् गच्छ धर्मराजाय निवेद्यैतत् वचो मम ।

परश्वो भ्रातृभिः सार्धं यथा यासि तथा कुरु ॥ ९० ॥

Go and tell all these to *Dharmaraaja*, and day-after-tomorrow, along with all your brothers, you leave as you came, and go.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 91:

इति उक्तो अभ्येत्य पार्थाभ्यां यमाभ्यां च सहार्जुनः ।

दृष्टं चेवानुभूतं च सर्वमाख्यातवान् तथा ॥ ९१ ॥

Sri Engal Aalwaan's Commentary:

इति उक्त इति । दृष्टं प्रत्यक्षितं व्यास उक्तया श्रुतं च सर्वम् ।

Having gone back, *Arjuna* told *Dharmaraaja* and his brothers, he explained whatever he saw and experienced, and whatever *Vyaasa* told.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 92:

व्यासवाक्यं च ते सर्वे श्रुत्वा अर्जुनमुखेरितम् ।

राज्ये परीक्षितं कृत्वा ययुः पाण्डुसुता वनम् ॥ ९२ ॥

Having heard *Vyaasa*'s words, which *Arjuna* told them, they made *Pareekshit* as the king, and they all left the place and went to the forest.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 93:

इत्येतत् तव मैत्रेय विस्तरेण मया उदितम् ।

जातस्य यद्यदोः वंशे वासुदेवस्य चेष्टितम् ॥ ९३ ॥

Sri Engal Aalwaan's Commentary:

श्री कृष्णलीलां निगमयति इति एतत् इति ।

O *Maitreya*, I have told you in great detail the story of incarnation of *Bhagavaan Krishna*, who incarnated in *Yadu vamsha*, as *Vasudeva*'s son *Vaasudeva*. And all His great acts, *cheshtitaas*, I have told you in great detail so far.

Sri Vishnu Puraana, Amsha 5, Chapter 38, Shloka 94:

यश्चैतत् चरितं तस्य कृष्णस्य शृणुयात् सदा ।

सर्वपापविनिर्मुक्तो विष्णुलोकं स गच्छति ॥ ९४ ॥

Sri Engal Aalwaan's Commentary:

भगवत् चरित्र श्रवणादिफलमाह यश्चत् चरितम् इति ।

Whoever listens to this *Krishna charita*, the story of *Bhagavaan Krishna* and all His *leelaa cheshtitaas*, will get rid of all his sins, and will attain *Vishnu loka*.

This completes Chapter Thirty Eight.

॥ इति श्री विष्णु पुराणे पञ्चमे अंशे अष्टत्रिंशो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चितीये पञ्चमे अंशे अष्टत्रिंशो अध्यायः ॥

This completes *Amsha* Five, the story of Sri Krishna.

॥ समाप्तं च अयं पञ्चमो अंशः ॥

*Naaraayanam namaskrutya naram cha eva narottamam |
Deveem sarasvateem vyaasam tato jayam udeerayet ||*

Sri Krishnaarpanamastu

Sri VishNu PurANam (Vol 6)



Annotated Commentary in English by
VidvAn Sri A. Narasimhan SvAmi

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Classes Started on : 15 August 2018



*Sri Krishnaya Parabrahmane Namaha
Sreemathe Ramanujaya Namaha
Asmad Guruparamparaayai Namaha*

Amsha 6

Offering our *pranaamams* to all the *Bhaagavataas* in this *Satsanga*.

We just concluded *Amsha 5*, and are entering into the last *Amsha*, *Amsha 6*.

॥ अथ षष्ठः अंशः ॥

Now, *Amsha 6*.

॥ अथ प्रथमो अध्यायः ॥

Characteristics of Kali yuga

Now, Chapter One.

Sri Vishnu Puraana, Amsha 6, Chapter 1, Shloka 1:

मैत्रेयः -

व्याख्याता भवता सर्ग वंश मन्वन्तरस्थितिः ।

वांशानुचरितं चैव विस्तरेण महामुने ॥ १ ॥

Sri Engal Aalwaan's Commentary:

**व्याख्याता इति । प्रथमांशे सर्गः उक्तः । द्वितीयादिषु वंशमन्वन्तरवंशानुचरितरूपा
स्थितिरुक्ता ।**

Maitreya - In the first *Amsha*, *Paraasharar* told about creation. After *srushti*, *sthati* was told in second, third and fourth *Amshaas*. After creation, *Vamsha*, *Vamshaanucharita*, *Manvantara*, are about the sustenance part. This was told in detail.

Sri Vishnu Puraana, Amsha 6, Chapter 1, Shloka 2:

श्रोतुमिच्छाम्यहं त्वतो यथावदुपसंहतिम् ।

महाप्रलयसंज्ञां च कल्पान्ते च महामुने ॥ २ ॥

Sri Engal Aalwaan's Commentary:

श्रोतुम् इति । अथ कल्पान्ते उपसंहृतिं महाप्रलयसंज्ञाम् उपसंहृतिं च श्रोतुम् इच्छामि ।

Now, I would like to listen about pralaya from you. About the *mahaa pralaya*, and *kalpaanta upasamhruti*, *kalpaanta pralaya*. About the *pralaya* which happens at the end of the *kalpa*, and also the *mahaa pralaya*, I would like to listen from you.

Sri Vishnu Puraana, Amsha 6, Chapter 1, Shloka 3:

श्री पराशरः -

मैत्रेय श्रूयतां मतो यथावत् उपसंहृतिः ।

कल्पान्ते प्राकृते चैव प्रलयो जायते यथा ॥ ३ ॥

Sri Engal Aalwaan's Commentary:

मैत्रेय इति । प्राकृते प्रलय इति शेषः । द्विपरार्धक इति वक्ष्यमाणे यथ उपसंतिः जायते तथा यथावत् परमार्थतः श्रूयताम् ।

Sri Paraasharar - O Maitreya, do listen. I am going to tell you how pralaya happens at the end of the kalpa, and also the praakruta pralaya, how it happens.

There are two halves - first *Paraardha* and second *Paraardha*. In this, whatever is the pralaya which is going to be told, that will be at the end of the *dviteeya Paraardha* of *Chaturmukha Brahma*. I will tell you that.

Sri Vishnu Puraana, Amsha 6, Chapter 1, Shloka 4:

अहोरात्रं पितृणां तु मासो अब्दस्त्रिदिवौकसाम् ।

चतुर्युगसहस्रे तु ब्रह्मणो द्वे द्विजोत्तम ॥ ४ ॥

Sri Engal Aalwaan's Commentary:

अहोरात्रम् इति । मानुषो मासः पितृणाम् अहोरात्रम्, अब्दो देवानाम्, दिव्ये चतुर्युगसहस्रे द्वे ब्रह्मणो अहोरात्रम् ।

One month of humans is the day and night of *pitrus*. One year of *manushyaas* is the day and night of *devaas*. At the end of two thousand *chaturyugaas*, is *Brahma's* day and night. One thousand *chaturyugaas* is day for *Brahma*, and one more thousand *chaturyugaas* is night of *Brahma*.

Sri Vishnu Puraana, Amsha 6, Chapter 1, Shloka 5:

कृतं त्रेता द्वापरं च कलिश्चेति चौर्युगम् ।

दिव्यैर्वर्षसहस्रैस्तु तत् द्वादशभिरुच्यते ॥ ५ ॥

The four yugaas - Kruta yuga, Tretaa yuga, Dvaapara yuga, and Kali yuga. The four yugaas put together is equal to 12000 deva varshaas. Kruta yuga is 4000 deva varshaas, Tretaa yuga is 3000 deva varshaas, Dvaapara yuga is 2000 deva varshaas, and Kali yuga is 1000 deva varshaas. And 2000 deva varshaas is the sandhi kaala, as was told in the earlier Amshaas.

Sri Vishnu Puraana, Amsha 6, Chapter 1, Shloka 6:

चतुर्युगाण्यशेषाणि सदृशानि स्वरूपतः ।

आद्यं कृतयुगं मुक्त्वा मैत्रेयान्त्यं तथा कलिम् ॥ ६ ॥

Sri Engal Aalwaan's Commentary:

चतुर्युगानि इति । स्वरूपतः परिमाणधर्माधर्मादिभिः । यथोक्तं हरिवंशे* कृते

धर्मश्चतुष्पात् स्यात् अधर्मः पादभागथा । द्वाभ्याम् अधर्मः पादाभ्यां त्रिभिर्धर्मस्ततः

स्थितः । द्वाभ्यां धर्मः स्थितः पद्भ्याम् अधर्मः त्रिभिरुच्छितः । कलौ अधर्मः चतुष्पात्

स्यात् धर्मः पादशेषगः ॥ इति । अयम् अधर्मः कृते कृतयुगे आदौ पादभाक् । अथ कृतान्ते

क्रमेण अधर्मः पादभाक् भवति ततः त्रेतायाम् ।

By nature, means by their measure, and dharma and adharma, how much is there, and how they are there, the chaturyugaas are all very similar. Harivamsha is quoted here. Dharma is standing on four legs in Kruta yuga, and adharma is there in one paada towards the end of Kruta yuga. In Tretaa yuga, dharma is standing on three legs, and adharma in two legs. In the Dvaapara yuga, dharma is standing on two legs, and adharma on three legs. In Kali yuga, adharma is on four legs. The meaning of this is that in the beginning, at the end of Kruta yuga itself, adharma is on one paada. Then adharma gradually increases, becomes two, three, and becomes four at the start of Kali yuga.

Sri Vishnu Puraana, Amsha 6, Chapter 1, Shloka 7:

आद्ये कृतयुगे सर्गो ब्रह्मणा क्रियते यथा ।

क्रियते चोपसंहारः तथा अन्ते च कलौ युगे ॥ ७ ॥

Sri Engal Aalwaan's Commentary:

आद्य इति । ब्रह्मणा चतुर्मुखशरीरकेण भगवता* भोगिशय्यागतः शेते त्रैलोक्यग्रासबृंहितः

* इति वचनात् । आद्यन्तयोः युगयोः सृष्टिसंहारात् एव विशेषः । ।

In the beginning, how *Chaturmukha Brahma* creates, in the same way, at the end of *Kali yuga*, he does *upasamhaara*, dissolution happens by *Chaturmukha Brahma*.

Chaturmukha Brahma creates means that *Bhagavaan* is *antaryaami* to *Chaturmukha Brahma*. So, *Bhagavaan* Himself, through *Chaturmukha Brahma* does the creation. This is the uniqueness of beginning and end because there is creation and dissolution.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 8:

मैत्रेयः -

कलेः स्वरूपं भगवन् विस्तरात् वक्रम् अर्हसि ।

धर्मश्चतुष्पात् भगवान् यस्मिन् विप्लवमुच्छति ॥ ८ ॥

Maitreyar - Please do tell me about the nature of *Kali yuga*, in detail. How the dharma which was on four legs in the *Kruta yuga*, is totally not there in *Kali yuga*, I would like to know.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 9:

श्री पराशरः -

कलेः स्वरूपं मैत्रेय यत् भावाञ्छोतिम् इच्छति ।

तन्निबोध समासेन वर्तते यन्महामुने ॥ ९ ॥

Sri Paraasharar - This *Kali svaroop*a which you want to know, O *Maitreyar*, I am going to tell you briefly. Do listen to me.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 10:

वर्णाश्रमाचरवती प्रवृत्तिः न कलौ नृणाम् ।

न सामर्ग्यजुर्धर्मं विनिष्पादनहेतुकी ॥ १० ॥

Sri Engal Aalwaan's Commentary:

वर्णाश्रम इति । वर्णाश्रम इत्यादिस्मार्तप्रवृत्तिविषयं सामर्ग्यजुरिति श्रौतप्रवृत्तिविषयत्रयी

प्रतिपाद्य अग्निहोत्रादि धर्मविनिष्पादनं यस्याः प्रवृत्तेः हेतुः प्रयोजनं सा तथा उक्ता । सा च

न इति अर्थः ।

Varnaashrama dharmaas which are told in *Smrutis* in detail - are not present in *Kali yuga*, people do not follow them. The *Rig*, *Yajus*, *Saama Vedaas* are there - these are *Shrouta*; whatever are told there - *Agnihotra* and other *dharmaas*, which are told there, and by performance of that only is dharma established. This

does not happen in *Kali yuga*. People do not follow *Agnihotra* and other dharma *kaaryaas* which are told in the *Vedaas*, in the *Kali yuga*. So, they are not there.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 11:

विवाहा न कलौ धर्म्या न शिष्यगुरुसंस्थितिः ।
न दांपत्यक्रमो नैव वह्निदेवात्मकः क्रमः ॥ ११ ॥

Sri Engal Aalwaan's Commentary:

विवाहा इति । दांपत्यक्रमः दंपत्योः धर्मः, दंपती एव दाम्पत्यम् । वह्निदेवात्मकः वह्नौ
देवयज्ञ क्रियात्मकः । क्रमः अनुष्ठानम् ।

Vivaaha does not happen as told in the *Shaastraas*. Even the order of student and teacher does not exist. The husband-wife system is also not there. Offering *havis* through *Agni* to the *devataas* through *yajnya yaagaas* is also not there.

Dharmya means *dharmaat anapetam*, which is in line with dharma.

The dharma of husband and wife, offering *havis* to *devataas*, is not there - the *anusthaana* of these does not happen.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 12:

यत्र कुत्र कुले जातो बली सर्वेश्वरः कलौ ।
सर्वेभ्य एव वर्णेभ्यो योग्यः कन्यावरोधने ॥ १२ ॥

Sri Engal Aalwaan's Commentary:

यत्र कुत्र इति । वर्णेभ्यः वर्णानां धनी योग्यः, न तु वृत्तविद्यादिमान् ।

Whichever *kula* one is born, if powerful, he only rules over, he becomes *sarveshvara*. In all the *varnaas*, one who is rich becomes powerful, and not by his character, education, wisdom. Only one who is rich is sought after for marriage.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 13:

येन केन च योगेन द्विजातिर्दीक्षितः कलौ ।
यैव सैव च मैत्रेय प्रायश्चित्तं कलौ क्रिया ॥ १३ ॥

Sri Engal Aalwaan's Commentary:

येन इति । येन केन च - श्रुतिस्मृतिभ्याम् अनुकल्पतया उक्तेन, योग्येन प्रकारेण, दीक्षितो
भवति ।

The *Brahmins* who take *deeksha*, through *samskaaraas* - the *mukha kalpa* is not followed, only the *anukalpa* is followed. *Anukalpaas* are told for those who are incapable of following the *mukhya kalpa*. In *Kali yuga*, only *anukalpaas* are followed, and *mukhya kalpaas* are not followed. And they do *praayaschitta* by any means, and not as told in the *shastraas*.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 14:

सर्वमेव कलौ शास्त्रं यस्य यद्वचनं द्विज ।

देवता च कलौ सर्वा सर्वस्सर्वस्य चाश्रमः ॥ १४ ॥

Sri Engal Aalwaan's Commentary:

सर्वमेव इति । देवता च सर्वा अवैदिकी काल्यादिः । सर्वः सर्वस्य च आश्रमः

ब्रह्मचर्यवैराग्यादि रहितस्यापि ।

Everything is *shastra* in *Kali yuga*. Whoever says anything becomes *shastra*. *Aavidika* like *Kaali* also become *devataas*. Every god is treated as *devataa*, whoever is worshipped. If *Brahmacharya* is not there also, he can get married. If *vairagya* is not there also, he can become *sannyaasi*. Like this, anyone can take any *aashrama*.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 15:

उपवासः तथा आयासो वित्तोत्सर्गः तपः कलौ ।

धर्मो यथा अभिरुचितैः अनुष्ठानैरनुष्ठितः ॥ १५ ॥

Sri Engal Aalwaan's Commentary:

उपवास इति । आयासः तीर्थयात्रादिकायक्लेशः । उपवासादिः स्वाभिरुचित अनुष्ठान

अनुष्ठितो धर्मो भवति ।

Upavaasa, *teertha yaatraa*, giving money in *daana*, *tapas*, and others - whoever does it in any way, that is how it is followed. And not as per *shastraas*. So, *kaaya klesha* by *teertha yaatraa* is as they desire. It is not as told in the *shastraas*, that is not *dharma*. Whoever does whatever becomes *dharma* in all these aspects.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 16:

वित्तेन भविता पुंसां स्वल्पेनाढ्यमदः कलौ ।

स्त्रीणां रूपमदश्चैवं केशैरेव भविष्यति ॥ १६ ॥

Even with little bit wealth, they become arrogant that they are very wealthy. Women also become arrogant because they look good, merely through the beauty of their hair.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 17:

सुवर्णमणिरत्नादौ वस्त्रं चोपक्षयं गते ।
कलौ स्त्रियो भविष्यन्ति तदा केशैरलंकृताः ॥ १७ ॥

Sri Engal Aalwaan's Commentary:

सुवर्णमणि इति । केशैः प्रशस्तैः, सुवर्णादिभूषणसहपाठात् ।

Suvarna, mani, ratna, good clothes, become very less in use. They decorate themselves with whatever good is available, and not necessarily with these.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 18:

परित्यक्ष्यन्ति भर्तारं वित्तहीनं तथा स्त्रियः ।
भर्ता भविष्यति कलौ वित्तवानेव योषिताम् ॥ १८ ॥

Women will desert husbands who do not have money. Whoever has money is only accepted as husband.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 19:

यो वै ददाति बहुलं स्वं स स्वामी सदा नृणाम् ।
स्वामित्वहेतुः सांबन्धो न चाभिजनता तथा ॥ १९ ॥

Sri Engal Aalwaan's Commentary:

य इति । स्वामित्वहेतुरिति । बहु अर्थदानादिना संबन्ध एव स्वामित्वहेतुः भावी, न तु अभिजनः स्वामित्वहेतुः संबन्धो भविता अभिजन इति पाठे स्वामित्वहेतुः वसुदानादि संबन्धः, स एव अभिजनः न तु महाकुलीनत्वम् । हीनवर्णोऽपि अर्थदो महाकुलीनवत्सेव्य इति अर्थः ।

Whoever gives more becomes the lord. One who gives a lot of money, only becomes the master or the lord. Not necessarily one born in a good *varna*, a good *kula*, etc. Giving a lot of clothes, doing a lot of donation, one becomes the master. He only is treated as belonging to a very high class, and not one who is born in a good *kula*. Though he is of a lower *varna*, if he has a lot of money, he is treated as belonging to a higher class.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 20:

गृहान्ता द्रव्यसंघाता द्रव्यान्ता च तथा मतिः ।
अर्थाश्चात्मोपभोग्यान्ता भविष्यन्ति कलौ युगे ॥ २० ॥

Sri Engal Aalwaan's Commentary:

गृहान्ता इति । बुद्धेः साध्यं धनार्जनम्, न तु आत्मज्ञानादि । तत् च धनं गृहनिर्माणार्थम्,
न तु यागाधानाद्यर्थम् । ते चार्था गृहरूपाः स्वदेहभोगार्थाः, न त्वतिथ्यादिभोगार्थाः ।

Whatever material is collected is all kept in the house, for purpose of maintaining the house only. One's intelligence is used only for earning money, and not for *aatmajnyaana*. All the money earned is only for constructing houses. All the *yaagaas*, *homaas*, which are performed, the money earned is not used for that purpose. Also, the money earned, used for constructing houses, maintaining, is all for one's own enjoyment, and not for treating guests, not for *atithi satkaara*.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 21:

स्त्रोयः कलौ भविष्यन्ति स्वैरिण्यो ललितस्पृहाः ।
अन्यायादप्तवित्तेषु पुरुषाः स्पृहयालवः ॥ २१ ॥

Sri Engal Aalwaan's Commentary:

स्त्रिय इति । ललितेषु पुरुषेषु स्पृहा यासां तास्तथोक्ताः ।

Women get interested only in men who talks nicely. They will become highly independent. Men will be desirous of only money which is not earned in the right way.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 22:

अभ्यर्थिता अपि सुहृदा स्वार्थमेव निरीक्ष्यते ।
पणार्धार्धार्धमात्रे अपि करिष्यन्ति तथा स्पृहाम् ॥ २२ ॥

Sri Engal Aalwaan's Commentary:

अभ्यर्थिता अपि इति । अभ्यर्थिता अपि- अभ्यर्थिता अपि । अत्र आर्षः संधिः । देवापि यं न
पश्यन्ति इतिवत् । पणः कपर्दिकाशीतिः, पञ्चगुञ्जातुलितं स्वर्णं वा ।

Though even a close friend requests a lot, they do not give even a little bit. They expect a lot of personal gains only. They do not give even a half handful, and will be interested in keeping it. They do not even part with half handful of anything, and even for that, they expect a lot of personal gains, from their own friends also.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 23:

समानपौरुषं चेतो भावि विप्रेषु वै कलौ ।
क्षीरप्रधानसंबन्धि भावि गोषु च गौरवम् ॥ २३ ॥

Sri Engal Aalwaan's Commentary:

समानपौरुषम् इति । समान पौरुषम् इति अवर्वर्णाः शूद्रादयः विप्रान् स्वसमानतेजस्कान्
मन्यन्त इति अर्थः । समानपरुषम् इति पाठे सगर्वनिष्ठुरं च चेत् इति ।

Even the *Shoodraas* who belong to a lower class, they treat the higher classes like Brahmins as though they are equal in intelligence, *tejas* and others. Cows which are respected based on only how much milk they give.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 24:

अनावृष्टिभयप्रायाः प्रजाः क्षुत् भय कातराः ।
भविष्यन्ति तदा सर्वे गगनासक्तदृष्टयः ॥ २४ ॥

Because of scanty rains, the people will be suffering from hunger, fear, and they will be only looking at the sky, about when it will rain.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 25:

कन्दमूलफलाहाराः तापसा इव मानवाः ।
आत्मानं घातयिष्यन्ति ह्यनावृष्ट्यादिदुःखिताः ॥ २५ ॥

Sri Engal Aalwaan's Commentary:

कन्दमूल इति । घातयिष्यन्ति क्लेशयिष्यन्ति ।

They eat only whatever is available, like roots, fruits and others, and they torture their own selves, suffering from low rains.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 26:

दुर्भिक्षमेव सततं तथा क्लेशामनीश्वराः ।
प्राप्स्यन्ति व्याहतसुखप्रमोदा मानवाः कलौ ॥ २६ ॥

Sri Engal Aalwaan's Commentary:

दुर्भिक्षम् इति । प्रमोदः उल्लासः ।

They will not have any ruler, and all the time there will be famine. They will never see happiness.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 27:**अस्नानभोजिनो नाग्निदेवतातिथिपूजनम् ।****करिष्यन्ति कलौ प्राप्ते न च पिण्डोदकक्रियाम् ॥ २७ ॥**

They eat without taking bath, they don't worship Agni, devataa, not doing yajnya, yaaga. They don't treat atithi, guests. They will also not do the rites told for the departed forefathers.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 28:**लोलुपा ह्रस्वदेहाश्च बहवन्नादनतत्पराः ।****बहुप्रजाल्पभाग्याश्च भविष्यन्ति कलौ स्त्रियः ॥ २८ ॥**

They will be interested in only enjoyment, and will have a short body. They will be interested in eating a lot of food. They will have many children but will have very little fortune. This is what happens to the women in Kali yuga.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 29:**उभाभ्याम् अपि पाणिभ्यां शिरः कण्डूयनं स्त्रियः ।****कुर्वन्त्यो गुरुभर्तृणाम् आज्ञां भर्त्स्यन्त्यनादराः ॥ २९ ॥**

Women will be scratching their head with both their hands. Doing this, they threaten their own husbands and gurus. They disrespect them.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 30:**स्वपोषणपराः क्षुद्राः देहसंस्कारवर्जिताः ।****परुषानृतभाषिण्यो भविष्यन्ति कलौ स्त्रियः ॥ ३० ॥**

They will be interested in taking care of their own selves, and nurturing themselves. They will not have any dehasamskaara. They do not speak good language. They will have harsh tongue. They tell lies. All this will happen to women in Kali yuga.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 31:**दुश्शीला दुष्टशीलेषु कुर्वन्त्यः सततं स्पृहाम् ।****असद्वृत्ता भविष्यन्ति पुरुषेषु कुलाङ्गनाः ॥ ३१ ॥**

Even those born in high clan, in good kulaas, they will also become of bad character. They only develop friendship with those who are having bad character. They will be desirous in only those men, and they don't go in the right way. They do not behave properly with respect to men. This happens to even those born in good kulaas.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 32:

वेदादानं करिष्यन्ति वटवः च अकृतव्रताः ।
गृहस्थाः च न होष्यन्ति न दास्यन्ति उचितानि अपि ॥ ३२ ॥

Sri Engal Aalwaan's Commentary:

वेदादानाम् इति । अकृतव्रताः वेदव्रतरहिताः ।

Without doing the *vrata*, they learn *Vedaas* and others - the *Brahmachaaris* don't do as per the *niyama* what is told in the *shastraas*. *Gruhastaas* don't do *homa*, and they don't even give *daana* which is told for the *gruhastaas*. They do not do the right *daana*.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 33:

वानप्रस्था भविष्यन्ति ग्राम्याहारपरिग्रहाः ।
भिक्षवश्चापि मित्रादिशेनसंबन्धयन्त्रणाः ॥ ३३ ॥

Sri Engal Aalwaan's Commentary:

वानप्रस्था इति । वनवासिनः वानप्रस्थाः ।

Even those who are *Vaanaprasthaas*, who have retired to the forest, for *dhyaana*, they are interested in eating food served in the cities. *Sannyasis* also have attachment towards friends, and relatives, which they are not supposed to have.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 34:

अरक्षितारो हर्तारः शुक्लव्याजेन पार्थिवाः ।
हारिणो जनवित्तानां संप्राप्ते तु कलौ युगे ॥ ३४ ॥

Sri Engal Aalwaan's Commentary:

अरक्षितार इति । शुक्लव्याजेन शुल्कम् इति व्यपदिश्य शुल्कव्यतिरिक्तैः दण्डैः च ।

Kings or rulers, do not protect their *prajaas*, and the people of their land. They steal all their money of the people through some tax or the other.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 35:

यो यो अश्वरथनागाढयः स स राजा भविष्यति ।
यः च यः चावलः सर्वः स स भृत्यः कलौ युगे ॥ ३५ ॥

The one who will be king, ruler will be whoever owns more horses and chariots and elephants. Whoever is weak is the servant.

Sri Vishnu Puraana, Amsha 6, Chapter 1, Shloka 36:

वैश्याः कृषिवणिज्यादि संत्यज्य निजकर्म यत् ।

शूद्रावृत्त्या प्रवत्स्यन्ति कारकर्मोपजीविनः ॥ ३६ ॥

Vaishyaas, for whom the occupation is told as *krushi*, *vaanijya*, (farming, business) they will give up all those things. They will follow the *shoodra vrutti*, they will live by sculpting, and others.

Sri Vishnu Puraana, Amsha 6, Chapter 1, Shloka 37:

भैक्षव्रतपराः शूद्राः प्रव्रज्यालिङ्गिनो अधमाः ।

पाषण्डसंश्रयां वृत्तिम् आश्रयिष्यन्ति सत्कृताः ॥ ३७ ॥

Shoodraas will become *sannyaasis*, and will follow the *sannyaasi vrata*. They take *sannyaasa*, and they will not have the proper signs of a *sannyaasi*. They will be very evil minded. They follow ways which are against what is told in the *Vedaas*. They will be treated well. They go and accept the *aachaaraas* which are totally against what is told in the *Vedaas*.

Sri Vishnu Puraana, Amsha 6, Chapter 1, Shloka 38:

दुर्भिक्षकरपीडाभिः अतीव उपद्रुताः जनाः ।

गोधूमान्नयवान्नाद्यान् देशान्यास्यन्ति दुःखिताः ॥ ३८ ॥

By famine, with a lot of taxes, the people get tortured and they suffer a lot. Wheat, rice, and grains - wherever it grows or is available in plenty, they go and live in those places only. They will be very sad and suffering, and not be happy.

Sri Vishnu Puraana, Amsha 6, Chapter 1, Shloka 39:

वेदमार्गे प्रलीनं च पाषण्डादये ततो जने ।

अधर्मवृद्ध्या लोकानाम् अल्पमायुर्भविष्यति ॥ ३९ ॥

When the *Veda maarga* is destroyed, when nobody follows what is told in the *Vedaas*, people follow more and more the *aachaaraas* which are against what is told in the *Vedaas*, and because of this, the *adharma* increases a lot. The lifespan of the people will be very less.

Sri Vishnu Puraana, Amsha 6, Chapter 1, Shloka 40:

अशास्त्रविहितं घोरं तप्यमानेषु वै तपः ।

नरेषु नृपदोषेण बाल्ये मृत्युर्भविष्यति ॥ ४० ॥

People will perform *tapas*, which is very severe, but which is not told in the *shaashtraas*, which is against the *shaashtraas*. Because of the defects of the rulers, the kings, even at a very young age, the children will die, these things will happen.

Sri Vishnu Puraana, Amsha 6, Chapter 1, Shloka 41:**भविता योषितां सूतिः पञ्चषट्सप्तवार्षिकी ।****नवाष्टदशवर्षाणां मनुष्याणां तथा कलौ ॥ ४१ ॥**

Men and women get children at a very young age. For women, it will be 5-year-old, or 6 years, or 7 years, will give birth. Similarly, boys who are only 9, or 8, or 10 years, will become fathers.

Sri Vishnu Puraana, Amsha 6, Chapter 1, Shloka 42:**पलितोद्भवश्च भविता तथा द्वादशवार्षिकः ।****नातिजीवति वै कश्चित् कलौ वर्षाणि विंशतिम् ॥ ४२ ॥****Sri Engal Aalwaan's Commentary:****पलितेति । विंशति नातिजीवन्ति कलेरन्ते । त्रयोविंशतिमिति चतुर्थोक्तं जीवनमितः पूर्वम् ।**

When they are 12 years old, their hair becomes white. They don't live for long, beyond 20 years. They live only for 20 years. At the end of *Kali yuga*.

Before that, it was told as 223 years in *Amsha 4*. Towards the end of *Kali yuga*, only 20 years will be the life span of people.

Sri Vishnu Puraana, Amsha 6, Chapter 1, Shloka 43:**अल्पप्रज्ञा वृथालिङ्गा दुष्टान्तःकरणाः कलौ ।****यतस्ततो विनङ्क्ष्यन्ति कालेनाल्पेन मानवाः ॥ ४३ ॥**

The people will have very less intelligence, wisdom, knowledge. They will have very less signs, which they wear, like *yajnopaveeta*, etc., as told as per their *varna aashrama dharmaas*. Their minds would be very bad and defective, impure. They just get destroyed very soon.

Sri Vishnu Puraana, Amsha 6, Chapter 1, Shloka 44:**यदायदा हि मैत्रेय हानिर्धर्मस्य लक्ष्यते ।****तदातदा कलेर्वृद्धिरनुमेया विचक्षणैः ॥ ४४ ॥**

O *Maitreya*, whenever the *dharma* is reducing, or getting destroyed, at that time, you have to infer that the *Kali yuga* is growing and progressing towards the end.

Sri Vishnu Puraana, Amsha 6, Chapter 1, Shloka 45:**यदायदा हि पाषण्डवृद्धिः मैत्रेय लक्ष्यते ।****तदातदा कलेर्वृद्धिरनुमेया महात्मभिः ॥ ४५ ॥**

The wise people have to infer that those who have *aacharaas* which are against what is told in the *Vedaas*, *paashanda vrutti*, when this becomes more and more, we have to assume that *Kali* is progressing.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 46:

यदायदा सतां हानिः वेदमार्गानुसारिणाम् ।

तदातदा कलेर्वृद्धिः अनुमेया विचक्षणैः ॥ ४६ ॥

Whenever the virtuous people who are following the *Vedaas*, when they suffer, at that time, you have to assume that *Kali yuga* is progressing.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 47:

प्रारंभश्चावसीदन्ति यदा धर्मभृतां नृणाम् ।

तदा अनुमेयं प्राधान्यं कलेः मैत्रेय पण्डितैः ॥ ४७ ॥

Those who want to follow the path of dharma, the *Veda dharmaas*, when they start itself, they will have difficulties, and obstructions, and will not be able to progress. When these things are seen, you have to infer that *Kali* is becoming more and more powerful and it is progressing.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 48:

यदायदा न यज्ञानाम् ईश्वरः पुरुषोत्तमः ।

इज्यते पुरुषैः यज्ञैः तदा ज्ञेयं कलेर्बलम् ॥ ४८ ॥

When people are not worshipping with *yajnyaas*, *Purushottama* who is the *Yogeshvara*, who is the Supreme Lord, and is the one worshipped by all the *yajnyaas*, then, at that time, you have to infer that *Kali* is becoming more and more powerful.

Aham hi sarvasya yajnyaanaam bhoktaa cha prabhureva cha, is told in the *Bhagavad Gita*.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 49:

न प्रीतिर्वेदवादिषु पाषण्डेषु यदा रतिः ।

कलेर्वृद्धिः तदा प्राज्ञैः अनुमेया विचक्षणैः ॥ ४९ ॥

People are not interested anymore in what is told in the *Vedaas*, but they are all interested in following *aacharaas* which are against what is told in the *Vedaas*, at that time, you have to infer that *Kali yuga* is progressing. Those who are wise will infer like this.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 50:

कलौ जगत्पतिं विष्णुं सर्वस्रष्टारम् ईश्वरम् ।

नार्चयिष्यन्ति मैत्रेय पाषण्ड उपहता जनाः ॥ ५० ॥

In the *Kali yuga*, those who are totally taken to *aachaaraas* which are against the *Vedaas*, against the *shaastraas*, which are *ashaashtra*, as not told in the *shaastraas*, and do not worship the Supreme Lord who is sole creator of all the worlds, *Bhagavaan Vishnu*, O *Maitreya*, you have to assume that *Kali yuga* is progressing. People do not do this in *Kali yuga*.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 51:

किं देवैः किं द्विजैः वेदैः किं शौचेनाम्बुजन्मना ।

इति एवं विप्रवक्ष्यन्ति पाषण्ड उपहता जनाः ॥ ५१ ॥

Those who are going against the *Vedaas*, who don't believe in the *Vedaas*, who do everything against what is told in the *Vedaas*, they will argue - "What has to happen from the Gods", "Who is God, where is He? Where are the *devaas* - *Indra*, *Varuna*, etc.? What can they do, what have they to do? Why should we respect Brahmins? Why should we follow the *Vedaas*? What is the purpose of maintaining cleanliness using water?" They argue like this, and are interested in only those things. They never respect the *Devaas* or *Vedaas*, or *shaastraas*. They are never interested in *shuchi* with water.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 52:

स्वल्पाम्बुवृष्टिः पर्जन्यः सस्यं स्वल्पफलं तथा ।

फलं तथा अल्पसारं च विप्र प्राप्ते कलौ युगे ॥ ५२ ॥

O *Maitreya*, when *Kali yuga* comes, the rain stays for a very short time. There will be very little rain. The clouds will bring only very little water. The plants also - the yield is very low, they give only very less fruits. Even the fruits which are grown will not have any taste, they have very little taste. All these happen during *Kali yuga*.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 53:

शाणीप्रायाणि वस्त्राणि शमीप्राया महीरुहाः ।

शूद्रप्रायः तथा वर्णा भविष्यन्ति कलौ युगे ॥ ५३ ॥

Sri Engal Aalwaan's Commentary:

शाणीप्रायाणि इति । शाणः शाणी वा शणविकारः । शाटीति पाठे ह्रस्वस्थूलम् ।

All the clothes are like torn clothes. The trees are all looking like *shamee vruksha* only. All men will look like *shoodraas* only. This is what happens during *Kali yuga*.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 54:

अणुप्रायाणि धान्यानि अजाप्रायं तथा पयः ।

भविष्यन्ति कलौ प्राप्ते ह्यौशीरं चानुलेपनम् ॥ ५४ ॥

The grains will become very small, very minute. The milk will be like goat's milk only. This is what happens in *Kali yuga*. All the *gandha* will be like what is grown in the desert, it will be without any *saara*.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 55:

श्वश्रुश्वशुरभूयिष्ठा गुरवश्च नृणां कलौ ।

स्यात्तादया हरिभार्याश्च सुहृदो मुनिसत्तम ॥ ५५ ॥

Sri Engal Aalwaan's Commentary:

श्वश्रुश्वशुर इति । हरिभार्याः हरिण्यः हृद्या भार्याः । बहुव्रीहिर्वा हरिण्या भार्या येषां ते, ते सुहृदः । भर्तृणाम् जाराणां च रम्यभार्या हि सुहृदः ।

In *Kali yuga*, the father-in-law and mother-in-law will only be *gurus*. They don't go after any other *gurus*. Their friends will be only their brother-in-law, and those who are very pleasing, only those wives will be friends. The wives who are loving, only they will be friends. They will have no other friends than that. One who is pleasing only, will become a friend for everyone.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 56:

कस्य माता पिता कस्य यथा कर्मानुगः पुमान् ।

इति चोदाहरिष्यन्ति श्वशुरानुगता नराः ॥ ५६ ॥

People will follow only their in-laws, and will disrespect their parents. "Who is father, who is mother?" People will talk only fatalistic view, that everything happens only by *karma*.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 57:

वाङ्मनःकायगैर्दोषैः अभिभूताः पुनः पुनः ।

नराः पापानि अनुदिनं करिष्यन्ति अल्पमेधसः ॥ ५७ ॥

With all the defects in speech, body and mind, they will be full of defects in all these three, they will be doing only bad things. Everyday, they will be only sinning. They will have no wisdom.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 58:

निस्सत्यानामशौचानां निर्हीकाणां तथा नृणाम् ।

यद्यत् दुःखाय तत् सर्वं कलिकाले भविष्यति ॥ ५८ ॥

People will not follow the path of truth. They will not have *shoucha* as told in the *shastraas*. They will not have cleanliness. They will not have any shame also. Whatever leads to suffering and grief, only that happens in *Kali yuga*. Everyone will be sad, and no one will be happy.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 59:

निस्स्वाध्यायावष्टकारे स्वधास्वाहाविवर्जिते ।

तदा प्रविरलो धर्मः क्वचित् लोके निवत्स्यति ॥ ५९ ॥

Sri Engal Aalwaan's Commentary:

निस्स्वाध्याय इति । क्वचित् कीटकादौ ।

There will be no *svaadhyaya*, no *Veda adhyayana*. The *havis* given to *pitrus*, *devataas*, etc., will not be there. They will not do *yajnya yaagaas*, and hardly any *dharma* will be present. It may stay in rare places. Very little *dharma* will stay in rare places.

Sri Vishnu Puraana, Amsa 6, Chapter 1, Shloka 60:

तत्राल्पेनैव यत्नेन पुण्यस्कन्धमनुत्तमम् ।

करोति यः कृतयुगे क्रियते तपसा हि सः ॥ ६० ॥

Sri Engal Aalwaan's Commentary:

तत्र इति । तत्र कलौ । अल्पेनैव यत्नेन हरिसंकीर्तनादिना । अनुत्तमं पुण्यस्कन्धं पुण्यराशिं करोति पुरुषः । यः पुण्यस्कन्धः क्रियते स कृतयुगे तपसा हि क्रियते ।

What is done with great effort through severe penance, *tapas*, in *Kruta yuga*, that can be achieved with very little effort in *Kali yuga*. In *Kali yuga*, with very little effort, one can achieve *punya*, what is achieved by severe penance in *Kruta yuga*.

By mere *naama sankeertana*, of *Hari*, one can achieve. In *Kruta yuga*, what they do with *tapas*, severe penance, in *Kali yuga*, by mere *Hari sankeertana*, that can be achieved. This is the greatness of *Kali yuga*, in one way.

This completes Chapter One.

॥ इति श्री विष्णु पुराणे षष्ठे अंशे प्रथमो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चितीये षष्ठे अंशे प्रथमो अध्यायः ॥

We just concluded Chapter 1 of Amsha 6, where *Paraasharar* described what all happens in *Kali yuga*, to *Maitreyar*.

॥ अथ द्वितीयो अध्यायः ॥

Vyaasar answers Sages' Questions

Now, Chapter Two.

Sri Vishnu Puraana, Amsha 6, Chapter 2, Shloka 1:

श्री पराशरः -

व्यासः च आह महाबुद्धिः यदत्रैव हि वस्तुनि ।

तत् श्रूयतां महाभाग गदतो मम तत्त्वतः ॥ १ ॥

Sri Engal Aalwaan's Commentary:

व्यासश्च इति । अत्र वस्तुनि अल्पयत्नेन पुण्यस्कन्धप्राप्तौ ।

Sri Paraasharar - In spite of so many bad things which are going to happen in *Kali yuga*, where *dharma* is going to be destroyed, and all kinds of *adharma* will ensue, which were described, he continues about what *Vyaasar* has told about this.

Now, he is going to tell something good about *Kali yuga*. With very little effort, one can get *punya*. In the last *shloka* of the previous *adhyaya*, it was concluded that whatever can be achieved with great tapas in *Kruta yuga*, can be achieved with little effort in *Kali yuga*. This continues now. I am going to tell you about that, listen to it. *Paraasharar* is telling what *Vyaasar* has told.

Sri Vishnu Puraana, Amsha 6, Chapter 2, Shloka 2:

कस्मिन् काले अल्पाधर्मो ददाति सुमहत्फलम् ।

मुनीनां पुण्यवादो अभूत् कैश्चासौ क्रियते सुखम् ॥ २ ॥

Sri Engal Aalwaan's Commentary:

कस्मिन् इति । पुण्यवादः पुण्यविषयविचारः ।

All the great *munis* had gathered, and were discussing about *punya vishaya*. About what is going to give us *punya*. At what time very little *dharma* will also give us great fruits, great benefits. They were discussing like this. They were also discussing about what has to be done.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 3:

संदेहनिर्णयार्थाय वेदव्यासं महामुनिम् ।
ययुस्ते संशयं प्रष्टुं मैत्रेय मुनिपुङ्गवाः ॥ ३ ॥

Sri Engal Aalwaan's Commentary:

संदेहनिर्णयार्थयेति । संशयं संशयितम् अर्थं प्रष्टुम् ।

In the first shloka, *Paraasharar* told about what *Vyaasar* has told to the rishis, about that very little effort within which great benefit can be gained. *Paraasharar* is continuing. All the great sages had gathered and were discussing about *punya vishaya*. They were discussing about what is to be done, and at what time it will happen. In order to get their doubts clarified, they approached *Mahaamuni Vedavyaasa*, and wanted to ask all these doubts, about the *punya vishaya* which they were discussing.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 4:

ददृशुस्ते मुनिं तत्र जाह्नवीसलिले द्विज ।
वेदव्यासं महाभागमर्धस्नातं सुतं मम ॥ ४ ॥

There they saw *Vedavyaasa* who was taking a bath in *Gangaa* river. He was halfway through.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 5:

स्नानावसानं ते तस्य प्रतीक्षन्तो महर्षयः ।
तस्थुस्तीरे महानद्याः तरुषण्डमुपाश्रिताः ॥ ५ ॥

They were waiting for him to complete his bath there. Waiting for him, they went and stood under the shade of a tree near the banks of that great river.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 6:

मग्नो अथ जाह्नवीतोयादुत्थायाह सुतो मम ।
शूद्रः साधुः कलिः साधुरित्येवं शृण्वतां वचः ।
तेषां मुनीनां भूयश्च ममज्ज स नदीजले ॥ ६ ॥

Sri Engal Aalwaan's Commentary:

मग्न इति । शूद्रः साधुः कलिः साधुरिति वचनम् ।

He completely took a dip in the water, and told. *Paraasharar* is telling that his son told like this, after getting up from the water, so that everyone can listen. He took a dip in the water, and again got up. He told "*Shoodrah saadhuh, kalih saadhuh*".

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 7:

साधुसाध्विति चोत्थाय शूद्र धन्यो असि चाब्रवीत् ॥ ७ ॥

Sri Engal Aalwaan's Commentary:

साधु साधु इति । साधु साधु शूद्र धन्यो अस्ति इति उक्तिः हृदयसन्निधेः प्रत्यक्षोक्तिरिव भाति इति ।

He told again "*Saadhu saadhu*".

He said as though he is directly seeing them.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 8:

निमग्नश्च समुत्थाय पुनः प्राह महामुनिः ।

योषितस्साधु धन्यास्ताः ताभ्यो धन्यतरो अस्ति कः ॥ ८ ॥

Sri Engal Aalwaan's Commentary:

निमग्नश्च इति । ताभ्यः योषिद्भ्यः । कलौ साधुत्वं शूद्रे धन्यत्वं योषितां धन्यतरत्वं च इति तत् गुणतारतम्याद्विरम्य त्रिधोक्तिः ।

He took a dip again, and again got up. He said that women are all very fortunate. He said - "Who is more fortunate than them?".

Kaliyuga is good. *Shoodraas* are fortunate. Women are more fortunate.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 9:

ततः स्नात्वा यथान्यायम् आचान्तं च कृतक्रियम् ।

उपतस्थुर्महाभागं मुनयस्ते सुतं मम ॥ ९ ॥

Having finished his bath, he did *aachamana*, and his *anusthaana*, and all the sages approached him.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 10:

कृतसंवन्दनांश्चाह कृतासनपरिग्रहान् ।

किमर्थमागता यूयम् इति सत्यवतीसुतः ॥ १० ॥

They came and did *samskaara* to him, and after that, he asked them to take a seat, and then asked them about the purpose of their coming here. *Vyaasa*, who was *Satyavati*'s son asked thus.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 11:

श्री पराशरः -

तमूचुस्संशयं प्रष्टुं भवन्तं वयमागताः ।

अलं तेनास्तु तावन्नः कथ्यतामपरं त्वया ॥ ११ ॥

Sri Engal Aalwaan's Commentary:

तमिति । तेन प्राग्विवक्षितेन अर्थेन, अलमस्तु तन्निवृत्तिरस्तु ।

Sri Paraasharar - All the sages told him that they came here to ask him some doubts, but let those doubts wait. Now, we want to ask you something else.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 12:

कलिस्साधिवति यत्प्रोक्तं शूद्रः साधिवति योषितः ।

यदाह भगवान्त्साधु धन्याश्चेति पुनः पुनः ॥ १२ ॥

You said that *Kali* is *saadhu*, and then *shoodraas* are *saadhu*, and women are *saadhutara*. You praised *Kali*, *shoodraas* and women. You told like this again and again.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 13:

तत् सर्वं श्रोतुमिच्छामो न चेद्गुह्यं महामुने ।

तत् कथ्यतां ततो हृत्स्थं पृच्छामस्त्वां प्रयोजनम् ॥ १३ ॥

If it is not something which is to be kept very secret, we would like to know what it is. What did you mean by this, we are very curious to know it.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 14:

श्री पराशरः -

इति उक्तो मुनिभिः व्यासः प्रस्येदमथाब्रवीत् ।

श्रूयतां भो मुनिश्रेष्ठा यदुक्तं साधुसाधिवति ॥ १४ ॥

Sri Engal Aalwaan's Commentary:

इति उक्त इति । प्रहस्य इति - धिगस्त्वितिवत् । स्वप्नस्नोतरं दत्तमप्यबुद्ध्वा पुनः पृच्छतो मुनीन् प्रति हासः ।

Sri Paraasharar - Having heard them, *Vyaasa* smiled mildly and said "O great sages, do listen to me. About why I said *saadhu saadhu*".

"You don't even know this, is also the intended meaning here". He gave the answer himself, and even though he gave the answer, the sages were not aware of that, so he was laughing, that they were not able to understand.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 15:

व्यास उवाच -

यत् कृते दशभिः वर्षैः त्रेतायां हायनेन तत् ।

द्वापरे तत् च मासेन ह्यहोरात्रेण तत् कलौ ॥ १५ ॥

Vyaasa - Whatever is done in ten years in *Kruta yuga*, it can be achieved in *Tretaa yuga* in one year. In *Dvaapara yuga*, it can be achieved within one month. In *Kali yuga*, it can be achieved in one day and night.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 16:

तपसो ब्रह्मचर्यस्य जपादेः च फलं द्विजाः ।

प्राप्नोति पुरुषस्तेन कलिस्साध्विति भाषितम् ॥ १६ ॥

Tapas, Brahmacharya, Japa, etc., 12 years *tapas* has to be done in *Kruta yuga*, it can be done in one year by *Brahmacharya* in *Tretaa yuga*. And by *japa* and others in *Dvaapara*. And in *Kali yuga*, it can be achieved in one day itself.

Whatever is done by *Tapas, Brahmacharya, Japa*, it can be achieved in *Kali yuga* in one day. That is why I said that *Kali* is *saadhu*.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 17:

ध्यायन् कृते यजन्यज्ञैः त्रेतायाम् द्वापरे अर्चयन् ।

यदाप्नोति तदाप्नोति कलौ संकीर्त्य केशवम् ॥ १७ ॥

Sri Engal Aalwaan's Commentary:

ध्यायन् इति । कृते चित्तशुद्धिसम्भवात् ध्यानेन फलप्राप्तिः । त्रेतायां तदभावे अपि

चित्तशुद्ध्या यज्ञैः फलसिद्धिः । द्वापरे तयोरभावे अपि आचारशुद्ध्या अर्चनेन सिद्धिः, *

सन्ध्याहीनो अशुचिर्नित्यम्* इत्यादि वचनात् । कलौ तु तेषामभावे अपि

भगवन्नामसंकीर्तनेन एव फलसिद्धिरिति कलेः साधुत्वम् ।

In *Kruta yuga*, one has to do meditation, *dhyana*. In *Kruta yuga*, it is possible for one to achieve purity of mind by meditation only, to get any fruits. In *Tretaa yuga*, people will not have the capability to do that kind of *dhyana*, meditation. So,

they can perform *yajnyaas* and can achieve the same fruits. In *Dvaapara yuga*, if one is not able to do meditation, or perform *yajnyaas*, they can just worship *Bhagavaan*, *archanaa*, *bhagavat poojaa*, and attain the same fruits. In *Kali yuga*, even if one is not able to do all these *dhyaana*, *yajnya*, *archanaa*, etc., mere chanting of *Bhagavaan*'s auspicious names, itself, with that one can achieve all the fruits that one can achieve through *dhyaana* in *Kruta yuga*, or through *yajnyaas* in *Tretaa yuga*, or through *archanaa* in *Dvaapara yuga*. In *Kali yuga*, it is very difficult to do all these, by mere *naama sankeertana*, one can achieve all those fruits. That is why I said *Kali* is *saadhu*.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 18:

धर्मोत्कर्षमतीवात्र प्राप्नोति पुरुषः कलौ ।
अल्पायासेन धर्मस्तेन तुष्टो अस्म्यहं कलौ ॥ १८ ॥

Sri Engal Aalwaan's Commentary:

एतत् एव विवृणोति । धर्म इति । स्वल्पायासेन संकीर्तनादिना ।

With very little effort, they achieve great dharma, they get all the fruits. And they become *dhaarmikaas*, *dharmajnyaas* in *Kali yuga*. That is why I am very happy with *Kali yuga*. By mere *Bhagavannaama sankeertana*.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 19:

व्रतचर्यापरैः ग्राह्या वेदाः पूर्व द्विजातिभिः ।
ततः स धर्मसंप्राप्तैः यष्टव्यं विधिवत् धनैः ॥ १९ ॥

Sri Engal Aalwaan's Commentary:

व्रतचर्य इति । व्रतचर्य इत्यादि शूद्रसाधुत्वस्य उपोद्घातः ।

Till now, how *Kali* is *saadhu* has been told. Because, by mere *naama sankeertana*, one can achieve anything that needs to be achieved through *dhyaana*, *yajnya*, *archanaa* in other *yugaas*. Now, *Vyaasa* explains why he said that "*shoodrah saadhuh*". Performing all the *vrataas*, if one has to do *Veda adhyayana*. In a proper way, they have to do *yaaga* and other things as per *vidhi*. And they have to earn money through the right way, virtuous means, and with that only, they have to perform *yajnya*.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 20:

वृथा कथा वृथा भोज्यं वृथेज्या च द्विजन्मनाम् ।
पतनाय ततो भाव्यं तैस्तु संयमिभिस्सदा ॥ २० ॥

The *Brahmins* have very strict guidance from *shastraas* and other things, they should not be talking about unnecessary things. They cannot eat whatever they can lay their hands on. There is a lot of *niyama* for what they should speak, what they should not speak, what they should eat and not eat. And also for performing *yajnyaas*, there is *adhikaara*, who can perform what *yajnya*, how he has to perform, there are many conditions, *niyamaas*, *vrataas* for *Brahmins*. If they do not follow all of this, they will fall down from *dharma*. And they will be subjected to *Bhagavaan's nigraha*. They have to be always controlling the senses. They have to do all these as told in the *shastraas*.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 21:

असम्याक्करणे दोषः तेषां सर्वेषु वस्तुषु ।

भोज्यपेयादिकं चैषां नेच्छाप्राप्तिकरं द्विजाः ॥ २१ ॥

Sri Engal Aalwaan's Commentary:

असम्यक्करण इति । इच्छैव प्राप्तिकरी यस्य तदिच्छाप्राप्तिकरम्, इच्छया प्राप्यं न ।

If they don't do properly whatever is told in the *shastraas*, they will be subjected to punishment. For whatever they do, they have to follow the *shastraas* and do it properly. Like what to eat, what to drink, etc. They cannot do whatever they desire. They have to strictly follow the *shastraas*. They have rules for everything.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 22:

पारतन्त्र्यं समस्तेषु तेषां कार्येषु वै यतः ।

जयन्ति ते निजाल्लोकान् क्लेशेन महता द्विजाः ॥ २२ ॥

Sri Engal Aalwaan's Commentary:

अत्र हेतुः पारतन्त्र्यम् इति । पारतन्त्र्यं विधिपारतन्त्र्यम् ।

They have *vidhi paaratantrya* in everything that they do, depending on what is ordained in the *shastraas*. They have to follow very strictly in every act that they do. With that only, they can go to *svarga* and other *lokaas* with great difficulty.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 23:

द्विजशूश्रूषयैवैष पाकयज्ञाधिकारवान् ।

निजाज्जयति वै लोकान् शूद्रो धन्यतरः ततः ॥ २३ ॥

Sri Engal Aalwaan's Commentary:

द्विजशुश्रूषयैवेति । पाकयज्ञाधिकारवान् शूद्रस्याप्यमन्त्रकपक्वहोत्मादिषु अधिकारः ।
अस्मै साधुचरितमिति शेषः ।

Whereas for *Shoodraas*, all these *niyamaas* are not there. These rules are there for the *traivarnikaas* - *Braahmanaas*, *Kshatriyaas* and *Vaishyaas*. Whereas for *Shoodraas*, they have to serve the other three *varnaas*. They also have to do the *yajnyaas* without *mantraas*, without *pranava*. And they can also participate in other things like cooking. Just by this only, by serving the *Brahmins*, and other *Vedaadhikaaris*, by participating in cooking and others, and performing the *mahaa yajnyaas* without *mantraas*, they can earn the *svarga* and other *lokaas*. Which other *Brahmins* can earn by strict rules and with great difficulty. *Shoodraas* can earn this very easily. *Shoodraas* can do *homa* and other things without *mantra*. This also came earlier in *Vishnu Puraana*. That is why *Shoodraas* are told to be very fortunate.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 24:

भक्ष्याभक्ष्येषु नास्यास्ति पेयापेयेषि वै यतः ।

नियमो मुनिशार्दूलाः तेनासौ साध्वितीरितः ॥ २४ ॥

There is no *niyama* about what they can eat and not eat for *Shoodraas*. They can eat and drink anything they like. That is why I said that they are *saadhu*. It is very easy to earn the *punya lokaas*, just by merely serving the other classes, and also by doing *amantraka yajnya* and other things.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 25:

स्वधर्मस्याविरोधेन निरैर्लब्धं धनं सदा ।

प्रतिपादनीयं पात्रेषु यष्टव्यं च यथाविधि ॥ २५ ॥

Sri Engal Aalwaan's Commentary:

स्वधर्मस्य इति । स्वधर्मस्य इति स्त्रीसाधुत्वस्य प्रस्तावः ।

Now, why women are *saadhutara* is going to be told. Men have to earn whatever they want, and it should not be against their *dharma* - they have to follow *dharma* and earn money in the righteous ways. They have to also give it to others, and have to perform *yajnya* as ordained in the *shaashtraas*. They have to do *daana* for the right person, all these *niyamaas* are there for men.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 26:

तस्यार्जने महाक्लेशः पालने च द्विजोत्तमाः ।

तथा सद्विनियोगे च विज्ञातं गहनं नृणाम् ॥ २६ ॥

Sri Engal Aalwaan's Commentary:

तस्य इति । गहनं क्लेशः ।

Earning money is itself very difficult as they have to earn money in the righteous way. They cannot go against what is told in the *shastraas*. And maintaining that money is much more difficult. And how to distribute it among the deserving, is very difficult. Knowing the inner secrets of all these, the *sookshma amshaas*, is very difficult. Who is the right person for daana, how to give daana, is all difficult, as told in the *Bhagavad Geeta*. It is difficult to know the intricacies of how to perform the *daana*, how to earn money, how to maintain it, etc. But they have to follow all of this.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 27:

एवमन्यैः तथा क्लेशैः पुरुषा द्विजसत्तमाः ।

निजाञ्जयन्ति वै लोकान् प्राजापत्यादिकान् क्रमात् ॥ २७ ॥

Following all these *niyamaas* with great difficulty, they earn all the various *lokaas*, *prajaapatya*, where they can go and enjoy later on. But it is very difficult and tough. One has to be very controlled, and careful in following all of these rules. If, at any time, they transgress the rules of the *Vedaas*, what is ordained, then they will be subjected to punishment.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 28:

योषिच्छ्रृणात् भर्तुः कर्मणा मनसा गिरा ।

तद्धिता शुभमाप्नोति तत्सालोक्यं यतो द्विजाः ॥ २८ ॥

Whereas, the women, by merely serving her husband, through *kaayaa*, *vaachaa*, *manasaa*, body, speech and mind, and always doing good to the husband, she will earn all the *lokaas*, which her husband has earned with so much difficulty, following so ,any *vrataas*, *niyamaas*, as per the *shastraas*. By merely serving her husband, she will earn all those *lokaas*.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 29:

नातिक्लेशेन महता तानेव पुरुषो यथा ।

तृतीयं व्याहतं तेन मया साध्विति योषितः ॥ २९ ॥

Sri Engal Aalwaan's Commentary:

नेति । तानेव इति । पुरुषो यथा प्राजापत्यादिकान् प्राप्नोति तथा योषितानेव प्राप्नोति इति अर्थः ।

With very little effort or difficulty, she will learn all those things. Whatever men learn with great difficulty. That is why I said "Yoshitah saadhu".

Whatever *lokaas* men get - *Praajaapatya* and others - which men get with so much difficulty and following tough *niyamaas*, *vrataas* as told in the *shastraas*, women get by merely serving them, the same thing which the husband gets.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 30:

एतद्वः कथितं विप्रा यन्निमित्तमिहागताः ।

तत्पृच्छत यथाकामं सर्वं वक्ष्यामि वः स्फुटम् ॥ ३० ॥

O Brahmins, sages. Now, I have explained why I said that "Kalih saadhuh, shoodrah saadhuh, yoshitah saadhavah". You said that you came to ask me some doubts. Ask me now the doubts whatever you want.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 31:

ऋषयस्ते ततः प्रोचुः यत् प्रष्टव्यम् महामुने ।

अस्मिन् एव च तत् प्रश्ने यथावत् कथितं त्वया ॥ ३१ ॥

All the sages said - O *Mahaamuni*, whatever we wanted to ask our doubts, with whatever you said, our doubts got clarified. These are all the aspects in which we had doubts. You told very clearly all the things. This itself, we had in mind.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 32:

श्री पराशरः -

ततः प्रहस्य तानाह कृष्णद्वैपायनो मुनिः ।

विस्मयोत्फुल्लनयनांस्तापसांस्तानुपागतान् ॥ ३२ ॥

Sri Paraasharar - Then Krishna Dvaipaayana Vyaasar smiled and said, when all the sages were looking very surprised -

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 33:

मयैष भवतां प्रश्नो ज्ञातो दिव्येन चक्षुषा ।

ततो हि वः प्रसंगेन साधुसाध्विति भाषितम् ॥ ३३ ॥

O sages, I knew with my *divya drushti* itself, *divya jnyaana*, I knew what doubts you had, what you wanted to ask. Because of that only, I said "Saadhu saadhu". I knew very well that these are the doubts which you had.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 34:

स्वल्पेन हि प्रयत्नेन धर्मस्सिध्यति वै कलौ ।

नरैरात्मगुणभाम्भोभिः क्षालिताखिलकिल्बिषैः ॥ ३४ ॥

With very little effort, *dharma* can be achieved by humans in *Kali yuga*. Having got all the *aatma gunaas*, they can get rid of all their defects and sins.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 35:

शूद्रैश्च द्विजशुश्रूषा तत्परैः द्विजसत्तमाः ।

तथा स्त्रीभिरनायासात् पतिशुश्रूषयैव हि ॥ ३५ ॥

Shoodraas by just serving the *dvijaas*, can get everything that they want. Women by serving their husbands, can get everything without any effort.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 36:

ततस्त्रितयमप्येतन्मम धन्यतरं मतम् ।

धर्मसंपादने क्लेशो द्विजातीनां कृतादिषु ॥ ३६ ॥

That is why I said three times "*Saadhu*", they are all very fortunate in this *Kali yuga*. In following and maintaining *dharma*, which is extremely difficult in *Kruta* and other *yugaas*.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 37:

भवद्भिर्यदभिप्रेतं तदेतत्कथितं मया ।

अपृष्टेनापि धर्मज्ञाः किमन्यत् क्रियतां द्विजाः ॥ ३७ ॥

Whatever you are intending to ask, which I told you the answer myself, I have told you without asking also. If you have any other doubts, please do ask me.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 38:

श्री पराशरः -

ततस्संपूज्य ते व्यासं प्रशशंसुः पुनः पुनः ।

यथागतं द्विजा जग्मुः व्यासोक्तिकृतनिश्चयाः ॥ ३८ ॥

Sri Paraasharar - They offered their *namaskaaraas* to *Vyaasa*, and praised him again and again for his knowledge and how he clarified their doubts. Being very clear in their mind, and all their doubts dispelled, they returned.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 39:

भवतो अपि महाभाग रहस्यं कथिगं मया ।

अत्यन्तदुष्टस्य कलेरयमेको महान् गुणः ॥ ३९ ॥

Paraasharar told *Maitreyar* - this secret I have told you also, what *Vyaasa* told to all the great sages. Though *Kali yuga* is extremely painful and evil, this is one great quality of *Kali yuga*.

Sri Vishnu Puraana, Amsa 6, Chapter 2, Shloka 40:

यत् च अहं भवता पृष्टो जगतामुपसंहतिम् ।

प्राकृतामन्तरालां च तामप्येष वदामि ते ॥ ४० ॥

Whatever you asked me about the dissolution of this world, *praakruta pralaya* and other things, I will tell you about that also.

This completes Chapter Two.

॥ इति श्री विष्णु पुराणे षष्ठे अंशे द्वितीयो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चितीये षष्ठे अंशे द्वितीयो अध्यायः ॥

॥ अथ तृतीयो अध्यायः ॥

Naimittika Pralaya

Now, Chapter Three.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 1:

श्री पराशरः -

सर्वेषामेव भूतानां त्रिविधः प्रतिसञ्चरः ।

नैमित्तिकः प्राकृतिकः तथैवात्यन्तिको लयः ॥ १ ॥

Sri Paraasharar - For all the beings, there are three types of *pralaya*, dissolution. One is *naimittika pralaya*, another is *praakrutika pralaya*, another is *aatyantika pralaya*.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 2:

ब्राह्मो नैमित्तिकस्तेषां कल्पान्ते प्रतिसञ्चरः ।

आत्यन्तिकस्तु मोक्षाख्यः प्राकृतो द्विपरार्धकः ॥ २ ॥

Sri Engal Aalwaan's Commentary:

ब्राह्म इति । प्राकृतो द्विपरार्धक इति जल्पनात् परार्धद्वयात्मके ब्रह्मायुषि पपूर्णे प्रकृतौ तत्कार्यस्य लयः प्राकृतः ।

Naimittika pralaya is at the end of the *kalpa* of *Brahma*, it is called *Braahma naimittika*. Another is *aatyantika pralaya*, which is called *moksha*. The third one is *praakruta pralaya*, which is at the end of *dviparaardha*, the full life of *Chaturmukha Brahma*.

Paraardha is one half of *Chaturmukha Brahma*'s life. Two *paraardhas* is the two halves together, the complete hundred years of *Chaturmukha Brahma*. At that time, the entire *prakruti mandala*, with all the effects will get merged in *Paramaatman*.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 3:

मैत्रेय उवाच -

परार्धसंख्यां भवन्ममाचक्ष्व यया तु सः ।

द्विगुणीकृतया ज्ञेयः प्राकृतः प्रतिसञ्चरः ॥ ३ ॥

Maitreyar - O Bhagavan, please do tell me what is the measure of this Paraardha. By doubling it, by dviparaardha, we have to understand that time duration when the praakruta pralaya happens.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 4:

श्री पराशरः -

स्थानात्स्थानं दशगुणमेकस्मात् गण्यते द्विज ।

ततो अष्टादशमे भागे परार्धमभिधीयते ॥ ४ ॥

Sri Engal Aalwaan's Commentary:

स्थानात् स्थानम् इति । * एकं सश शतमस्मात्सहस्रमयुतं ततः परं लक्षम् । प्रयुतं कोटिमथार्बुदमब्जं खर्वं ततो निखर्वं च । तस्मात् महासरोजं शङ्कुम् सरितां पतिं ततो मध्यम् । अन्त्यं परार्धमाहुः यथोत्तरं दशगुणं हि वै तज्ज्ञाः । एवं द्विपरार्धमानुषवत्सरे तु महासंहारः ।

Sri Paraasharar - From one position to another, as in units, tens, hundreds, each one will be ten times the previous. If we go on counting like that, ten times, and ten times, etc., eighteen times, whatever number is got, that is said to be the paraardha.

First is one, then ten, then hundred, then thousand, then ten thousand, then a lakh, then keep multiplying by ten, we get *prayuta*, *koti*, *arbuda*, *abja*, *kharva*, *nikharva*, then *mahaasaroja*, then *shanku*, then *samudra*, then *madhya*. The last

one is *paraardha*. The *dviparaardha* of *maanusha* years, whatever count comes for *dviparaardha* is said to be *mahaasamhaara*, *praakruta pralaya*.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 5:

परार्धद्विगुणं यत् तु प्राकृतस्य लयो द्विज ।

तदा अव्यक्ते अखिलं व्यक्तं स्वहेतौ लयमेति वै ॥ ५ ॥

Double of the *paraardha*, whatever happens in the *praakruta pralaya*, all the *vyakta*, whatever is manifested here, goes and merges into the unmanifest, which is the cause of all the manifest.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 6:

निमेषो मानुषो यो असौ मात्रामात्राप्रमाणतः ।

तैः पञ्चदशभिः काष्ठा त्रिंशत्काष्ठाः कला स्मृता ॥ ६ ॥

Sri Engal Aalwaan's Commentary:

निमेष इत्यादि । यः प्रागुक्तो निमेषः असौ मात्रेत्युच्यते मात्राप्रमाणत्वात् ।

एकमात्रलध्ववक्षरोच्चारणकालसंमितो ह्यसौ ।

Now, the measure of time is told. The human *nimesha*, the measure of that is *maatras*. The *nimesha* is said to be *maatras*, as it is of the measure of a *maatras*. The *laghu akshara*, like *a*, *ka*, is one *maatras* time measure, this is called *nimesha*, in human measure. Fifteen of that is called *kaashtha*, and thirty *kaashthaas* form one *kala*.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 7:

नाडिका तु प्रमाणेन सा कला दश पञ्च च ॥ ७ ॥

Fifteen *kalaas* make one *naadikaa*.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 8:

उन्मानेनाम्भसस्सा तु पलान्यर्धत्रयोदश ।

मागधेन तु मानेन जलप्रस्थस्तु स स्मृतः ।

हेममाषैः क्रुतच्छिद्रः चतुर्भिः चरुरङ्गुलैः ॥ ८ ॥

Sri Engal Aalwaan's Commentary:

उन्मानेन इति । तुलया मितस्याम्भसः पलानि, अर्धत्रयोदश अर्धं त्रयोदशं येषां तानि

अर्धत्रयोदश, सार्धदश इति अर्थः । सा नाडिका उपचारात्तैर्नाडिका ज्ञातव्या इति अर्थः ।

कथमित्यताह हेमेति । हेममाषैः माषः पञ्चगुञ्जामानम् । जलस्यैतत् सार्धं पलद्वादशकं

मगधदेश्यं प्रस्थं पूरयति । स च प्रस्थश्चतुर्गुणः सन्नाडीजापक इति शेषः । यथा ह वायुः - *
 उन्मानेनाम्भसश्चापि पलान्यर्धत्रयोदश । मागधेन तु मानेन जलप्रस्थो विधीयते । एवं च
 अप्युदकप्रस्थाश्चत्वारो नाडिका घटः । हेममाषैः कृतच्छिद्रश्चतुर्भिः चतुरङ्गुलैः ॥ इति ।
 एवं चतुर्माषसुवर्णरचित चतुरङ्गुलसूचीकृताधश्छिद्रात् आढकजलपूर्णात्
 पञ्चपलपरिमाणाद्दृढात् तच्छिद्रेण पञ्चाशत्पलं जलं यावता कालेन निस्सरति तावत्
 कालो नाडी इति उक्तं भवति । अथवा अहोरात्रे जलस्य पूरणं निस्सरणं वा षष्टिवारं यथा
 स्यात् तथा तत्पात्रमानं कार्यम् । अन्ये तु चतुर्माषहेमनिर्मितया चतुरङ्गुलया सूच्या
 कृतच्छिद्रे सार्धद्वादशपले ताम्रपात्रे तत्प्रमाणं जलम् तत् छिद्रेण यावता कालेन प्रविशति स
 काल एका नाडिका, तानि पलानि मागधमानेन जलप्रस्थ इति वर्णयन्ति । कृतच्छिद्रैरिति च
 पठन्ति । तत्र अयम् अन्वयः - सा नाडिका चतुर्भिर्हममाषैः कृतच्छिद्रैः निष्पन्ना
 अन्यम्भसो अर्धत्रयोदशपलानि इति ।

How a *naadikaa* is measured, is told with the measure of a water, 12.5 the measure of a fluid.

In *Maagadha raajya*, it is called one jalaprastha. 12.5 is the measure of fluid, such a measure of water. From this, the duration of a *naadikaa* is found out. Five *gulaganji* seeds measure is said to be one *maasha*. There is a vessel called *prastha*, which is used in *Maagadha desha*. This vessel is filled with 12.5 measure of water. When it is four times, it is said to be *naadi*. There is a *Naadikaa ghata*, which is a pot of *Naadikaa*, which is four times this jalaprastha. 1.5 measures of water, with a measure called *pala*, when this is made four times, it becomes 50. Fifty measures of water, is taken in a pot. Taking four *maasha* equivalent of gold, and making a pipe out of that, which is four inches long. The pipe is put to that vessel. And 50 measure of water is poured into that. Whatever time is taken for the water to go out, to empty fully, is said to be one *naadi*. Or, there is a pot which holds 50 measure of that water, where *pala* is one measure. 50 measures of that is filled into that pot. In the bottom of that vessel, a hole is made, and a small tube made of gold, which is four inches. This empty vessel is placed, in stable water. The time taken for the water to fill this vessel completely, when the vessel dips completely inside water, that time is said to be *naadi*. So, the measures are either water filling into this pot, or the time taken for the water to go out. This is how a *Naadikaa* is measured.

Sri Vishnu Puraana, Amsha 6, Chapter 3, Shloka 9:

नाडिकाभ्यामथ द्वाभ्यां मुहूर्तो द्विजसप्तम ।
 अहोरात्रं मुहूर्तास्तु त्रिंशत् मासो दिनैस्तथा ॥ ९ ॥

Two *Naadikaas* make a *muhoorta*. 30 *muhoortaas* make a day, an *ahoraatra*. And 30 days make one month.

Sri Vishnu Puraana, Amsha 6, Chapter 3, Shloka 10:

मासैर्द्वादशभिर्वर्षम् अहोरात्रं तु तद्दिवि ।

त्रिभिर्वर्षशतैर्वर्ष षष्ट्या चैवासुरद्विषाम् ॥ १० ॥

12 months make one year. One year of human measure is one day and night for *devaas*. Like this, 360 years is one year for them.

Sri Vishnu Puraana, Amsha 6, Chapter 3, Shloka 11:

तैस्तु द्वादशसाहस्रैः चतुर्युगमुदाहृतम् ।

चतुर्युगसहस्रं तु कथ्यते ब्रह्मणे दिनम् ॥ ११ ॥

12000 years of *devamaana*, becomes one *chaturyuga*. 1000 *chaturyugaas* is said to be one day of *Chaturmukha Brahma*. *Brahma's* one day is 1000 *chaturyugaas*. And 12000 years of *devaas* is said to be one *chaturyuga*.

Sri Vishnu Puraana, Amsha 6, Chapter 3, Shloka 12:

स कल्पस्तत्र मनवस्चतुर्दश महामुने ।

तदन्ते चैव मैत्रेय ब्राह्मो नैमित्तिको लयः ॥ १२ ॥

One day of *Chaturmukha Brahma* is said to be a *kalpa*. Within that *kalpa*, 14 *Manus*, will be there. At the end of this *kalpa*, there is *naimittika pralaya*. In that day, which is called one *kalpa*, 14 *Manus* are there. At the end of that *kalpa*, there will be one *Braahma Naimittika laya*, which is taken care of by *Chaturmukha Brahma*.

Sri Vishnu Puraana, Amsha 6, Chapter 3, Shloka 13:

तस्य स्वरूपमत्युग्रं मैत्रेय गदतो मम ।

शृणुष्व प्राकृतं भूयस्तव वक्ष्यामि अहं लयम् ॥ १३ ॥

Naimittika pralaya is most ferocious and terrible. After that, I will also tell you about *praakruta pralaya*. Listen to me. *Paraasharar* starts to describe the frightful nature, very fierce, nature of that *Naimittika pralaya*. And then, I will also tell you the *Praakruta pralaya*.

From here, *Paraasharar* continues to explain the nature of *Naimittika pralaya*, which we see next.

We are studying Chapter 3 of *Amsha 6*. Where *Paraasharar* has started to describe the *Naimittika pralaya*, and *Praakruta pralaya*. He tells when the *Naimittika pralaya* will happen, and starts to describe that *Naimittika pralaya*.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 14:

चतुर्युगसहस्रान्ते क्षीणप्राये महीतले ।

अनावृष्टिरतीवोग्रा जायते शतवार्षिकी ॥ १४ ॥

At the end of 1000 *chaturyugaas*, the earth becomes completely destroyed. Then, there will be no rain, which will happen for 100 years.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 15:

ततो यान्यल्पसाराणि तानि सत्त्वान्यशेषतः ।

क्षयं यान्ति मुनिश्रेष्ठ पार्थिवान्यनुपीडनात् ॥ १५ ॥

Because there are no rains, there will be severe dearth for 100 years, and all the beings on this earth will become very weak, and suffer a lot. They all will be destroyed.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 16:

ततः स भगवान् विष्णू रुद्ररूपधरो अव्ययः ।

क्षयाय यतते कर्तुम् आत्मस्थाः सकलाः प्रजाः ॥ १६ ॥

Sri Engal Aalwaan's Commentary:

तत इति । क्षयाय रुद्ररूपधरो भूत्वा ।

Then, *Bhagavaan Vishnu*, who takes on the form of *Rudra*, immutable in His nature, starts to do the *pralaya*, so that they all merge in Him. He Himself, being *antaryaami* of *Rudra*, takes on the form of *Rudra*, and starts to do *pralaya*, where all the beings are going to merge in Him. For withdrawing all the beings, He takes on the form of *Rudra*.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 17:

ततः स भगवान् विष्णुः भानोः सप्तसु रश्मिषु ।

स्थितः पिबति अशेषाणि जलानि मुनिसत्तम ॥ १७ ॥

Sri Engal Aalwaan's Commentary:

तत इति । सप्त रश्मयः - सुषुम्णो हरिकेशश्च विश्वकर्मा तथैव च । विश्वव्यचा स्वधा संयद्वसुरर्वाग्वसुस्था इति उक्ताः ।

Then *Bhagavaan Vishnu*, will be present in the seven *rashmis* of the Sun. He will drink all the waters, in the earth.

The seven *rashmis* of the Sun are told as *Sushumnaa*, *Harikesha*, *Vishvakarma*, *Vishvavyacha*, *Svadhaa*, *Samyadvasu*, *Arvaagvasu*. AS told in the *Shrutis*.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 18:

पीत्वा अम्भांसि समस्तानि प्राणिभूमिगतानि अपि ।

शोषं नयति मैत्रेय समस्तं पृथिवीतलम् ॥ १८ ॥

Having drunk all the waters, which are there even in the beings, and in the earth, by the seven rays of the Sun, in which *Bhagavaan Vishnu* is present, He will dry up the entire earth.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 19:

समुद्रान्सरितः शैलनदीप्रसवणानि च ।

पातालेशु च यत् तोयं तत् सर्वं नयति क्षयम् ॥ १९ ॥

All the oceans, the rivers, the ponds, streams, and even whatever water is present in the *Paataala*, the entire thing will be dried up. There will not be even a drop of water on the earth.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 20:

ततः तस्यानुभावेन तोयाहारोपबृंहिताः ।

त एव रश्मयः सप्त जायन्ते सप्त भास्कराः ॥ २० ॥

Sri Engal Aalwaan's Commentary:

तत इति । भास्कराः आरोगो भ्राज इत्यादयः ।

Having taken this water as the food, the rays of the Sun become very powerful and grow. These very rays become seven Suns, having drunk all the water in the entire earth and *Paataala*.

Seven *Bhaaskaraas*, Suns are told in the *Aaranyaka Shruti* also.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 21:

अधश्चोर्ध्वं च ते दीप्ताः ततः सप्त दिवाकराः ।

देहान्त्यशेषं त्रैलोक्यं सपातालतलं द्विज ॥ २१ ॥

Now, there will be seven Suns there. Above and below, they are burning very bright. They burn all the three worlds - *Bhooh*, *Bhuvah*, *Suvah*, and also the bottom of the *Paataala*.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 22:

दह्यमानं तु तैः दीप्तैः त्रैलोक्यं द्विज भास्करैः ।

साद्रिनद्यर्णवाभोगं निस्स्नेहमभिजायते ॥ २२ ॥

These burning seven Suns, when they are burning all the three worlds, the mountains, oceans, rivers, the earth - there will be absolutely no liquid at all anywhere.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 23:

ततो निर्दग्धवृक्षाम्बुत्रैलोक्यम् अखिलं द्विज ।

भवति एषा च वसुधा कूर्मपृष्ठोपमाकृतिः ॥ २३ ॥

When everything is burnt, the water, the trees, in the three worlds, the entire thing is completely burnt, the whole earth looks like the back of a tortoise. Like the hard back of a tortoise.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 24:

ततः कालाग्नि रुद्रो असौ भूत्वा सर्व हरो अनलः ।

शेषाहिश्वाससंभूतः पातालानि दहति अधः ॥ २४ ॥

He becomes *Kaala Agni Rudra*, the pralaya fire, which is very fierceful, the fire which is destroying everything, and which is coming out of the face of *Adishesha*. It burns the entire *Paataala* and other *lokaas* below.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 25:

पातालानि समस्तानि स दग्धा ज्वलनो महान् ।

भूमिमभ्येत्य सकलं बभस्ति वसुधातलम् ॥ २५ ॥

Sri Engal Aalwaan's Commentary:

पातालानि इति । बभस्ति भक्षयति । भस भक्षणदीप्त्योः ।

The fire coming from *Adishesha's* mouth burns the entire *Paataala* with huge flames. And it comes to *Bhoomi* and eats off the entire earth. It burns off everything.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 26:

भुवर्लोकं ततः सर्वं स्वर्लोकं च सुदारुणः ।

ज्वालामालामहावर्तः तत्रैव परिवर्तते ॥ २६ ॥

Both the *Bhuvarloka* and *Suvarloka*, with all the huge flames of fire, there will be a whirlpool of fire rotating.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 27:

अम्बरीषमिवाभाति त्रैलोक्यमखिलं तदा ।
ज्वालावर्तपरीवारमुपक्षीणचराचरम् ॥ २७ ॥

Sri Engal Aalwaan's Commentary:

अम्बरीषमिव इति । अम्बरीषं भर्जनभाण्डम् ।

When the movables and immovables are all completely destroyed, with the huge flames of fire, it will all look like a frying pan. All the three worlds look like a huge frying pan, with these fearful huge flames of fire, which has destroyed the movables and immovables.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 28:

ततः तापपरीतास्तु लोकद्वयनिवासिनः ।
कृ(ह) ताधिकारा गच्छन्ति महर्लोकं महामुने ॥ २८ ॥

Being bothered by the heat, those who are living in *Bhuvarloka* and *Suvarloka*, those who have still time left, to stay for some more time, because of their *adhikaara*, powers, position, they go to *Maharloka*.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 29:

तस्मात् अपि महातापतप्ता लोकात्ततः परम् ।
गच्छन्ति जनलोकं ते दशावृत्त्या परैषिणः ॥ २९ ॥

Even in the *Maharloka*, there is so much of heat because of this huge fire, there also they feel the heat and are getting burnt. They leave that also, and go to *Janaloka*, which is the next *loka*.

Sri Engal Aalwaan's Commentary:

तत इति । कृत अधिकाराः मन्वादयः ।

Manu and others who have got still longer life, will go up to *Maharloka* at that time. *Manu* and others, who are called *Krutaadhikaaraa*, as their position and power are taken away, as everything is burnt and there is nothing for them to rule over.

Sri Engal Aalwaan's Commentary:

दशावृत्त्या सप्त पातालानि त्रयो लोका इति दश, तेष्ववृत्त्या वृत्ति अभावेन । यत् वा, तावत् दशाया आवृत्त्या । परैषिणः परस्थानैषिणः । अथवा त्रैलोक्ये ये कृताधिकारा मन्वादयाः ते हताधिकाराः भोगात् प्रक्षीणतद्देशभोग्यकर्माणः सन्तो महर्लोकं प्राप्य तस्मात् अपि

तप्तातल्लोकवासिभिः सह सशरीराः जनलोकं यान्ति । तेषां मध्ये ये परैषिणः परं
प्राप्तुमिच्छवः ते दशवारावृत्यैव क्रमात्पस्सत्यप्राप्तिद्वारा ततः परमीश्वरं विशन्ति ।
अन्ये त्रैलोक्यस्था जीवाः स्वात्मनि संलीयन्ते ।

There are seven *Paataala lokaas* which are below. And three - *Bhooh, Bhuvah, Suvah* - totally it becomes ten. They cannot stay there. Or, ten times, having come and gone, repeating. They desire to attain the superior place. Or, those who are in the three worlds, who still have the position, *adhikaara, Manu* and others, their powers being taken away, there will be nothing to enjoy there, as everything is lost, will go to *Maharloka*, and they also feel the heat along with the people living there, and go to *Janaloka*. Among them, whoever is there, who want to attain the Supreme, in order, they attain the other *lokaas*, which are *Tapoloka, Satyaloka*, and then they attain *Paramaatman*. The other *jeevaas*, who are living in the three *lokaas*, go and merge into *Chaturmukha Brahma*.

Sri Engal Aalwaan's Commentary:

यथा आह वायुः * पितृभिः मनुभिः च एव साध्यैः सप्तर्षिभिः तथा । यज्वानश्चैव ये अपि
अन्ये तद्भक्ताश्चैव तैः सह । महर्लोकं गमिष्यन्ति त्यक्त्वा त्रैलोक्यमीश्वराः । महर्लोकं
परित्यज्य गणाः ते अपि चतुर्दश । सशरीराश्च यान्त्यन्ये जनलोकं सहानुगैः । एवं
देवास्सपितर ऋषयो मानवाश्च ये । मित्रैः सहोर्ध्वं गच्छन्ति व्यावर्तन्ते च तैः सह ।
जनलोकात् सुराः सर्वे दशकल्पान् पुनः पुनः । पर्यायकाले संप्राप्ते संभूतानि धनेष्विह ।
अवश्यभाविना अर्थेन संबध्यन्ते तथा तु ते । निवर्तन्ते तथा वृत्त्या तेषां सद्यो न निस्तरः ।
महर्जनं चापि जनात्पं च ह्येकान्ततस्तानि भवन्ति सत्ये । मन्वन्तराणां परिवर्तनानि
मुञ्चन्ति सत्येन तपो अवराणि । तपोभियोगाद्विषयप्रहाणाद्विशन्ति ते अपीश्वरमेव
देवम् ॥ इति । * अथात्मनि महातेजाः सर्वमाधाय सर्वकृत् । ततः स रात्रिं स्वपिति
तमस्येकार्णवे जले ॥ इति । हताधिकारा गच्छन्ति च पाठः ।

It is told in *Vaayu Puraana*. Those who have performed specific *yaagaas*, and are supposed to enjoy some more fruit, the *Saadhyaas, Pitrus, Manus, Saptarishis*, along with them, they go to *Maharloka*, leaving all this, having left the three *lokaas*. Having left the *Maharloka* also, the fourteen groups of people like *Pitrus, Manus*, etc., along with the same body, the *shareera*, they go to *Janaloka*, along with others. They go above, along with all of them, and again they come back. From *Janaloka*, for ten *kalpaas*, again and again, they come and go, for every *kalpa*. They go to *Maharloka, Janaloka, Tapoloka*, and after that, they go to *Satyaloka*. Having gone to the *Satyaloka*, they do *tapas, yoga*, and they have

complete control on their *indriyaas*, and they give up all the desires, and then they go and attain *Paramaatman*. Another *paathaantara* is being explained here.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 30:

ततो दग्ध्वा जगत् सर्वं रुद्ररूपी जनार्दनः ।

मुखनिश्वासजान्मेघान् करोति मुनिसत्तम ॥ ३० ॥

Having burnt all the three worlds like this, *Bhagavaan Janaardana* who has taken the form of *Rudra*, with the air coming out of His breath, He creates clouds there. The clouds are coming out of his breath, and He creates them.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 31:

ततो गजकुलप्रख्याः तटित्वन्तो अतिनादिनः ।

उत्तिष्ठन्ति तथा व्योम्नि घोराः संवर्तका घनाः ॥ ३१ ॥

Different kinds of clouds are told here. Like a herd of elephants. With lots of lightning, thunders. They all come up in the sky. They are called *Samvartaka* clouds.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 32:

केचिन्नीलोत्पलश्यामाः केचित् कुमुदसन्निभाः ।

धूमवर्णा घनाः केचित् केचित्पीताः पयोधराः ॥ ३२ ॥

There are different coloured clouds in the sky. Some of them are like water lily. Some of them are like blue lotus. Some like the colour of a smoke. Some of them are yellow. Different coloured clouds are formed in the sky.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 33:

केचित्रासभवर्णाभा लाक्षारसनिभास्तथा ।

केचिद्वैडूर्यसंकाशा इन्द्रनीलनिभाः क्वचित् ॥ ३३ ॥

Some of them are of the colour of donkey. Some of the colour of wax. Some of them like the colour of sapphire. Some like the *Indraneela mani*.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 34:

शङ्खकुन्दनिभाः च अन्ये जात्यञ्जननिभाः परे ।

इन्द्रगोपनिभाः केचित् तताश्शिकिनिभाः तथा ॥ ३४ ॥

Some of them like the colour of conch, or jasmine flower. Some like the colour of collyrium. Some of the colour of *Indragopa*. Some like the colour of peacock neck.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 35:

मनश्शेलाभाः केचिद्वै हरितालनिभाः परे ।

चाषपत्रनिभाः केचिदुतिष्ठन्ते महाघनाः ॥ ३५ ॥

Some like the *Haritaala* bird, some like green leaves, some like *manas shilaa*. Some like the blue jay. Like this, different coloured clouds are formed in the sky, various huge clouds.

Sri Vishnu Puraana, Amsha 6, Chapter 3, Shloka 36:

केचित्पुरवराकाराः केचित्पर्वतसन्निभाः ।

कूटागारनिभाश्चान्ये केचित्स्थलनिभा घनाः ॥ ३६ ॥

Some of them are like huge cities. Some like mountains. Some like huge buildings. Some like huge places.

Sri Vishnu Puraana, Amsha 6, Chapter 3, Shloka 37:

महारावा महाकायाः पूरयन्ति नभस्थलम् ।

वर्षन्तस्ते महासाराः तमग्निमतिभैरवम् ।

शमयन्ति अखिलं विप्र त्रैलोक्यान्तरधिष्ठितम् ॥ ३७ ॥

They are all making huge thundering noises. They are huge clouds. They fill the sky completely. They start to rain with lots of water. They put out all the fire, in the three worlds. The huge fire which is there, is put out by these huge clouds which are raining incessantly, with lots of water.

Sri Vishnu Puraana, Amsha 6, Chapter 3, Shloka 38:

नष्टे चाग्नौ च सततं वर्षमाणा ह्यहर्निशम् ।

प्लावयन्ति जगत् सर्वम् अन्भोभिः मुनिसत्तम ॥ ३८ ॥

Once the fire is all gone, and the clouds are raining incessantly, day and night, they completely fill the whole world, and it is immersed completely in water.

Sri Vishnu Puraana, Amsha 6, Chapter 3, Shloka 39:

धाराभिरतिमात्राभिः प्लावयित्वा अखिलां भुवम् ।

भुवर्लोकं तथावोर्ध्वं प्लावयन्ति हे ते द्विज ॥ ३९ ॥

With heavy, incessant rains, which is pouring down day and night, the whole earth is immersed in that, and after that, they start to immerse the *Bhuvarloka*, and above also.

Sri Vishnu Puraana, Amsha 6, Chapter 3, Shloka 40:

अन्धकारीकृते लोके नष्टे स्थावरजङ्गमे ।

वर्षन्ति ते महामेघा वर्षाणामधिकं शतम् ॥ ४० ॥

The whole world will be completely filled with darkness. Because all the fire will be put out, and there is severe rain, pouring down incessantly. All the movables and immovables are completely destroyed. The huge clouds are raining for more than 100 years.

Sri Vishnu Puraana, Amsa 6, Chapter 3, Shloka 41:

एवं भवति कल्पान्ते समस्तम् मुनिसत्तम ।

वासुदेवस्य माहात्म्यात् नित्यस्य परमात्मनः ॥ ४१ ॥

All these things happen because of the *maahaatmya* of *Vaasudeva*. At the end of the *kalpa*, this is how it happens. The three worlds are getting completely destroyed, and completely filled with water, all this happening because of the *maahaatmya* of *Vaasudeva*, who is eternal and who is the Supreme Being, *Paramaatman*.

This completes Chapter Three.

॥ इति श्री विष्णु पुराणे षष्ठे अंशे तृतीयो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चितीये षष्ठे अंशे तृतीयो अध्यायः ॥

॥ अथ चतुर्थो अध्यायः ॥

Praakruta Pralaya

Now, Chapter Four.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 1:

श्री पराशरः -

सप्तर्षिस्थानम् आक्रम्य स्थिते अम्भसि महामुने ।

एकार्णवं भवति एतत् त्रैलोक्यम् अखिलं ततः ॥ १ ॥

Sri Paraasharar - This water is filling up to the *Saptarshi sthaana* in the sky, and it is occupying the place up the *Saptarishis*. It has filled till there, the three worlds. Everything will be one huge ocean. All the three worlds will become one huge ocean.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 2:

मुखनिश्वासजो विष्णोर्वायुस्ताञ्जलदांस्ततः ॥

नाशयन्वाति मैत्रेय वर्षाणामपरं शतम् ॥ २ ॥

From *Vishnu's* face, there will be a huge forceful air which comes out, *Vaayu*, from His breath, and it blows so heavily that all the clouds will get dispersed. For more than 100 years, His breath which comes out will disperse all the huge clouds.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 3:

सर्वभूतमयो अचिन्त्यो भगवान् भूतभावनः ।

अनादिरादिर्विश्वस्य पीत्वा वायुमशेषतः ॥ ३ ॥

After that, one who is Himself in everything, who cannot be even thought through our mind, *Bhagavaan*, who is the creator of all the beings, who is *Anaadi*, without a beginning, who is the creator of the whole world, then takes back all the air, *Vaayu* completely.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 4:

एकार्णवे ततः तस्मिञ्छेषशय्यागतः प्रभुः ।

ब्रह्मरूपधरश्शेते भगवानादिकृत् हरिः ॥ ४ ॥

Sri Engal Aalwaan's Commentary:

एकार्णव इति । ब्रह्मरूपधरः इति प्रथमांशे व्याख्यातम् । ननूतरत्र ब्रह्मादीनां शुभाश्रयत्वं निषिध्यते ।

When all the clouds are dispersed, and there is no rain, there will be one huge ocean, when all the three worlds are filled with water, there will be an *Ekaarnava*, He will sleep there on *Aadishesha*, taking on the form of *Chaturmukha Brahma*.

Brahmaroopa dhara was explained in *Amsha 1* itself. *Brahma* and others do not have the *shubhaashrayatva*, only *Bhagavaan's* *Divya Mangala Vighraha* is called as *Shubhaashraya*.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 5:

जनलोकगतैः सिद्धैः सनकाद्यैः अभिष्टुतः ।

ब्रह्मलोकगतैः चैव चिन्त्यमानो मुमुक्षुभिः ॥ ५ ॥

Sri Engal Aalwaan's Commentary:

तत् कथम् अत्र ब्रह्मरूपधरस्य मुमुक्षुभिः चिन्त्यमानत्वम्? उच्यते - धारणासिद्ध्यर्थं तत्र शुभाश्रय उक्तः । निष्पन्नसमाधीनां तु जगद्रूपतया भगवदनुसन्धानमविरुद्धम् । यथा * मत्तस्सर्वमहं सर्वम्, * अहं मनुरभवम् * इत्यादि । किं च परशुरामकल्क्यादिवदनप्रवेश अवतारत्वात् च न विरोधः ।

Those *siddhaas* who go to *Janaloka*, who cannot even stay in *Maharloka*, being eulogized by *Sanaka* and others, and those who have gone to *Satyalo*ka, which is *Brahma loka*, are all meditating upon the *Brahmaroopa dhara*. Being meditated upon by those who desire to get liberated, *Vishnu* who has taken the form of *Chaturmukha Brahma* is sleeping on *Aadishesha*.

How is this possible, is explained in the Commentary. *Chaturmukha Brahma* and others do not have *shubhaashrayatva* as they are all *karma vashyaas*, being born here. How can *mumukshus*, those who desire liberation, meditate upon this *Chaturmukha Brahma*, is explained here. In *yoga*, we have *dhaarana*, *dhyaana* and *samaadhi*. The object to be meditated upon is to be firmly fixed in the mind. This *dhaarana* has to be done. In order to achieve this *dhaarana*, *shubhaashraya* was told. But, those who attain the *samaadhi* state after *dhaarana*, for them, meditating upon *Bhagavaan* who is in the form of the whole world, is not against the *Shrutis*. This is also possible, they can meditate upon Him like this. *Prahlaada* was meditating like this, he was meditating upon himself as *Bhagavaan*, and that everything is created by him only. This is called *Ahamgrahopaasane*, where they meditate upon the *Brahma, aatman* who is the inner self. So, *aham* goes up to the inner self, who is the *Paramaatman*, who is actually the one who is told by every word. So, *aham* goes up to that, this is called as *Aparyavasaanavrutti*. *Aham* extends up to the *antaryaami Paramaatman*. This is *shareera vishishta, jeevaatma vishishta Paramaatman*. They meditate upon the *Paramaatman* who is the inner self of the self. This is not against what is told in the *Shrutis*. When someone meditates upon *Parashuraama, Kalki*, there is *anupravesha* of *Paramaatman* in them, for some time, they are not *Poornaavataara*, but *anupravesha avataaraas*. Whenever *Bhagavaan* enters into them for some particular time, to achieve extraordinary things, at that time, they are *Paramaatma avataara*, it is not a *Poornaavataara*, but *anupravesha avataara*. He does all His exceptional acts during that time. At that time, He is meditated upon like that by *mumukshus*.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 6:

आत्ममायामयीं दिव्यां योगनिद्रां समास्थितः ।

आत्मानं वासुदेवाख्यं चिन्तयन्मधुसूदनः ॥ ६ ॥

Sri Engal Aalwaan's Commentary:

आत्म इति । आत्ममायामयीं मूलप्रकृति अभिमानि देवताम् । योगनिद्रां योगरूपां निद्राम् । एतत् विवृणोति आत्मानं चिन्तयन् इति ।

Maayaa is told as *Moola Prakruti*, the *abhimaani devataa* for *Moola Prakruti*. His *yogaroopa nidraa*, which is the *abhimaani devataa* of *Moola Prakruti*, He will take on that. He will go into *yoga nidraa*. He will be meditating upon Himself.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 7:

एष नैमित्तिको नाम मैत्रेयः प्रतिसञ्चरः ।

निमित्तं तत्र यत् शेते ब्रह्मरूपधरो हरिः ॥ ७ ॥

Sri Engal Aalwaan's Commentary:

एष इति । यत् निमित्तं तत्र इति । तत्र ब्रह्मणो दिनान्ते ।

O *Maitreyar*, this is known as *Naimittika pralaya*. That which is the cause of whatever I told you so far, this is known as *Naimittika pralaya*. At the end of *Brahma's* day. The cause of the *Naimittika pralaya* is the end of *Brahma's* day, every *kalpa*. Where *Bhagavaan Hari* takes on the form of *Chaturmukha Brahma* and will be sleeping on *Aadishesha*.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 8:

यदा जागर्ति सर्वात्मा स तदा चेष्टते जगत् ।

निमीलति एतत् अखिलं मायाशय्यां गते अच्युते ॥ ८ ॥

When *Chaturmukha Brahma* is sleeping, when *Bhagavaan Vishnu* Himself is sleeping taking on the form of *Chaturmukha Brahma*, when He gets up after the night, the same period, then He will start to create the world. Then everything will be blooming. When He sleeps, everything will be closed, and when He gets up, again He will create everything. Then, again, at the end of the day, He will go into sleep, He takes on the *maayaa shayyaa* again.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 9:

पद्मयोनेर्दिनं यत् तु चतुर्युगसहस्रवत् ।

एकार्णवीकृते लोके तावती तात्रिरिष्यते ॥ ९ ॥

Chaturmukha Brahma, whose day is told as *Chaturyuga sahasra*, 1000 *chaturyugaas*, when the three worlds become one huge ocean, the same 1000 *chaturyugaas* will be one night for him.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 10:

ततः प्रबुद्धो रात्र्यन्ते पुनः सृष्टिं करोति अजः ।

ब्रह्मस्वरूपधृक् विष्णुः यथा ते कथितं पुरा ॥ १० ॥

He wakes up at the end of the night, and will again start to do creation. *Bhagavaan Vishnu*, who has taken the form of *Chaturmukha Brahma*. He will start to create, as whatever I have told you earlier.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 11:

इति एष कल्पसंहारो अवान्तरप्रलयो द्विज ।

नैमित्तिकस्ते कथितः प्राकृतं शृणु अतः परम् ॥ ११ ॥

This is known as *avaantara pralaya*, the *samhaara* at the end of the *kalpa*, the *naimittika pralaya*. I have told you about it now. Now, I will tell you about the *praakruta pralaya*. Do listen to me.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 12:

अनावृष्ट्यादिसंपर्कात् कृते संक्षालने मुने ।

समस्तेष्वेव लोकेषु पातालेष्वखिलेषु च ॥ १२ ॥

Sri Engal Aalwaan's Commentary:

अनावृष्टि इत्यादि । समस्तेषु लोकेषु पातालेषु च संक्षालने नाशे कृते ।

When there is no rain at all for a long time, all beings in the worlds are suffering. There will be no rain in all the worlds, and everyone will be suffering. In all the *Paataalaas* also. When everything will be destroyed.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 13:

महदादेर्विकारस्य विशेषान्तस्य संक्षये ।

कृष्णेच्छाकारिते तस्मिन् प्रवृत्ते प्रतिसञ्चरे ॥ १३ ॥

Sri Engal Aalwaan's Commentary:

महदादेरिति । तस्मिन् प्राकृते प्रतिसंचरे महदादेर्विशेषान्तस्य विकारस्य संक्षये च प्रवृत्ते प्रस्तुते ।

In *praakruta pralaya*, starting with *mahat*, up to all the *pancha bhootaas*, the *bhoutika padaarthaas* which are created, which are called *visheshaas*, *vyakta*, (and before that, they are called *avisheshaas*, *avyakta*), the modifications of the *pruthivi* which happen, in the *moola prakruti*, that is all starting to get destroyed. This is when *pralaya* starts. These are all due to *sankalpa* of *Bhagavaan Krishna*.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 14:

आपो ग्रसन्ति वै पूर्व भूमेर्गन्धात्मकं गुणम् ।

आतगन्धा ततो भूमिः प्रलयत्वाय कल्पते ॥ १४ ॥

Sri Engal Aalwaan's Commentary:

आप इत्यादि । प्रलयत्वाय प्रकृष्टो लयो यस्याः सा प्रलया, तद्भावाय ।

The waters first swallow everything. The *gandha guna* of *bhoomi* is completely eaten by waters. Having lost all the *gandha* which is the *guna* of *pruthivi*, the *pruthivi* will be merged in its cause.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 15:

प्रणष्टे गन्धतन्मात्रे भवत्युर्वी जलात्मिका ।

आपस्तदा प्रद्धास्तु वेगवत्यो महास्वनाः ॥ १५ ॥

Sri Engal Aalwaan's Commentary:

प्रणष्ट इति । गन्धतन्मात्रे अत्र तन्मात्रग्रहणं विशेषस्याप्युपलक्षणम् ।

When the *gandha tanmaatras* are merged into its cause, then the whole worlds will become waters. They will be making huge sound, noise, and the complete world will be filled with waters.

The *pralaya* is the reverse order of creation. The order of creation is from *ahamkaara*, the *sattva*, *rajas*, *tamas*, the *taamasa ahamkaara* with *raajasa ahamkaara*, the *shabda tanmaatras* are created. From *shabda tanmaatras*, *aakaasha tattva* is created. From *aakaasha*, it is *sparsha tanmaatras*, and then *vaayu tattva*. Then *roopa tanmaatras*, then *tejas*, then *rasa tanmaatras*, then *ap*, then *gandha tanmaatras* and *pruthivi*. The reverse order is *pruthivi - gandha tanmaatras - ap - rasa tanmaatras*, ... the reverse order.

The *gandha tanmaatras*, the modifications of *pruthivi* which we see here, this is also included here.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 16:

सर्वमापूरयन्तीदं तिष्ठन्ति विचरन्ति च ।

सलिलेनोर्मिमालेन आलोकान्तात्समन्ततः ॥ १६ ॥

Sri Engal Aalwaan's Commentary:

सर्वम् इति । सलिलेन ओधेन, आलोकान्तात् लोकान्तं यावत् । आलोकस्तेजो वा ।

All the worlds are completely filled with water. And they are all flowing everywhere, with the tides and whirlpools.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 17:

अपामपि गुणो यस्तु ज्योतिषा पीयते तु सः ।

नश्यन्त्यापस्ततस्ताः च रसतन्मात्रसंक्षयात् ॥ १७ ॥

The quality of *ap*, which is *rasa tanmaatras*, that merges in *tejas*. The *tejas*, in which all these go and merge, at that time, *ap* also will not be there.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 18:

ततश्चापो हतरसा ज्योतिष्ट्वं प्राप्नुवन्ति वै ।

अग्न्यवस्थे तु सलिले तेजसा सर्वतो वृते ॥ १८ ॥

The *rasa tanmaatras* merges into *tejas*. Everything becomes *tejas* at that time. The waters will not be there anymore. It will reach the state of *agni*. The waters take on the form of *agni*, fire. Everything will be completely covered with *tejas*.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 19:

स चाग्निः सर्वतो व्याप्य चादत्ते तत् जलं तथा ।

सर्वमापूर्यते अर्चिभिः तदा जगदिदं शनैः ॥ १९ ॥

This fire will be pervading everywhere. And it dries up all the waters, with its huge flames. Slowly this whole world will be filled with fire.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 20:

अर्चिभिः संवृते तस्मिन्स्तिर्यगूध्वमधस्तदा ।

ज्योतिषो अपि परं रूपं वायुरति प्रभाकरम् ॥ २० ॥

The fire, which is completely above and below, and everywhere, *tejas* also will be merged in *vaayu*, which is the next *tattva*.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 21:

प्रलीने च ततः तस्मिन् वायुभूते अखिलात्मनि ।

प्रनष्टे रूपतन्मात्रे हतरूपो विभावसुः ॥ २१ ॥

Agni's quality is *roopa*. *Agni* goes and merges in *roopa tanmaatras*. *Roopa tanmaatras* is also destroyed as it goes and merges in its cause, which is *vaayu*. *Agni* will be completely destroyed, when the *roopa tanmaatras* is destroyed. They go and merge in *vaayu*. The whole world becomes filled with *vaayu*. This is the state, in the reverse order, towards *Moola Prakruti*.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 22:

प्रशाम्यति तदाऽज्योतिर्वायुर्दोधूयते महान् ।

निरालोके तथा लोके वाय्ववस्थे च तेजसि ॥ २२ ॥

Sri Engal Aalwaan's Commentary:

प्रशाम्यति इति । अज्योतिरिति पदच्छेदः । तत् च वायुविशेषणम् । ज्योतिर्विरोधी ।

Wind will be blowing making a huge noise. When the fire is put off, the fire *tattva*, *Agni tattva* is destroyed, and there will be no light in all the worlds, when *tejas* reaches the state of *vaayu*.

Ajyoti is a state of *vaayu* itself. Opposed to fire.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 23:

ततः तुमुलमासाद्य वायुः संभवमात्मनः ।
ऊर्ध्वं च अधः च तिर्यक् च दोधवीति दिशो दश ॥ २३ ॥

Sri Engal Aalwaan's Commentary:

तत इति । तुमुलं सशब्दम् । आत्मनः संभवम् खम् ।

When the *vaayu* is making a huge noise, it is blowing above and below, everywhere, the cause of *vaayu* is *aakaasha*. It goes and gets merged into its cause, which is *aakaasha*.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 24:

वायोरपि गुणं स्पर्शमाकाशो ग्रसते ततः ।
प्रशाम्यति ततो वायुः खं तु तिष्ठत्यनवृत्तम् ॥ २४ ॥

Aakaasha will make the *vaayu's guna*, which is *sparsha*, to go. The *sparsha tanmaatra* will go and merge in *aakaasha*, which is actually the cause. *Vaayu* will give up its *guna, sparsha*. *Vaayu* will reach the state of *sparsha tanmaatra*, and it will reach the *aakaasha tattva*. Then only *aakaasha* will be there.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 25:

अरूपरसमस्पर्शम् अगन्धं न च मूर्तिमत् ।
सर्वमापूरयत् चैव सुमहत्प्रकाशते ॥ २५ ॥

Sri Engal Aalwaan's Commentary:

अरूपमिति । न च मूर्तिमत् निरवयवम्, अहंकारावच्छिन्नतया परिमाणनिषेधायोगात् ।

Aakaasha is *niravayavi*, and does not have the quality of *sparsha, gandha, roopa*. Because they are all coming after *pancheekarana* only. It fills the whole space. It expands, as it is going and getting merged in *ahamkaara, taamasa ahamkaara*,

which is the cause of *aakaasha*. It cannot be said that it does not have a size. It is also limited in its *parimaana*.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 26:

परिमण्डलं च सुषिरम् आकाशं शब्दलक्षणम् ।
शब्दमात्रं तदाकाशं सर्वमावृत्य तिष्ठति ॥ २६ ॥

Aakaasha also goes and changes its state. It goes and takes the form of *shabda tanmaatras*. There will be one huge hole in the form of *shabda tanmaatras*, and it will be round. *Aakaasha* will be in the state of *shabda tanmaatras*. This is the in between state between *aakaasha* and *ahamkaara*, and it will be occupying everywhere.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 27:

ततः शब्दगुणं तस्य भूतादिर्ग्रसते पुनः ।
भूतेन्द्रियेषु युगपत् भूतादौ संस्थितेषु वै ॥ २७ ॥

Sri Engal Aalwaan's Commentary:

तत इति । भूतादिशब्देन त्रिविशाहंकारस्य ग्रहणम् ।

The *shabda tanmaatras* will get merged into *bhootaadi*. *Bhootaadi* is the creator of *Pancha bhootaas*, which is *taamasa ahamkaara*. Along with all the *bhootendriyaas*, it goes and merges. By *bhootaadi* here, the *trividha ahamkaara* is meant, as *indriyaas* are also getting merged. From *saatvika ahamkaara*, *indriyaas* are created. From *taamasa ahamkaara*, *tanmaatras* and *pancha bhootaas* are created. All these get merged in the reverse order during *pralaya*. Only *ahamkaara tattva* will be there.

Shabda tanmaatras will go and get merged in *bhootaadi*. *Indriyaas* are also merging in the *ahamkaara tattva*.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 28:

अभिमानात्मको ह्येष भूतादिस्तामसः स्मृतः ।
भूतादिं ग्रसते चापि महान्वै बुद्धिलक्षणः ॥ २८ ॥

The cause of all the *pancha bhootaas* is said to be *taamasa ahamkaara*. The *ahamkaara* also goes in the *mahat tattva*. Which is also told as *buddhi*.

After this, the *pralaya* description continues, where it is going into *moola prakruti*. There is a further description of *praakruta pralaya*. We have seen up to the *mahat tattva*, how the *pralaya* happens in reverse order. The *abhimaanaa* which

comes, *aham aham*, which is the feeling of I, I, *ahamkaara* is responsible for that. This is *bhootaadi*, which is the cause of the *tanmaatras*, *pancha bhootas*. This is known as *taamasa ahamkaara*. *Bhootaadi* goes and merges into *mahaan*, *mahat*, which is also *buddhi*.

All the manifest things get merged into the *pruthivi tattva*. *Pruthivi tattva* merges into the *gandha tanmaatras*. This goes and merges into *ap tattva*, which merges into *rasa tanmaatras*. This goes and merges into *tejas*, which merges into *roopa tanmaatras*, which merges into *vaayu tattva*. This merges into *sparsha tanmaatras*, which merges into *aakaasha*, which merges into *shabda tanmaatras*. Which merges into *ahamkaara tattva*. *Indriyaas* also merge into *ahamkaara tattva*. The three *ahamkaara tattvas* merge into *mahat tattva*, which is also told as *buddhi*. This merges into the *moola prakruti*, which we see next.

We are studying Chapter 4 of Amsa 6. Where Sri Paraasharar is describing the nature of *Naimittika pralaya* and *Praakruta pralaya*. In the *Praakruta pralaya*, everything happens in the reverse order of creation. In creation, the order is *prakruti*, *mahat*, *ahamkaara*, *tanmaatras*, *pancha bhootas*. In the reverse order, everything merges in its respective cause. In this, how the *bhootaadi*, the cause of the *bhootas*, which is *taamasa ahamkaara*, which goes and merges into the *mahat tattva*, is told. This *ahamkaara* is a *tattva*, a *dravya*. This goes and merges in *mahat*, which is also known as *buddhi*, as it influences the mind while making decisions. In some *darshanaas*, it is taken as an *antahkarana* also.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 29:

उर्वी महंश्च जगतः प्रान्ते अन्तर्बाह्यस्तथा ॥ २९ ॥

Sri Engal Aalwaan's Commentary:

उर्वी इत्यादि । उर्वी महंश्च अन्तः अण्डस्यान्तः स्थितस्य जगतः प्रान्ते चरमकोट्यां प्रथमकोट्यां च, तथा बाह्यतः अण्डाद्बहिरपि, तथा पृथ्व्येकप्रान्ते महानितरप्रान्ते ।

The *mahaan* which is inside the *anda*, the *Brahmaanda*, the *prapancha* which is located inside the *Brahmaanda*, in its border, in the end, and also in the very beginning, and also outside the *anda*, the Cosmic Egg, and inside *pruthivi*, all the other parts of the *mahat tattva*, everywhere, this *mahat tattva* devours the *ahamkaara tattva*. This *mahat* also goes and merges into *prakruti*.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 30:

**एवं सप्त महाबुद्धे क्रमात्प्रकृतयः स्मृताः ।
प्रत्याहारे तु ताः सर्वाः प्रविशन्ति परस्परम् ॥ ३० ॥**

Sri Engal Aalwaan's Commentary:

एवं इति । अयमावरणालयविषयः श्लोकः । महदादयः सप्त क्रमादहंकारादीनां प्रकृतयः स्मृताः । ताः प्रत्याहारे तु परस्परं स्वं स्वं कारणम् एवं पूर्वोक्तलयक्रमेण प्रविशन्ति ।

This shloka is about the *laya* of all the *sapta aavaranaas*, around the *pruthivi*. From *mahat*, *ahamkaara*, and seven *tanmaatras* - these seven are known as *sapta prakrutayah*. They have both *prakruti* and *vikruti*, but they are known as *prakrutis*. They are the causes of the following *tattvaas*. All these, in the reverse order, during dissolution, go and merge into their causes. The *tanmaatras* go and merge into *ahamkaara*, then into *mahat*. They go and merge into their respective causes in the same order.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 31:

येनेदमावृतं सर्वम् अण्डमप्सु प्रलीयते ।
सप्तद्वीपसमुद्रान्तं सप्तलोकं सपर्वतम् ॥ ३१ ॥

Sri Engal Aalwaan's Commentary:

एतत् प्रपञ्चयति येन इति । एवंभूतमिदमण्डं येनावृतं तत्पृथिव्यावरणमप्सु लीयते ।

This Cosmic Egg which is like this, the earth is surrounded by this. This goes and merges into water. All the *sapta dveepaas*, *samudraas*, *sapta lokaas*, *parvataas*, everything go and merge into the *anda*, and they all go and merge into water.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 32:

उदकावरणं यत् तु ज्योतिषा पीयते तु तत् ।
ज्योतिर्वायौ लयं याति यात्याकाशे समीरणः ॥ ३२ ॥

The waters which are surrounding, they go and merge into *gyotis*, *tejas*. That goes and merges into *vaayu*, and this merges into *aakaasha*.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 33:

आकाशं चैव भूतादिः यस्य ते तं तथा महान् ।
महान्तमेभिः सहितं प्रकृतिः यस्य ते द्विज ॥ ३३ ॥

How the dissolution happens is being explained again. *Aakaasha* goes and merges into its cause, which is *ahamkaara*, *bhootaadi*. *Ahamkaara* goes and merges into *mahat tattva*. *Mahat tattva* goes and merges into its cause, which is *moola prakruti*, *avyakta*.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 34:**गुणसाम्यमनुद्रिक्तमन्यूनं च महामुने ।****प्रोच्यते प्रकृतिर्हेतुः प्रधानं कारणं परम् ॥ ३४ ॥**

During *pralaya*, in the *moola prakruti*, the *sattva*, *rajas*, *tamas* are all in equal proportion. When there is any disturbance in that proportion, one of them becomes more or less, immediately, at that time and place, creation starts. *Moola prakruti* is like a huge ocean, and in that, in some parts, the *sattva*, *rajas*, *tamas* get imbalanced; immediately, at that place, one *Brahmaanda* is created, and creation starts - *mahat*, *ahamkaara*, *tanmaatras*, *pancha bhootas*. So, these are like the waves in a huge ocean. *Brahmaandas* are getting created and dissolved. When there is *guna saamya*, then *pralaya* happens. When there is a *guna vaishamya*, creation happens. When the *gunas* are equal, when nothing is less or more, the *pradhana* which is the *moola prakruti*, which is the cause of all the *praakruta* substances.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 35:**इति एषा प्रकृतिः सर्वा व्यक्ताव्यक्तस्वरूपिणी ।****व्यक्तस्वरूपम् अव्यक्ते तस्मान् मैत्रेय लीयते ॥ ३५ ॥****Sri Engal Aalwaan's Commentary:****इति एषा प्रकृतिः इति । व्यक्तावस्थमपि प्रकृतिद्रवमेव न द्रव्यान्तरम् । तस्मात्****व्यक्तमव्यक्ते लीयते । तस्या इति पाठे स्वरूपमित्यनुषङ्गः ।**

This *prakruti* which is having *vyakta* (the manifest part, which is having name and form, what we see in this world, the millions of things we see around) and *avyakta* (the *mahat*, *ahamkaara*, *tanmaatras*, *pancha bhoota tattvas*), all of them will go and merge in *avyakta*.

How can *vyakta avastha* go and merge in *avyakta*? Normally, something goes and merges in its cause only. So, can *vyakta* be an effect of the *avyakta*? Yes, because it is all *praakruta*, it is the same substance. Everything that we see in this world has name and form, is all *praakruta*, it is all *prakruti parinaama*, *avyakta parinaama*. Everything is having *sattva*, *rajas*, *tamas*, these three qualities, which are there in *moola prakruti*. Everything is *prakruti dravya* only, but they are getting modified every moment and present in various states. Same *prakruti dravya* goes into a different state, called *mahat*, then it changes into another state called *ahamkaara*. The *dravya* is same, it is not a new substance which is created. Everything is *trigunaatmaka prakruti* only. Even the *avyakta avastha* is *prakruti dravya* only. Therefore, *vyakta* goes and merges into *avyakta*.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 36:**एकश्शुद्धो अक्षरो नित्यः सर्वव्यापी तथा पुमान् ।****सो अप्यंशः सर्वभूतस्य मैत्रेय परमात्मनः ॥ ३६ ॥****Sri Engal Aalwaan's Commentary:**

**एक इति । एकः शुद्धः प्रकृतिवदनेकत्वानर्हः वैचित्र्यानर्हश्च, अनेकत्वबोधक
वैचित्र्यार्हसत्त्वादिगुणमयत्व अभावात् । अत एकाक्षरो नित्यश्च । तत्र हेतुमाह सर्वव्यापी
इति । सूक्ष्मत्वात् प्रकृतेरपि व्यापनस्वभावः । सो अपि पुमान् परमात्मनोः अंशः, यथा
प्रकृतिः । अत्र लयस्थानत्वेन प्रकृतेः प्रकृतत्वात् प्रसङ्गात् पुरुषपरमात्मनोः प्रस्तावः ॥**

This tells about the sentient part, the *chetanaas*. *Chetana* does not undergo modification in his essential nature. He is not told like *prakruti* which gets modified into many forms. There is no *vaichitrya*. All are *jnyaana aananda svaroopas* only. In *svaroopa*, there is no difference among all the sentients. Because the differences and multitude happens because of the *sattva* and other *gunaas* only. Which is absent in the *chetana*. He is not *trigunaatmaka*, he is consciousness, *jnyaana svaroopas*. Though there are many *chetanaas*, they are not like *prakruti*, where *svaroopa* itself gets modified, and it is present in different states. That is why he is called as *eka*, *akshara*, *nitya* - all are similar in *svaroopa*.

He is *sarvavyaapee*. How is he told as *sarvavyaapee*? Because he can enter into minutest form of *prakruti* also. He is very *sookshma*. He is very subtle. This is told as *anu* also in *shastraas*; but *anu* is more a material measure, which cannot be used for a spiritual entity, which is *jeevaatman*. The meaning is *sookshma*. He is so subtle that he can enter into *prakruti* in any state. He can pervade into *prakruti* also, because he is so *sookshma*. He is also *Paramaatman's amsha* only, just as *prakruti* is *Paramaatman's amsha*. *Amsha* means part, which means that He is *visheshana amsha*. *Prakruti* and *Purusha* are *shareera* of *Paramaatman*. That is why there are *visheshana amsha*, and *visheshya amsha*.

The *laya sthaana* is told as *prakruti* here, and incidentally the *Purusha* and *Paramaatman* are going to be told.

Chetana is also an *amsha* of *Paramaatman* only.

Next, *Paramaatman svaroopas* is going to be told.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 37:**न सन्ति यत्र सर्वशे नामजात्यादिकल्पनाः ।**

सत्तामात्रात्मके ज्ञेये ज्ञानात्मन्यात्मनः परे ॥ ३७ ॥

Sri Engal Aalwaan's Commentary:

परमाह न सन्तीति । नन्वंशत्ववचनात् पुरुषस्य परमात्मैकद्रव्यत्वं स्यात् । नैवम् ।

Sarvesha is the ruler of everything, He is the Supreme Ruler. He does not have name and class, these kind of differences, divisions, etc. He is known as *sattaa* only.

Paramaatman is *niravayavi*, and how can there be a part in *Paramaatman*? Can we break into parts? Where one part becomes *chetana*, *achetana*, etc. It is not like this. It is not *Paramaatman ekadravyatva*. It is through *shareera shareeri bhaava* only - the *visheshana amsha*, and *visheshya amsha*. And it is inseparably associated as attribute, both the *Purusha* and *Prakruti*. They are supported by Him, they are controlled by Him, and meant for His purpose only, all the time. They can never exist independently by themselves. Just because *amsha* is told, it does not mean that it is *dravya* only, but it is *Bhagavadaatmaka*.

Sri Engal Aalwaan's Commentary:

*** समस्तहेयरहितम् * स सर्वभूतप्रकृतिं विकारान् * विष्णुः समस्त इन्द्रिय देहदेही *
क्षेत्रज्ञशक्तिः * सा वेष्टिता * नित्यो नित्यानाम् * पृथगात्मानं प्रेरितारं च मत्वा * उत्तमः
पुरुषस्त्वन्यः * इत्यादिभिः तयोः अत्यन्तवैलक्षण्यस्योक्तत्वात् ।**

Many *pramaanaas* are told. He is without any defects. He is far from any defects. *Prakruti* has the defect of undergoing modification in its essential nature, *jeevaatman* has the defect of undergoing modification in his attributive nature. Whereas *Paramaatman* does not have any defect. So, He cannot be the same material. He is beyond all the modifications of *prakruti*. The *indriyaas*, *deha*, are all *Bhagavadaatmaka*; He is the inner self of everything. It is said to be *shakti* for Him, *shakti*, *amsha*, *kaaya*, *vapu*, *tanu*, *roopa* denote *shareera*. *Shareera shareeri bhaava* is told. It is told clearly that there are all many *nitya chetanaas*, but there is one who is different and distinct from all these, who bestows everything for them. Having known and meditated upon, the impeller who is *Paramaatman*, and the *jeevaatman* are different; then only he will attain Him. *Purushottama* is different, not the same as *Prakruti* and *Purusha*. He is very different and distinct from *Prakruti* and *Purusha*. There are many Shruti *pramaanaas*, *Smruti pramaanaas* which tell this.

Sri Engal Aalwaan's Commentary:

कथम् अंशत्वमित्याशंक्य * प्रकाशादिवत् नैवं परः * इत्यादिना सूत्रकारः

प्रकाशजातिगुणदेहवत् आत्मनो अपि शरीरभूतस्य तिष्ठतः परमात्म एकदेहत्वात् अंशत्वम् उपपादितवान्।

How can we say *amshatva*, how can we say *amsha*. He is very different and distinct from everything else. How can we say that *jeevaatman* and *prakruti* are *amsha* of *Paramaatman*? *Sootrakaara* says by *shareera shareeri bhaava*, by giving different examples, *prakaasha*, *jaati*, *guna*, *deha*. *Prakaasha* is *prabhaa* and *prabhaavat*, *prabhaavat* is the source of light, and *prabhaa* is the light which comes out; they are different. The light spreads everywhere in brightness, whereas the source is in one place. The light is also *prakaasha*, its *prabhaa* is also *prakaasha*. Both the light and its brightness are light only, but they are different substances, the attribute moves away from it, though it is inseparably associated, and the other, the substance stays there. They are said to be parts, though they are different. Similarly, *jaati*, class. *Jaati* resides in a *vyakti*, a person. *Manushya*, *manushyatva jaati* is there in a person, like *Devadatta*. If we say that *Devadatta* is a man, then *manushyatva* is there in *Devadatta*. It is different, but is inseparably associated. *Jaati* is the attribute of the *vyakti*. *Guna guni* - the quality and the substance which has that quality. Similarly, *deha* and *aatman*, the body and soul. In the same way, both *prakruti* and *Purusha* are present as His *shareera*. When we say *Devadatta*, we mean *Devadatta* with the *manushyatva jaati* included, though the *jaati* is different from the person. The person itself is not *manushyatva*, and *manushyatva* is itself not the person. They are two different things, but present as person, substance and attribute. But they are told as one entity, when we say *Devadatta*, both are included. In the same with *Paramaatman*, one body, told with *amshaas*. This is the way that *Baadaraayana*, *Krishna Dvaipaayana* has told in the *Brahma Sootraas*. This is told as "*Amsho naanaa vyapadeshaat*". *Brahma Sootraas* explain how *prakruti* and *Purusha* are part of the *Paramaatman*. They are called by the name *amsha* as they are *shareera* to *Paramaatman*. *Shareera* does not mean having hands and legs, eyes, etc. but it is by means of the three kinds of relationship, it is *aadhaara-aadheya bhaava*, *niyaamaka-niyaamya bhaava*, *shesha-sheshi bhaava*, these three. These are called as *shareera shareeri*. That which is *aadhaara*, *niyaamaka* and *sheshi*, is *shareeri*. That which is *aadheya* (supported), *niyaamya* (controlled), *shesha* (subservient) is called as *shareera*.

Sri Engal Aalwaan's Commentary:

सत्तामात्रात्मक इति विकारनिषेधः। ज्ञेये * नारायणं महाज्ञेयं * इत्यादिना। आत्मनः परे * यस्य आत्मा शरीरम् इति शरीरत्वेन उक्तत्वात् बद्धान् मुक्तान् च आत्मनो अत्यन्त विलक्षणे।

Paramaatman does not have any *vikaaraas*, does not mean that He does not have any attributes. But, He does not undergo any modifications, is the meaning here.

He is that to be known. It is told clearly that "*Yasya aatmaa shareeram*". Because He is told as "*Yah pruthivyaam tishthan, yasya pruthivee shareeram, yah tejasi tishthan, yasya tejah shareeram, ..., yah aatmani tishthan, yasya aatmaa shareeram*". The non-sentient and sentient are both said to be *shareera* to *Paramaatman*. *Aatma* and *prakruti* are told to be *shareera* to *Paramaatman*. The word *aatma* shows that the varieties of *aatma* are included. There are three kinds of *aatmans*, *baddha*, *mukta*, *nitya*. He is different and distinct from all because all are His *shareera*.

Sri Engal Aalwaan's Commentary:

**प्रकाशतद्वतोरिव जगत् ब्रह्मणोः शरीरशरीरिभावः स्वाभाविकः न जीववत् कर्मकृतः । *
तत् पुरुषस्य विश्वमाजानमग्रे * वेदात्मशक्तिं स्वाच्छरीरात् इति आदेः ।**

Jeevaatman also gets a body, but it is due to his *karmaas*. He has to experience the fruits of the *karma*, *sukha*, *dukha*, the *phalaas* which have accrued through the *punya* and *paapa roopa karmaas* which he has done from *anaadi kaala*. He has to experience the fruits of all that. He gets a body because of *karma*. *Karma* is the *kaarana* for that. But, *Paramaatman's shareera* is not like that. *Prakruti* and *Purusha* are naturally *shareera* to Him. He has not got it because of *karma*.

Prabhaa and *prabhaavat* are naturally associated. If the source is not there, then *prabhaa* will not be there. Similar to this, the *jagat* and *Brahman*, *shareera shareeri bhaava* is natural. It is not because of *karma*. There are many *pramaanaas* told. This is how *Paramaatma svaroopaa* is explained.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 38:

**तत् ब्रह्म परमं धाम परमात्मा स चेश्वरः ।
स विष्णुः सर्वमेवेदं यतो नावर्तते यतिः ॥ ३८ ॥**

He is the ultimate refuge or goal. He is the Supreme Soul, and Supreme Lord. He is *Vishnu*, and everything is He only. One who reaches Him, will not return to this world, due to *karma*, because his *karma* will be exhausted.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 39:

**प्रकृतिर्या मया आख्याता व्यक्त अव्यक्त स्वरूपिणी ।
पुरुषः च अपि उभौ एतौ लीयते परमात्मनि ॥ ३९ ॥**

Sri Engal Aalwaan's Commentary:

प्रकृतिरित्यादि । प्रकृतेः परमात्मनि लयः पुरुषे लयद्वारा * अव्यक्तम् अक्षरे लीयते अक्षरं तमसि लीयते तमः परे देवे एकीभवति * इति श्रुतेः ।

Subaalopanishad says that *avyakta* merges into *akshara*, here merging means that they stay together and cannot be differentiated that this is *avyakta*, this is *akshara*. They are merging in such a way. They are staying together, but they don't lose their essential nature. There is no *svaroopā naasha* in this *laya*. They will be in such a subtle state. That *akshara* which also has *avyakta*, goes and merges into *tamas*. It becomes a substance called *tamas*. *Tamas* stays in *ekē bhaava*, the *tamas* which is a *dravya* which contains *avyakta* and *akshara*, goes and unites into *Paramaatman*, as though it is one with *Paramaatman*, cannot be differentiated. It will be in such a very very subtle state.

The manifest and unmanifest of *Prakruti*, which have merged into the *avyakta*, *moola prakruti*, and the *Purusha*, the collectivity of all sentients, both go and unite into *Paramaatman*. This is *pralaya*.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 40:

परमात्मा च सर्वेषाम् आधारः परमेश्वरः ।

विष्णुनामा स वेदेषु वेदान्तेषु च गीयते ॥ ४० ॥

Sri Engal Aalwaan's Commentary:

परमात्मा इति । विष्णुनामा स वेदेषु वेदान्तेषु च गीयते विष्णुनामा स एव परमेश्वरो वेदेषु वेदान्तेषु च सद्ब्रह्मादिशब्दैः गीयते ।

In the *poorva kaanda* of the *Vedaas*, the *Samhitaa*, *Braahmana*, *Aranyakaas*, where *yajnya yaagaas* are all told primarily, and *Paramaatma svaroopā* is also told, but not very directly. Upanishads focus mainly on *Paramaatma svaroopā*, *aatma svaroopā*, directly and completely; this is said to be *Vedaanta*. *Veda* and *Vedaanta* both are known as *Vishnu*, who is none other than *Paramaatma*, Supreme Self. He is support of everything, and is Supreme Lord, Supreme Ruler, known by the name *Vishnu*. In *Vedaas*, He is known as *Vishnu*, and by other names also. Even *Agni*, *Varuna*, *Indra* all names stand for *Paramaatman* only in the *poorva kaanda*. This is told so in *Yaaska's Nirukta*. In *Vedaanta*, it is told by the names of *Tat*, *aatmaa*, *Brahma*, *aakaasha*, *jyoti*, used synonymously.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 41:

प्रवृत्तं च निवृत्तं च द्विविधं कर्म वेदिकम् ।

ताभ्याम् उभाभ्यां पुरुषैः सर्वमूर्तिः स इज्यते ॥ ४१ ॥

Sri Engal Aalwaan's Commentary:

प्रवृत्तम् इति । कथमिन्द्रादियागैः अस्येज्यत्वमित्यत्र आह सर्वमूर्तिरिति ।

The *Vaidika karmaas*, everything told in the *Vedaas*, *yajnya*, *yaagaas*, *nitya naimittika karmaas*, can be divided into two, as *pravrutta* and *nivrutta*. Both these *pravrutti karma* and *nivrutti karma*; *pravrutti karma* for *aihika* and *aamushmika phalaas*, fruits obtained here itself, or *svarga* or other kinds of fruits, various *yajnyaas*, *yaagaas*; and those who have the *Vedaantic* knowledge, worship *Paramaatman* only, who is inner self of everything, and this is the *nivrutti maarga*, they are not interested in these fruits, but they want liberation, the ultimate goal. Both are told in the *Vedaas*. Both of them worship only *Vishnu*, who is having everything as His *shareera*, and is only present as everything, as the inner self of everything. He is *sarvaantaryaami*, He is only worshipped by all these.

Because He is *Sarvamoorthi*, present as inner self of all, everything, even gods, those who worship *Indra* and other *devataas*, also worship *Vishnu* only, as He is only *Sarvamoorthi*. He is present as inner self of *Indra* and other *devataas*.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 42:

ऋग्यजुस्सामभिः मार्गैः प्रवृत्तैरिज्यते ह्यसौ ।

यज्ञेश्वरो यज्ञपुमान् पुरुषैः पुरुषोत्तमः ॥ ४२ ॥

Pravrutti maarga is told here. The *Rug*, *Yajur*, *Saama Vedaas*, whatever means they are telling, to attain various fruits, He is worshipped through those *karmaas* told in these *Vedaas*. He is *Yajnesvara*, *Yajnya pumaan*, *Purushottama*. He is only worshipped by all these.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 43:

ज्ञानात्मा ज्ञानयोगेन ज्ञानमूर्तिः स चेज्यते ।

निवृत्ते योगिभिर्मार्गे विष्णुः मुक्ति फल प्रदः ॥ ४३ ॥

Sri Engal Aalwaan's Commentary:

ज्ञानात्मेति । ज्ञानात्मा ज्ञानस्वरूपः । ज्ञानमूर्तिः ज्ञानात्मिका मूर्तिः विग्रहो यस्य । निवृत्ते मार्गे ज्ञानयोगेन ज्ञानयोगप्रधानेन कर्मणा इज्यते । मुक्तिफलप्रदः निवृत्तिमार्गेणोष्ट एव ।

Those who are not interested in the fruits which are not permanent, they take up the *nivrutti maarga*, and they worship as *Jnyaanaatmaa*, *jnyaana svaroopaa*, whose *divya mangala vighraha* is said to be *jnyaanaatmika*, one who has the *divya mangala vighraha* which is *jnyaanaatmika* is *Jnyaanamooti*, is worshipped through *jnyaana yoga*. *Karma* which has *jnyaana yoga* as the main part, He is worshipped by that. But *nivrutti maarga* one who worships Him, he gets *moksha*.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 44:

ह्रस्वदीर्घप्लुतैर्यत् तु किञ्चिद्वस्त्वभिधीयते ।
यत् च वाचामविषयं तत् सर्वं विष्णुरव्ययः ॥ ४४ ॥

Sri Engal Aalwaan's Commentary:

ह्रस्व इति । ह्रस्वादिशब्दैः अभिधेयमचित् वस्तु । वाचामविषयं चिद्वस्तु । तत् सर्वम्
विष्णुः तदात्मकम् ।

Small, short and long - these are all material objects. Vastu means that it is *akalpita*, it is reality only. Whatever is told by these kind of measures, qualities, is everything that is material. That which cannot be told by words - is *jeevaatma svaroop*. All are Vishnu only, all are *Bhagavadaatmaka*.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 45:

व्यक्तस्स एव च अव्यक्त स एव पुरुषोत्तमः ।
परमात्मा च विश्वात्मा विश्वरूपधरो हरिः ॥ ४५ ॥

Sri Engal Aalwaan's Commentary:

व्यक्तमिति । व्यक्तादिसामानाधिकरण्यहेतुः विश्वात्मा विश्वरूपधर इति । पुरुषः
कार्यकारणरूपोभयावस्थः । परमात्मा मुक्तः व्यक्तं स एव चाव्यक्तम् इति च पाठः ।

Purushottama is only *vyakta* and *avyakta*, manifest and unmanifest. This is told by *Saamaanaadhiakaranya*, concomitant coordination. He is only present in all these forms, He is only the inner self of everything. Everything is His *shareera*. All are His modes. In *avyakta*, He is the *kaarana avasthaa*. He is *avyakta shareeraka Paramaatman*, in the causal state. He is the *vyakta shareeraka Paramaatman*, in the state of effect. He is the *mukta* also. *Avyakta*, *vyakta*, *mukta* are all *Vishnu roopa* only. They are all having *Bhagavaan Vishnu* only as their inner self, and they are all the *shareera*.

Sri Vishnu Puraana, Amsa 6, Chapter 4, Shloka 46:

व्यक्ताव्यक्तात्मिका तस्मिन् प्रकृतिः संप्रलीयते ।
पुरुषश्चापि मैत्रेय व्यापिन्यव्याहतात्मनि ॥ ४६ ॥

Sri Engal Aalwaan's Commentary:

व्यक्त इत्यादि । उक्तस्य एव अनुवादो गुणान्तरवित्यर्थः । अव्याहतात्मनि
अविकृतस्वरूपे ।

What was told earlier, this is verily a statement of that only. With different qualities. The *prakruti* of *vyakta* and *avyakta* goes and merges into Him. And also *Purusha*. He is the one who is pervading everything.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 47:

द्विपरार्धात्मकः कालः कथितो यो मया तव ।

तदहस्तस्य मैत्रेय विष्णोरीशस्य कथ्यते ॥ ४७ ॥

The time which is divided into two *Paraardhaas*, the *prathama paraardha* and *dviteeya paraardha*, which were told earlier, is one day for *Paramaatman*. The two *Paraardhaas* put together is *Brahma's* 100 years. This is when *Praakruta pralaya* happens. This is said to be Supreme *Brahman's* one day.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 48:

व्यक्ते च प्रकृतौ लीने प्रकृत्यां पुरुषे तथा ।

तत्र स्थिते निशा चास्य तप्रमाणा महामुने ॥ ४८ ॥

Sri Engal Aalwaan's Commentary:

व्यक्त इति । प्रकृत्यां पुरुषे लीनायाम् इति शेषः । तथा तत्र स्थिते, तथाभूते पुरुषे तत्र परमात्मनि स्थिते । द्वयोः युगपत् लय पक्षे ग्रन्थः सुगमः । व्यक्त इति पुनर्लयानुवादः परमात्मनो रात्रादिकल्पनाविध्यर्थः ।

Vyakta prakruti goes and merges into *Purusha*, and they are all going and uniting with *Paramaatman*. One night of *Paramaatman* which is also *dviparaardha kaala*, equivalent to 100 years of *Chaturmukha Brahma*, is one day, and one night also for *Paramaatman*. One night period, they all will be united into *Paramaatman*.

Why is it again told - *vyakta prakruti*, *laya* with *Purusha*? In order to tell about *nishaa*, night, which is also the same time period. At that time, the *vyakta* and *avyakta* will be united into *Paramaatman*.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 49:

नैवाहस्तस्य न निशा नित्यस्य परमात्मनः ।

उपचारस्तथा अप्येष तस्येशस्य द्विजोच्यते ॥ ४९ ॥

Sri Engal Aalwaan's Commentary:

नैव इति । नित्यस्य परमात्मनः इति । अत्र स्वरूपनित्यत्वस्य ब्रह्मादीनाम् अपि
साधारण्याद्विग्रहवत्त्वस्य नित्यत्वाभिप्रेतम् * सदैकरूपरूपाय * इत्यादिभिः
विग्रहनित्यत्वस्य प्रतिपादनात् ।

Paramaatma svaroopta is *nitya* means, all the *jeevaatmans* are also *nitya* only. *Chaturmukha Brahma* and their *svaroopta* is also *nitya* only. So for *Paramaatman*, *nitya* here is to be taken as *divya mangala vigraha nityatva*. He has an eternal divine auspicious form, *divya mangala vigraha*. *Sadaikarooparoopaaya* - *roopa* is told two times.

Day and night are not there for *Paramaatman*. It is only told in *oupachaarika* sense, secondary sense.

Sri Vishnu Puraana, Amsha 6, Chapter 4, Shloka 50:

इत्येष तव मैत्रेय कथितः प्राकृतो लयः ।

आत्यन्तिकमथो ब्रह्मन् निबोध प्रतिसञ्चरम् ॥ ५० ॥

Now, I have told you the *praakruta laya*. When 100 years are over for *Chaturmukha Brahma*, including *Chaturmukha Brahma* the entire *prakruti mandala*, everything goes and merges into *Paramaatman*. The *chetanaas*, *avyakta*, everything goes and unites with *Paramaatman*, stays as though they are one with *Paramaatman*, and this is the *kaarana avasthaa*. Again, when He creates, these will all come into the manifest state, *srushti*. I have told you about the *praakruta pralaya*. Now, I will tell you about the *aatyantika laya*, which is *moksha*. Do listen.

This completes Chapter Four.

॥ इति श्री विष्णु पुराणे षष्ठे अंशे चतुर्थो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चितीये षष्ठे अंशे चतुर्थो अध्यायः ॥

॥ अथ पञ्चमो अध्यायः ॥

About Moksha

Now, Chapter Five.

Sri Paraasharar wants to tell about the various *taapaas* which *chetanaas* undergo and experience in the *baddha dasha*, the bound state. And about how they have to escape from all these.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 1:

श्री पराशरः -

आद्यात्मिकादि मैत्रेय ज्ञात्वा तापत्रयं बुधः ।

उत्पन्नज्ञानवैराग्यः प्राप्नोत्यात्यन्तिकं लयम् ॥ १ ॥

Sri Paraasharar - Aadhyaatmika, Aadhibhoutika, Aadhidaivika, are the three kinds of *taapas* told. These are said to be *taapa traya*, the three sufferings. Having known all of these, one for whom the real knowledge of *jnyaana* and *vairaagya*, and who has developed *asanga* with all these, *vairaagya*, who has given up all these things. He can only attain *aatyantika laya*, *moksha*.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 2:

आद्यात्मिको अपि द्विविधश्शरीरो मानसस्तथा ।

शरीरो बहुभिर्भेदैर्भिद्यते श्रूयतां च सः ॥ २ ॥

The *aadhyaatmika taapa* is explained first. Here, *aatma* means *shareera*. In this *shareera*, there are two parts - *shaareera* and *maanasa* - related to the body, and related to the mind. Both are said to be *aadhyaatmika taapa*. All the various sufferings arising out of the body, are of so many varieties, and I am going to tell you that, listen to me.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 3:

शिरोरोगप्रतिश्यायज्वरशूलभगंदरैः ।

गुल्माश्श्वयथुश्वासच्छर्दयादिभिरनेकधा ॥ ३ ॥

Sri Engal Aalwaan's Commentary:

शिरोरोग इति । प्रतिश्यायः पीनसः । श्वयथुः शोफः ।

Sinus and cold, sinusitis, headache, fever, pain, colic, fistula, spleen related, swelling, haemorrhoids, ophthalmologic diseases and so many different kinds of diseases which have multiple varieties in the diseases related to the body.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 4:

तथाक्षिरोगातिसारकुष्ठाङ्गामयसंज्ञितैः ।

भिद्यते देहजस्तापो मानसम् श्रोतुमर्हसि ॥ ४ ॥

The bodily pains and diseases, are diseases related to the eye, diarrhoea, leprosy - like this, there are so many varieties of sufferings in the body. Now, I will tell you sufferings due to the mind.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 5:

कामक्रोधभयद्वेषलोभमोहविषादजः ।

शोकासूयावमानेर्ष्यामात्सर्यादिमयस्तथा ॥ ५ ॥

Sri Engal Aalwaan's Commentary:

कामक्रोध इति । द्वेषः अप्रीतिः । मोहो मूर्च्छा । विषादः सत्त्वसंक्षयः । शोकः प्रियविरहजः । ईर्ष्या परसंपदक्षमा ।

Kaama - passion, *krodha* - anger, *bhaya* - fear, *dvesha* - hatred, *lobha*, *moha*, *vishaadaja* - despair, grief, jealousy, envy - all of these are related to the mind.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 6:

मानसो अपि द्विजश्रेष्ठ तापो भवति नैकधा ।

इति एवम् आदिभिः भेदैः तापो हि आध्यात्मिकः स्मृतः ॥ ६ ॥

There are many kinds of sufferings, of the mind. All these things are said to be *aadhyaatmika taapa*.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 7:

मृगपक्षिमनुष्याद्यैः पिशाचोरगराक्षसैः ।

सरीसृपाद्यैः च नृणां जायते चाधिभौतिकः ॥ ७ ॥

Aadhibhoutika means due to the *praanis*, the beings. All the animals, birds, humans, *pishaachaas*, serpents - all the sufferings which come because of these, is said to be *aadhibhoutika taapa*.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 8:

शीतवातोष्णवर्षाम्बु वैद्युतादिसमुद्भवः ।

तापो द्विजवरश्रेष्ठैः कथ्यते चाधिदैविकः ॥ ८ ॥

These are all *aadhidaivika* - because they cannot be controlled by us, cold weather, windy weather, heat which is coming, rains, lightning, various sufferings which come from all these, which are the natural causes, this is called as *aadhidaivika taapa*.

Like this, *aadhyaatmika*, *aadhibhoutika*, *aadhidaivika*, are the *taapa trayaas*. *Aadhyaatmika* is about *shareera* and *manas* both, body and mind. *Aadhibhoutika*

is due to various beings, animals, etc. *Aadhidaivika* is the natural causes like heat, cold, rain, lightning, etc. These are the three kinds of *taapa* which one has to know.

Now, *Sri Paraasharar* is going to tell further about birth and death.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 9:

गर्भं जन्म जरा अज्ञानं मृत्युं नारकजं तथा ।
दुःखं सहस्रशो भेदैः भिद्यते मुनिसत्तम ॥ ९ ॥

Sri Engal Aalwaan's Commentary:

गर्भं इति । नारकजं नरकजम् । * स्यान्नारकस्तु नरकः * इति अमरः ।

Staying in the womb, birth, old age, ignorance, death, that which arises out of sufferings in hell, all these sufferings, grief, there are thousands and thousands of varieties.

Thousands and thousands of varieties of sorrows, that one experiences, arising out of *garbha*, *janma*, *jaraa*, *ajnyaana*, *mrutyu*, *naraka*. One goes through all these in so many births. And experiences many different kinds of sorrows. He says that he will tell about those. First, he tells about birth.

Now, *Sri Paraasharar* will explain in detail about the sufferings which one undergoes in the womb, or during birth, death, etc., which we see next. This is told to develop *jnyaana* and *vairaagya*, so that one can attain liberation.

We are studying Chapter 5 of *Amsa 6*. Where *Sri Paraasharar* is starting to tell about *aatyantika pralaya*, which is nothing but *moksha*. For this, he is first describing the various kinds of sorrows or griefs which one experiences in one's life.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 10:

सुकुमारतनुर्गर्भं जन्तुर्बहुमलावृते ।
उल्बसंवेष्टितो भुग्नपृष्ठग्रीवास्थिसंहतिः ॥ १० ॥

Sri Engal Aalwaan's Commentary:

सुकुमार इति । उल्बम् गर्भवेष्टनचर्म ।

Ulba is the sac which covers the womb. He has a very soft body, when he is in the womb. He is said to be a *jantu* only. He is surrounded by all kinds of filth. He is

surrounded by a sac in the womb. His back, neck, bones are all completely bent, because of being packed into that sac in the womb.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 11:

अत्यन्मलकटुतीक्ष्णोष्णलवणैर्मातृभोजनैः ।

अत्यन्ततापैरयर्थं वर्धमानातिवेदनः ॥ ११ ॥

He is growing with the food that the mother takes. Which is very sour, bitter, very hot taste wise, temperature wise hot also, salty, etc. The various kinds of food taken in, is going with that. He suffers a lot, and is growing with this kind of food taken by the mother.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 12:

प्रसारणाकुञ्चनादौ नाङ्गानां प्रभुरात्मनः ।

शकृन्मूत्रमहापङ्कशायी सर्वत्र पीडितः ॥ १२ ॥

Whether to stretch his legs and body, or to bend, he has no control over his own body parts, hands, legs, he cannot bend or stretch. He is unable to do all these things. He is surrounded by a lot of filth, with faeces, urine, etc. He is suffering because of all this.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 13:

निरुच्छवासः सचैतन्यः स्मरञ्जन्मशतान्यधः ।

आस्ते गर्भे अतिदुःखेन निजकर्मनिबन्धनः ॥ १३ ॥

He is not able to breathe, he has *chaitanya*, he has *jnyaana*, he remembers the hundreds of births that he has taken, he is lying down here. With great sorrow, he is lying down here. Because he is being bound by his own karma.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 14:

जायमानः पुरीषासृङ्मूत्रशुक्लाविलाननः ।

प्राजापत्येन वातेन पीड्यमानास्थित्वन्धनः ॥ १४ ॥

Sri Engal Aalwaan's Commentary:

जायमानः इति । प्राजापत्येन ब्रह्मणा नियुक्तेन गात्रसंकोचकेन, * तस्मात् ज्यायायान् सगर्भः कनीयांसं सूतियोनिमजानानो हिनस्ति ब्रह्मणा हि स कृतः * इति श्रुतेः ।

He is completely covered by excreta, blood, semen. He is controlled by *Brahma*, that this is how it should be, that his body be shrunk. He has to be packed inside the womb. He is suffering from the *prajaapatya vaata*, as ordained by *Brahma*. All his joints are paining.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 15:

अधोमुखो वै क्रियते प्रबलैः सूत्मारुतैः ।

क्लेशात् निष्क्रान्तिमाप्नोति जठरान्मातुरातुरः ॥ १५ ॥

Sri Engal Aalwaan's Commentary:

अधोमुख इति । सूतिमारुतैः सूत्यर्थं गर्भप्रेरकैः ।

By the powerful air in the womb itself, it makes him to turn around and face downwards. With great difficulty, he comes out of the womb of the mother.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 16:

मूर्च्छामवाप्य महतीं संस्पृष्टो बाह्यवायुना ।

विज्ञानभ्रंशमाप्नोति जातश्च मुनिसत्तम ॥ १६ ॥

It is said that inside the womb, he does remember the previous births, but as soon as he touches the air outside, he will immediately be unconscious and will forget everything, of whatever he remembered about his previous births. As soon as he comes in contact with the air outside, he becomes unconscious and all his knowledge will be lost, as soon as he is born.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 17:

कण्टकैरिव तुन्नाङ्गः क्रकचैरिव दारितः ।

पूतिव्रणान्निपतितो धरण्यां क्रिमिको यथा ॥ १७ ॥

Sri Engal Aalwaan's Commentary:

कण्टैः इति । तुन्नाङ्गः व्यथितदेहः । पूतिव्रणात् दुर्गन्धव्रणात् योनेरित्यर्थः ।

His body is tortured as though pricked by thorns. Or is cut by many saws. The bad odour, and also the injury caused as he exits the reproductive organ of mother, he falls onto the ground, just as an insect falls down.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 18:

कण्डूयेन अपि चाशक्तः परिवर्ते अपि अनीश्वरः ।

स्नानपानादिकाहारमप्याप्नोति परेच्छया ॥ १८ ॥

He cannot even scratch his body, and he cannot turn. He has no control any of these. Eating food, drinking, taking bath, etc. - all these things he gets only out of someone else's desire.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 19:

अशुचिप्रस्तरे सुप्तः कीटदंशादिभिस्तथा ।

भक्ष्यमाणो अपि नैवैषां समर्थो विनिवारणे ॥ १९ ॥

He is sleeping in a very dirty bed. Along with all the other insects and mosquitoes, which are there. Though he is being bitten by all these things, he cannot even shoo them away.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 20:

जन्मदुःखान्यनेकानि जन्मनो अनंतराणि च ।

बालभावे यदाप्नोति ह्याधिभौतादिकानि च ॥ २० ॥

Sri Engal Aalwaan's Commentary:

जन्म इति । कण्डूयनेत्यादिनोक्तानि जन्मनो अनन्तराणि । कीटदंशादिभिः बालभावे यदाप्नोति तदप्यनेकमिति शेषः ।

He takes many many births. Because of the experiences in many births, like he cannot even scratch himself, he cannot even bend or stretch, all his food and bath are under someone else's control, etc., as a child, he gets all kinds of *aadibhoutika dukhaas*, which were explained earlier.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 21:

अज्ञानतमसाच्छन्नो मूढान्तःकरणो नरः ।

न जानाति कुतः को अहं क्वाहं गन्ता किमात्मनः ॥ २१ ॥

Sri Engal Aalwaan's Commentary:

कामान्धत्वादाधिक्याद्योवने अज्ञानजं दुःखं विशिष्याह अज्ञानेत्यादिना ।

He is covered by the darkness of ignorance. He is totally confused and he does not know what to do. He does not even know who he is, and where he has come, why he has come here, where he is going. He knows none of these things.

Again, during his youth, he is covered by all kinds of passions, and becomes blind due to passion and desire. Because of these, he is under more ignorance. More grief follows because of this.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 22:

केन बन्धेन बद्धो अहं कारणं किमकारणम् ।

किं कार्यं किमकार्यं वा किं वाच्यं किं च नोच्यते ॥ २२ ॥

Sri Engal Aalwaan's Commentary:**केन इति । कार्य कारणजन्यम् ।**

What is this that is binding me? What is the cause of all these things? Whether it has a cause or not, he does not know. We do not know the cause at all. What can be said, and what is not said? He knows none of these.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 23:**को धर्मः कश्च वा अधर्मः किमस्मिन्वर्ते अथ वा कथम् ।****किं कर्तव्यमकर्तव्यं किं वा किं गुणदोषवत् ॥ २३ ॥****Sri Engal Aalwaan's Commentary:****को धर्मः इति । क वा कस्मिन् वा वर्ते? तत् सर्वं च कथमिति न जानाति इति पूर्वेण अन्वयः ।**

What is *dharma*, what is *adharma*? What is that I am supposed to do? How to do? What should be done, and what should not be done? What is the right thing which has *guna*, and what is defective? He knows none of these. What *karmaas* do I perform? He does not know all these things. What should be said, what should not be said? He knows nothing - how to do, what to do, what not to do, what is *guna*, what is *dosha*, etc.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 24:**एवं पशुसमैर्मूढैः अज्ञानप्रभवं महत् ।****अवाप्यते नरैर्दुःखं शिशुनोदरपरायणैः ॥ २४ ॥**

All people who are equivalent to a *pashu*, an animal - they don't know out of ignorance, that so much *dukha* is coming, and they are all the time devoted to enjoying the pleasures of the stomach - eating good food and sensuous pleasures. They have those kinds of passions, and are engaged in them and finally end up in grief.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 25:**अज्ञानं तामसो भावः कार्यारंभप्रवृत्तयः ।****अज्ञानिनां प्रवर्तन्ते कर्मलोकास्ततो द्विज ॥ २५ ॥****Sri Engal Aalwaan's Commentary:****अज्ञानमिति । अज्ञानं तामसो भावः तामसो विकारः । तेनाज्ञानिनां तदनुगुणकार्यारम्भेषु प्रवृत्तयो भवन्ति । अतः कर्मलोपाः वैदिककर्मलोपाः प्रवर्तन्ते ।**

When the *taamasa guna* increases, it leads to *ajnyaana*, ignorance, the *vikaara* of *tamas*. Those who are ignorant because of that, when their *taamasa guna* increases, they also engage in deeds which are according to that only. Because of that, *karma lopa* happens, they don't know what to do, and they perform all kinds of wrong deeds, which are against the *shastraas*.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 26:

नरकं कर्मणां लोपात् फलमाहुर्मनीषिणः ।

तस्मात् अज्ञानिनां दुःखमिह चामुत्र चोत्तमम् ॥ २६ ॥

When *karma lopa* happens, when they don't do their *varnaashrama dharmaas*, as told in the *shastraas*, when they do everything against that, then they go to hell. This is the fruit of *karma lopa*. For *ajnyaanis*, the ignorant ones, there is always grief, in this world, and also in the other worlds where they go, like *naraka*.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 27:

जराजर्जरदेहश्च शिथिलावयवः पुमान् ।

विचलच्छीर्णदशनो वलिस्नायुसिरावृतः ॥ २७ ॥

Sri Engal Aalwaan's Commentary:

जरा इति । वलिस्नायुसिरावृतः इति । वलिस्त्वक्तरंगः । रक्तवहा नाडी सिरा । सैव बन्धनी स्नायुः ।

His body is totally decayed by old age. His hands and legs are all very weak. His teeth are all broken and moving. His skin barely covers the nerves, the veins which carry the blood, the muscle which covers that. The skin also does not cover the veins and nerves. Everything will be exposed when he gets old, and his body is decaying.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 28:

दूरप्रनष्टनयनो व्योमान्तर्गततारकः ।

नासाविवरनिर्यातलोमपुञ्जश्चलद्वपुः ॥ २८ ॥

Sri Engal Aalwaan's Commentary:

दूर इति । दूरप्रनष्टनयनः अधिकप्रनष्टनयनशक्तिः । व्योमान्तर्गततारकः

दृग्गोलकाकाशनिमग्नकनीनकः ।

His eyes become weak, he cannot see. His eyelids are all floating here and there. From the nostrils, a bunch of hair is coming out. His body is shaking. All these are

the effects of old age. His eye power is reduced heavily. His eyelids are rolling around and seeing somewhere in the sky.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 29:

प्रकटीभूतसर्वास्थिर्नतपृष्ठास्थिसंहतिः ।

उत्सन्नजठराग्नित्वात् अल्पाहारो अल्पचेष्टितः ॥ २९ ॥

All his bones are exposed. His back is totally bent. His bones are all bent. His digestive fire has become very weak, he is not able to digest anything. He can take very little food. His activity is reduced and he cannot even move around as earlier.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 30:

कृच्छ्राच्चङ्क्रमणोत्थानशयनासनचेष्टितः ।

मन्दीभवच्छ्रोत्रनेत्रः सवल्ललाविलाननः ॥ ३० ॥

With great difficulty, he can move around, stand, sit or even lie down, or do any activity. Everything is reduced a lot. His hearing power, eyes, are all very weak, and he can hardly hear or see. His saliva will dribble from his mouth. He has no control on all of that.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 31:

अनायतैः समस्तैः च करणैः मरणोन्मुखः ।

तत्क्षणे अप्यनुभूतानाम् स्मर्ता अखिलवस्तुनाम् ॥ ३१ ॥

Sri Engal Aalwaan's Commentary:

अनायतैरिति । अनायतैः प्रवृत्त्यक्षमैः ।

He has no control on anything. Everything is beyond his control. All his senses are not under his control, and he is just about to face death. He is in that kind of state. His sense organs cannot even function. Even one moment before, what he saw or experienced, he is not able to remember. He cannot remember anything.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 32:

सकृत्तुच्चारिते वाक्ये समुद्धतमहाश्रमः ।

श्वासकाससमुद्भूतमहायासप्रजागरः ॥ ३२ ॥

Sri Engal Aalwaan's Commentary:

सकृत् इति । कासः शोष्मा ।

Even in order to tell one sentence, he has to put great effort. His breath, and all these things, it will be difficult to even breathe. Everything is extremely painful. He has phlegm and other things. Even to take out phlegm or to breathe, he has to put great efforts.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 33:

अन्येनोत्थाप्यते अन्येन तथा संवेश्यते जरी ।

भृत्यात्मपुत्रदाराणाम् अवमानास्पदीकृतः ॥ ३३ ॥

Someone else has to support him to make him stand. And to make him sit. He cannot independently stand or sit. He will be ridiculed by his servants, son, wife, children. All of them will disrespect him.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 34:

प्रक्षीणाखिलशौचश्च विहाराहारसस्पृहः ।

ह्यासः परिजनस्यापि निर्विण्णाशेषाबान्धवः ॥ ३४ ॥

He has no *shastra shuddhi* - there will be no bath, he cannot perform any of the *karmaas* told, there is no *shoucha* at all. He has no desire to go anywhere or eat anything. Even people around him will be laughing at him. All his relatives are totally detached from him.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 35:

अन्यभूतमिवान्यस्मिन् जन्मन्यात्मविचेष्टितम् ।

संस्मरन्यावने दीर्घं निश्वासत्यतितापितः ॥ ३५ ॥

Whatever he experienced in his youth, all that he remembers as though it was experienced in some other birth. He gives a deep breath with disappointment, that he is not able to do anything like this. He suffers because of that.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 36:

एवमादीनि दुःखानि जरायामनुभूय वै ।

मरणे यानि दुःखानि प्राप्नोति शृणु तान्यपि ॥ ३६ ॥

During old age, he suffers all these kinds of sorrows. He is in great grief, suffering. During death, what kind of grief he experiences, I will tell you, listen to me.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 37:

श्लथद्ग्रीवाङ्घ्रिहस्तो अथ व्याप्तो वेपथुना भृशम् ।

मुहुर्गर्लानिः परवशो मुहुर्जानलवान्वितः ॥ ३७ ॥

With very weak neck and hand, his own body will be trembling. There will be pain briefly. He remembers something, for a brief moment, and again he experiences

pain. He has little consciousness, and again he will be unconscious. All these happen to him.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 38:

हिरण्यधान्यतनयभार्याभृत्यहादिषु ।

एते कथं भविष्यन्तीत्यतीव ममताकुलः ॥ ३८ ॥

At the time of his death, what he will be worrying is that he has gold, grains and food items, his wife, children, servants, house, he will worry about what will happen in future if he dies. What will happen to them? He feels great attachment.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 39:

मर्मभिष्टिबः महारोगैः क्रकचैरिव दारुणैः ।

शरैरिवान्तकस्योग्रैः छिद्यमानासुबन्धनः ॥ ३९ ॥

He has a lot of serious diseases, as though he is being pierced by saws. His *praana* is as though pierced by sharp arrows of *Yama*. He suffers.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 40:

परिवर्तितताराक्षो हस्तपादं मुहुः क्षिपन् ।

संशुष्यमाणताल्वोष्टपुतो घुरघुरायते ॥ ४० ॥

His eyelids are totally rotating. His hands and neck are all falling down. His lips and tongue are totally dry. He is making *ghura ghura* sound.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 41:

निरुद्धकण्ठो दोषौघैरुदानश्वसपीडितः ।

तापेन महता व्याप्तस्तृषा चार्तस्तथा क्षुधा ॥ ४१ ॥

Sri Engal Aalwaan's Commentary:

निरुद्ध इति । दोषः वातादिः । उदानेति । उदानः कण्ठस्थवायुः * उरः स्थानमुदानस्य नासानाम् अभिगलांश्चरेत् । वाक् प्रवृत्तप्रत्नोर्जाबलवर्णः स्मृतिक्रियः ॥ अस्य गलसंचारित्वात् । * उदानः कण्ठदेशस्थः इति अमरः ।

His voice is totally blocked. *Udaana*, the air which is located in his throat, he will be suffering from the breath coming inside and outside his throat. He will be under great suffering. He will be suffering from hunger, thirst, etc.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 42:

क्लेशादुत्क्रान्तिमाप्नोति यमकिंकरपीडितः ।

ततः च यातनादेहं क्लेशेन प्रतिपद्यते ॥ ४२ ॥

With great difficulty and suffering, he leaves the body, being tortured by the servants of Yama. With great difficulty, he gets another body, which is called Yaatanaa deha, where he is going to experience sufferings in naraka.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 43:

एतान्यन्यानि चोग्राणि दुःखितानि मरणे नृणाम् ।

शृणुष्व नरके यानि प्राप्यन्ते पुरुषैर्मृतैः ॥ ४३ ॥

All these things and more severe sorrows, griefs, sufferings, are experienced by people during death. Now, I will tell you what kinds of sufferings they undergo, in hell.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 44:

याम्यकिंकरपाशादिग्रहणं दण्डताडनम् ।

यमस्य दर्शनं चोग्रमुग्रमार्गविलोकनम् ॥ ४४ ॥

When the servants of Yama catch him with that paasha, and beat him with the stick, that path itself is so fearful, and on seeing Yama himself, he will be totally scared.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 45:

करंभवालुकावहिनयन्त्रशस्त्रासिभाष्णे ।

प्रत्येकं नरके याश्च यातना द्विज दुस्सहाः ॥ ४५ ॥

Sri Engal Aalwaan's Commentary:

करंभ इति । भज्यमानकरंभसमवालुकाः करंभादिभीषणवस्तुभिर्युता यातनां दुःसहाः ।

He will be put in burning sand, in the fire, in a machine, with weapons, which are very fierce and very sharp, and he will suffer great pain there. He undergoes these sufferings separately. It is extremely difficult to even tolerate.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 46:

क्रकचैः पाट्यमानानां मूषायां चापि दहयताम् ।

कुठारैः कृत्यमानानां भूमौ चापि निखन्यताम् ॥ ४६ ॥

He is cut to pieces with saws. He is roasted in forges. He is chopped with axes. He will be buried in the ground.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 47:

श्लेष्वारोप्यमाणानां व्याघ्रवक्त्रे प्रवेश्यताम् ।

गृधैः संभक्ष्यमाणां द्वीपिबिश्चोपभुज्यताम् ॥ ४७ ॥

He will be hanged, or killed with an arrow. He will be entering into the face of a tiger. He will be eaten by vultures. They will be eating, along with elephants.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 48:

क्वाथ्यतां तैलमध्ये च क्लिद्यतां क्षारकर्दमे ।

उच्चाग्निपात्यमानानां क्षिप्यताम् क्षेपयन्त्रकैः ॥ ४८ ॥

He will be boiled in oil. He will be rolled in caustic lime. He will be thrown from great heights. There will be machines for throwing, and he will be put into that machine, and thrown with great force through that machine.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 49:

नरके यानि दुःखानि पापहेतूद्भवानि वै ।

प्राप्यन्ते नरकैर्विप्र तेषां संख्यां न विद्यते ॥ ४९ ॥

The kind of sufferings in the *naraka*, which are because of all the sins which one has performed in their births and accrued, and what the humans get in *naraka* are innumerable. I cannot even tell you how many are there.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 50:

न केवलं द्विजश्रेष्ठ नरके दुःखपद्धतिः ।

स्वर्गे अपि पातभीतस्य क्षयिष्णोर्नासि निर्वृतिः ॥ ५० ॥

Not only in *naraka*, O Maitreya, that one suffers. Even in *svarga*, he has constant fear of when he is going to fall down into this earth again. He has no idea about when his *punya karma* ends. He is always in the constant fear of falling back into this earth. He will never be happy even there. Because it is going to end some time. He is under constant fear about when it is going to end.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 51:

पुनश्च गर्भे भवति जायते च पुनः पुनः ।

गर्भे विलीयते भूयो जायमानो अस्तमेति वै ॥ ५१ ॥

Again, he is born, gets into the womb, again and again. He is born and dies again and again.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 52:

जातमात्रश्च म्रियते बालभावे अथ यौवने ।

मध्यमं वा वयः प्राप्य वार्धके वा अथ वा मृतिः ॥ ५२ ॥

He can die as soon as he is born. Or he can die during his childhood, or youth, or middle age, or old age. There can be death to him anytime.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 53:

यावत् जीवति तावत् च दुःखैर्नानाविधैः प्लुतः ।
तन्तुकारणपक्षमौघैः आस्ते कार्पासबीजवत् ॥ ५३ ॥

Sri Engal Aalwaan's Commentary:

यावत् इति । तन्तुकारणेति । पक्षमाणि अंशवः ।

As long as he lives, he is suffering from different kinds of sorrows. Like the various parts which are making the cloth, or the thread. Or like the seeds of cotton. He will be like that.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 54:

द्रव्यनाशे तथोत्पत्तौ पालने च सदा नृणाम् ।
भवन्ति अनेक दुःखानि तथैवेष्टविपत्तिषु ॥ ५४ ॥

For even earning, it is painful and full of grief and sorrow. To protect it is more difficult, it brings more grief. Again, when it gets destroyed, there is more sorrow. There are many kinds of suffering that he undergoes. When he likes, he attains that; and something he does not like, when he comes under difficulties, all these cause great sorrow to him.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 55:

यत् यत् प्रीतिकरं पुंसां वस्तु मैत्रेय जायते ।
तदेव दुःखवृक्षस्य बीजत्वमुपगच्छति ॥ ५५ ॥

O Maitreyar, whatever objects are liked by human beings, those themselves become the seeds of the tree of sorrow.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 56:

कलत्रपुत्रमित्रार्थगृहक्षेत्रधादिकैः ।
क्रियते न तथा भूरि सुखं पुंसां यथा असुखम् ॥ ५६ ॥

Sri Engal Aalwaan's Commentary:

कलत्र इति । असुखं दुःखम् ।

Wife or children or friends, or money, house or land, properties, any of these things, will never lead to happiness. These will be more grief only. There will be more grief than happiness.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 57:

इति संसार दुःखार्कतापतापितचेतसाम् ।
विमुक्तिपादपच्छायामृते कुत्र सुखं नृणाम् ॥ ५७ ॥

This *dukha* is itself like a bright sun burning, and one who is suffering because of that heat, of the nature of the sun, which is nothing but the grief of *samsaara*. He has to take the shade of a tree which is nothing but liberation, *mukti*. There will be no *sukha* otherwise for him.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 58:

तदस्य त्रिविधस्यापि दुःखजातस्य व वै मम ।
गर्भजन्मजराद्येषु स्थानेषु प्रभविष्यतः ॥ ५८ ॥

Three kinds of *taapa* which are there - *dukha*, *aadhyaatmika*, *aadhidaivika*, *aadhibhoutika*, womb, birth, old age will all happen.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 59:

निरस्तातिशयाह्लादसुखभावैकलक्षणा ।
भेषजं भगवत्प्राप्तिरेकान्तात्यन्तिकी मता ॥ ५९ ॥

Sri Engal Aalwaan's Commentary:

निरस्तेते । निरस्त अतिशय आह्लाद सुखभावैकलक्षणा सुखान्तरस्य अतिशयो निरस्तो येन तन्निरस्त अतिशयम् । आह्लादरूपं सुखम् आह्लादसुखम् । आह्लादो मोहसंभेदः । सुखान्तर अनुभवाक्षमत्वापादकोत्कर्षवत् सुखम् । भाव शब्देन सुखस्य दुःखनिवृत्तिरूपता व्यावर्त्यते । एवं निरतिशय आह्लादरूपसुखत्वम् एव भगवत्प्राप्तिस्वरूपम् इति उक्तम् । सुख दुःख संभिन्ना आत्यन्तिकी अन्तमतीत्य वर्तमाना नित्या । अत्र भगवत् शब्देन प्राप्यस्य हेयप्रत्यनीकशेष कल्याणगुणात्मकत्वं वक्ष्यमाणं सूचयता तत् प्राप्तेः निरस्त अतिशय इत्यादि उच्यमानं वैशिष्ट्यं प्रतिपादितम् ॥ ५९ ॥

There is no happiness which is greater than *aatyantika sukha*, *moksha*. This is extremely pleasant - that kind of happiness he gets. He will not tolerate experience of any other *sukha* other than this *moksha sukha*. The happiness, bliss which he experiences there in *moksha* is so huge, that there is nothing beyond that. He cannot tolerate any other kind of happiness. Attaining this kind of *sukha* is unparalleled, and this kind of bliss, is the nature of attaining *Bhagavaan*. This bliss is never mixed with even an iota of grief there. It is beyond end, it is eternal.

After this, *Sri Paraasharar* is going to tell the *Bhagavat shabda nirvachana*, the meaning of the *Bhagavat shabda*. The *ubhaya linga* of *Bhagavaan*. He is

indicating that here. This is the speciality of *Bhagavat praapti*. This is the medicine in order to get cured of the disease of *samsaara*. It is eternal and unparalleled. There is not even an iota of grief.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 60:

तस्मात् तत्प्राप्तये यत्नः कर्तव्यः पण्डितैर्नरैः ।
तत्प्राप्तिहेतुर्ज्ञानं च कर्म चोक्तं महामुने ॥

Sri Engal Aalwaan's Commentary:

तस्मात् इति । यस्मात् भागवत प्राप्तिः एव तापत्रयनिवृत्तिहेतुः तस्मात् तत् प्राप्तये यत्नः कर्तव्यः इति, * बुद्धे क्षेमप्रापणं इति मोक्षोपायज्ञानमविधेयम् इति वदतो निरस्यति * प्राप्ति उपायं च दर्शयति ज्ञानं च कर्म च इति । * अत्र ज्ञानमेव सक्षात् प्राप्ति उपायः, कर्म तु तदङ्गत्वेन । न तु विपर्ययः, समुच्छयो वा । * ब्रह्मविद्यामधृष्टाय, इयाज सो अपि सुबहून् * इति हि वक्ष्यति ।

Because it is of unparalleled bliss, one has to put effort to attain it. One who has the *viveka*, who knows what is right and wrong, has to put effort to attain that kind of bliss. The means to attain that is said to be *jnyaana* and *karma*.

The three kinds of *taapatraya* - *aadhyaatmika*, *aadhidaivika*, *aadhibhoutika*, to overcome them, He has to be attained. Attaining *Bhagavaan* only is that which destroys all these *taapaas*. Because of this, one has to put efforts to attain it. Those who say that just *vaakyartha jnyaana* is itself *moksha*, this is refuted here. *Jnyaana* and *karma* are the means told here. *Karma* is not the main, in *jnyaana*, or also *jnyaana-karma samucchaya* is also not told here. Both being equal means to attain *moksha*, is also not true. What is told here is that *jnyaana* is only the main means, to attain *Paramaatman*, and *karma* is the *anga* to that. So, it is not without any *karma*. *Nitya naimittika karmaas* are all *angaas* to that. Later on, it will be told that *Brahma vidyaa* only is to be attained, through *jnyaana*, and performing *karmaas* as *anga*.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 61:

आगमोत्थं वेवेकात् च द्विधा ज्ञानं तदुच्यते ।
शब्दब्रह्मागममयं परं ब्रह्म विवेकजम् ॥ ६१ ॥

Sri Engal Aalwaan's Commentary:

आचारे कर्मस्वरूपम् उक्तम् । ज्ञानं द्विधा विभज्य दर्शयति आगमोत्थम् इति । विवेकजं विवेकाद्योगात् जन्यम् । तत्र आगमोत्थं ज्ञानं शब्दब्रह्मेति, विवेकजं परब्रह्मेति च मन्वादिभिः उच्यते इति आह - शब्दब्रह्मेति ।

Karma is there as *anga* to *jnyaana*. *Jnyaana* is said to be of two types. From yoga, that *jnyaana* which comes through *viveka*.

That which comes through *aagama*, which is *shabda brahma*. *Vivekajaa* is *Parabrahman*, the knowledge which comes out of *viveka* is *Parabrahman*. That which comes in *aagama* is *shabda brahma*. These are *shastra janya jnyaana* and *upaasanaatmaka jnyaana*. *Viveka jnyaana* is *upaasanaatmaka jnyaana*. First, *shastra jnyaana* is obtained by study of *shastraas*, and then through *upaasanaa*, *upaasanaatmaka jnyaana* is obtained. *Shabda brahma* is that which comes from *aagama*, *shastra janya jnyaana*. *Vivekajaa* is *upaasanaatmaka jnyaana*.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 62:

अन्धं तम इव अज्ञानं दीपवत् च इन्द्रियोद्भवम् ।
यथा सूर्यस्तथा ज्ञानं यत् विप्रर्षे विवेकजम् ॥ ६२ ॥

Sri Engal Aalwaan's Commentary:

अथ ब्रह्मविषयम् इदं ज्ञानद्वयं प्रशंसति, कुदृष्टिनिरसनाय तस्य ज्ञानद्वयस्य वैषम्यं च दर्शयति - अन्धं तम इति । अज्ञानम् आगमश्रवणात् पूर्वम् ।
आत्मनामविद्याख्यकर्मतिहितस्वरूपत्वात् आत्मपरमात्म याथात्म्यस्य अपरिज्ञानम् ।
अन्यथाज्ञानं वा । तत् च ज्ञानविरोधित्वात् अन्धं तम इव । आगमजन्यं ज्ञानं श्रोत्र इन्द्रियगृहीत आगमजन्यत्वात् इन्द्रिय उद्भवम् इति उच्यते । तत् च
अज्ञानतमोविरोधित्वाद्देवदिति । अतः आगमोत्थं ज्ञानं तमसि
दीपवदन्यथाज्ञानसंवलितमल्पं च । अथ अज्ञानतन्मूलाविद्यारूपसर्वतमोनिरसनत्वात्
आगमोत्थादपि विशदतमप्रत्यक्षरूपत्वात् च विवेकजं ज्ञानं सूर्यवत् इति उच्यते ।

Both these are *Brahma vidyaa* only. The differences between these two kinds of *jnyaana* are told here. In order to refute all those who give the wrong meaning. *Ajnyaana* is before one studies the *shastraas*, before *shastra janya jnyaana* comes, it is ignorance. The souls are all covered by *karma*, which is also known as *avidyaa*. The knowledge is covered by *avidyaa*. Because of this, they do not know the real nature of *aatma* and *Paramaatman*. Or, they have understood it wrongly. This is opposed to *jnyaana*, and it is not *jnyaana*. This is like *andha tamas*,

darkness. That *jnyaana* which arises out of *shastra shravana*, is heard through our ears, and it is *aagama janya*, and is *indriya udbhava*, as it comes through *shastra shravana*. This is opposed to *ajnyaana*, so it is like a *deepa*. So, when we do *shastra shravana* through an *aachaarya*, then our *ajnyaana* of *aatma Paramaatma yaathaatmya jnyaana* gets dispelled. So, it is said to be a *deepa*, like a light, which reveals things. It is like a light in darkness. This is *aagama janya jnyaana*. It also has a little bit of *anyathaa jnyaana*, and it is less only. The comparison between the sun and just a lamp, a lamp has very less brightness compared to the sun, which lights the entire world, so the light of the lamp is *alpa*. The light of lamp, can have a little bit of *anyathaa jnyaana*. The lamp dispels some amount of darkness. *Viveka janya jnyaana*, which is *upaasanaatmaka jnyaana*, completely dispels the ignorance and cause of ignorance, which is *avidyaa*, which is like a darkness. Compared to *aagama shastra janya jnyaana*, it brings in a vivid perception of the Lord. That is why it is said to be like the sun. *Vivekaja* is said to be like *soorya*. *Agamaja* is said to be like *deepa*, and this is *indriyodbhava*.

This is further explained in many *shlokaas*, the two kinds of *jnyaana* as told by *Manu*, by *Mundakopanishad* - all these things are going to be taught by *Sri Paraasharar*. Which we see next.

We are studying Chapter 5 of *Amsha 6*. Where *Sri Paraasharar* is describing the *aatyantika pralaya*, which is *Moksha*, liberation. Before telling that, he tells about the various kinds of sufferings, which one goes through during birth, death, staying in the womb, in *naraka*, hell, so that one can get *virakti*. One should feel that we do not want any more of all of these, and put an end to these. And then, they seek an *aachaarya*, and adopt the means for liberation. After this, *Sri Paraasharar* tells about the means for liberation, and also describes the *Bhagavat svaroopaa*, while describing the *upaasanaa*.

Initially, *shastra janya jnyaana* is to be got, by studying the *Vedaanta*, the *Upanishads* in detail, and the *Brahma Sutraas*, where one understands the meanings of the teachings of the *Upanishads*, without any contradictions and doubts. Then they can proceed to perform the means. There are two steps - (i) to attain the *shastra janya jnyaana*, (ii) to do the *upaasanaa*, which is what leads to *Paramaatma saakshaatkaara*. These are told as *shabda brahma* and *Parabrahma*. *Shabda brahma* is *aagamamaya*, which is *shastra janya*. *Parabrahma* is *vivekaja*, through *yoga, upaasanaa*. Both steps are useful. In the first step, one gets the *tattva jnyaana*, and understands the nature of the realities, and understands the means, and how to adopt the means, and what are the fruits which one gets. Then they can perform the *upaasanaa* to attain *Brahman*. However, the first step, *shastra janya jnyaana* itself will not yield the ultimate fruit, but it will give the

basic knowledge required, the *jnyaana*. This also destroys some of the ignorance with respect to the knowledge of the realities; this is told as a lamp. The *upaasanaatmaka jnyaana* is told as the Sun. The lamp also dispels darkness, but there may be still some doubts, we may not be able to perceive very clearly, and it may not be very bright. And the lamp is dull compared to the Sun. The Sun dispels all the darkness and the cause of the ignorance.

The first step is *tattva jnyaana* by listening to an *aachaarya*, which is *shravana janya*, by listening to the *upadesha* of *Vedaanta vaakya arthaas*. This is *shravana janya*, by listening to the *aachaarya*, so it is called *indriyodbhava*.

Vivekaja is like the Sun, the *upaasanaatmaka jnyaana*.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 63:

मनुरप्याह वेदार्थं स्मृत्वा यत् मुनिसत्तम ।
तत् एतत् श्रूयताम् अत्र संबन्धे गदतो मम ॥ ६३ ॥

Sri Engal Aalwaan's Commentary:

उक्ते अर्थे मनुवचनं प्रमाणयति । मनुरपीति । अत्र संबन्धे मोक्षतत्साधनसंबन्धे ।

Manu has told about these things. What *Manu* has told also, I will tell you, please listen to me. *Manu* has told the messages of the *Vedaas*, the *upadesha* of the *Vedaas*. This is called as *Manu Smruti*. He is telling the means to *Moksha*, the *saadhana*. I will tell you what *Manu* has told in his *Smruti*, as the teachings of the *Upanishads*, the *Vedaas*.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 64:

द्वे ब्रह्मणि वेदितव्ये शब्दब्रह्म परं च यत् ।
शब्दब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति ॥ ६४ ॥

Sri Engal Aalwaan's Commentary:

विद्यातः पुरुषार्थो न कर्मणा इति मनुवचनमेवोदाहारति द्वे इति । परं च यत् ब्रह्मेति शेषः । शब्दब्रह्मणि शास्त्रजन्यज्ञाने । निष्णातः निपुणः । परं ब्रह्म प्रत्यक्षरूपं विवेकजं ज्ञानं लभते ।

Sri Paraasharar is telling *Manu's* words also as *pramaana*. *Sri Paraasharar's* words themselves are *pramaana* to us, and he is quoting *Manu*, so we can understand how valid *Manu's* words are.

Kevala karma jnyaana cannot give ultimate *purushaartha*. One who has performed *karmaas* as *anga* to *upaasanaa* is different. He will have *Brahma jnyaana*. Mere *karmaas* which are performed without *jnyaana* of *Brahman*, will only yield very meagre results, *svarga* and other *phalaas*. If one does not have *Brahma jnyaana*, they will do it for their own purpose, and by worshipping only the deities. They don't know that *Paramaatman* is *antaryaami* to everything, and that everything we worship is *Paramaatman's* worship only. *Paramaatman* is the one who is worshipped through all the *karmaas*; this when they do without the desire for *karma phala*, then only it can lead to liberation.

One has to know two *Brahmas* - *Shabda brahma* and *Parabrahma*. Through *upaasana* only can *purushaartha* be obtained, and not by mere *karma*. This is told by *Manu* also. One who has acquired the *shastra janya jnyaana*, by the *Vedaanta vaakya vichaara*, without any doubt, without any contradictions, without *samshaya*, *viparyaya*, will be able to perform the *upaasanaa*, and get the *vivekaja jnyaana*, *upaasanaatmaka jnyaana*. He will get vivid perception of the Lord. *Viveka* is *yoga* or *upaasanaa* here.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 65:

द्वे वै विद्ये वेदितव्ये इति चाथर्वणी श्रुतिः ।

परया त्वक्षरप्राप्तिः ऋग्वेदादिमया अपरा ॥ ६५ ॥

Sri Engal Aalwaan's Commentary:

मनुवचनमूलश्रुतिम् उदाहरति द्वे विद्ये इति । विद्ये आगमविवेकोत्थे । परया विवेकोत्थया । अक्षरस्य परब्रह्मणः प्राप्तिः * यया तदक्षरमधिगम्यते * इति श्रुतेः । अनेन वाक्यार्थज्ञानात्कर्मणो वा मोक्षं वदन्तो निरस्ताः । वाक्यार्थज्ञानात् मोक्षं वदतः * तत् शास्त्रैः विप्रतिषिद्धं बुद्धे चेते क्षेमप्रापणमिहैव न दुःखमुपलभेत * इति सूत्रविरोधः, प्रत्यक्षविरोधः च । अत्र प्रकारणे स्वोक्तत्यर्थस्य वेदविदग्रेसरमनुवचनप्रामाणिकात् आगमविवेकजपदयोः एकायानात् उक्तो अर्थो न विवक्षित इति वेदितव्यम् ।

After quoting *Manu Smruti*, *Sri Paraasharar* gives *Shruti pramaana*. In the *Mundakopanishad*, in the very beginning, *Shounaka* approaches *Aachaarya Angirasa*, and asks him about knowing which everything is known. *Angirasa* gives him the knowledge - "*Dve vidye veditavye - paraa cha aparaa cha*". And he says that *Aparaa vidyaa* is *Rigveda*, *Yajurveda*, *Saamaveda*, *Atharvaveda*, and all those things through which *tattva jnyaana* is obtained. So, *Aparaa vidyaa* is not inferior knowledge, it is foundational knowledge. *Paraa vidyaa* is about that *Akshara shabdita Paramaatman*, who is attained by that *vidyaa*, which is *upaasanaa*. This is told here as *Aatharvani shruti*, *Atharva Veda* to which *Mundakopanishad*

belongs. *Smrutis* are all *upabrahmanaas* of *Shruti*, and now, the *Shruti vachana* is being told. Two *vidyaas* are told in the *Aagamaas*. The *Paraa* is *vivekajanya*, that *upaasanaa*, *yoga* through which *Brahman* is attained. *Parabrahman* is told as *Akshara* here.

Those who say that mere *vaakyaaartha jnyaana* is sufficient for attaining *moksha*, they are put aside here. Mere *vaakyaaartha jnyaana* alone is not sufficient. That is only *aparaa vidyaa*, foundational knowledge, and one has to start with that only. After that, one has to perform *upaasanaa*, in order to attain *Parabrahman*. *Poorva meemaamsakaas* say *karma* alone, and they don't believe in *upaasanaa*, and even *Upanishads* are *arthavaada* for them; that is all refuted here. Those who say that *Parabrahman* can be obtained by mere *vaakyaaartha jnyaana*, it is said clearly that this is not possible in the *shastraas*; because by mere *vaakyaaartha jnyaana* if one can attain, here itself one should not feel any sorrow or suffering; because anyone can get *vaakyaaartha jnyaana* and attain *moksha*. This is against the *Brahma Sutras*. This is also against the *Pratyaksha*, because we can see that so many people study the *vaakyaaarthaas*, but all their sufferings are still continuing. *Manu vachana* is most trustworthy, as he was an expert in *Vedaas*, *Vedaarthaas*. *Sri Paraasharar* is telling that this is *pramaana*; and *aagama* and *viveka* mean *shastra janya jnyaana* and *upaasanaatmaka jnyaana*, respectively.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 66:

यत् तत् अव्यक्तम् अजरम् अचिन्त्यम् अजम् अव्ययम् ।

अनिर्देश्यम् अरूपं च पाणिपादाद्यसंयुतम् ॥ ६६ ॥

Sri Engal Aalwaan's Commentary:

अथ परविद्या उपास्यस्यस्य प्राप्यभूतस्य ब्रह्मणः स्वरूपम् आह यत् तत् इति । यथा आह

श्रुतिः * यत्तद्वेश्यम्* इत्यादिना । श्रुतिव्यतिरिक्तैः प्रमाणैः न व्यज्यत इति अव्ययम्*

वेदाहमेतम्* नावेदविन्मनुते तं ब्रह्मन्तम्* इति । अजरमजमित्यादिना

षड्भावविकारराहित्यम् उक्तम् । अचिन्तयमनिर्देश्यम् इति वाङ्मनसा अगोचरत्वम् ।

अरूपं हा रूपवदेवमनुष्यादिरूपपरहितम्* अन्यथा रूपवत्त्वश्रुत्यादिविरोधात् ।

This is also taken from the *Mundakopanishad shruti*. This is the *svaroop* of *Akshara*, one who is attained through *Paravidyaa*. When we split the words, it becomes *Paraa* and *vidyaa*, when we combine, it becomes *Paravidyaa*. One who is the object of meditation, through *Paravidyaa*, the ultimate goal who is attained, that *Brahman's svaroop* is told here. *Avyakta* means that He can be known only through *Shrutis*. None of the other *pramaanaas* can help us to know *Brahman*. *Pratyaksha*, and *Anumaana* are not *pramaanaas* for knowing *Brahman*.

Baadaraayanar established in the *Brahma Sutraas* that "*Shaastrayonitvaat*", that "*Shaastraika samadhigamyatvam*", this is told as *Avyakta* here. It is only through *Shruti* that one can know the *Parabrahma svaroopaa*.

Achintyam means that He is beyond thought, that one cannot think of His *svaroopa* completely. One cannot even think or imagine completely. One has to do *chintane*, but cannot do it fully. *Ajaram* and *Ajam* tell about the *vikaara raahitya* of *Brahman*, the absence of six-fold modifications which happen to every object, substance, being. The six-fold modifications are *asti*, *jaayate*, *vardhate*, *viparinamate*, *apaksheeyate*, *nashyati* - the *shat bhaava vikaaraas*. These *vikaaraas* are not there for *Brahman*.

Speech and mind cannot perceive fully the nature of *Brahman*, or the qualities or attributes of *Brahman*. *Avyaya* means that He is without any *vyaya*, He is *vikaara rahita*. *Achintyam* and *anirdeshyam* are telling about *vaang-manasaa-agocharatvam*; *achintyam* is through mind, and *anirdeshyam* is through *vaak*.

Aroopa means that He does not have *karma kruta shareera* like *deva*, *manushya*. Or, He has a divine auspicious form, *divya mangala vighraha*, which is *nitya*, eternal. This is called *shubhaashraya*. *Aroopa* means absence of *deva*, *manushya roopa* which come through *karma*.

He does not have *paani*, *paada* (hands and legs), which are *praakruta*, as we perceive here.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 67:

विभु सर्वगतं नित्यं भूतयोनिरकारणम् ।

व्याप्य व्याप्तं यतः सर्वं यत् वै पश्यन्ति सूरयः ॥ ६७ ॥

Sri Engal Aalwaan's Commentary:

विभु इति । विभु सर्वगतं वितत्य । विभुत्वं नित्यन्तृत्वं वा । अकारणं स्वयं कारणरहितम् ।

व्याप्यव्यापकरूपेण अवस्थितं सर्वं जगद्यतः । भूतयोनिरिति जीवाभिप्रायम् । अत्र

*परदिस्याविषयस्याक्षरस्य भूतयोनोत्व विभुत्व आदि विशेषणैः परविद्या निर्गुणब्रह्मविषय इति एतत् निरस्तं, * यद्वै पश्यन्ति * सदा पश्यन्ति * इति श्रुतेः ।*

He is all pervading, He is everywhere. He can move anywhere, He is eternal. He is the cause of the whole world. He does not have a cause. He is existing by Himself.

He pervades everything. *Vibhutva* can also be told as controllership, *niyantrutva*. He does not have a cause Himself. He is eternally present by Himself. Whatever is

present in this world, in pervaded form, all this is Him only. He is the cause of a *jeeva* to get connected, to get association with a body.

From whom this whole world consisting of pervaded and pervading, is created. By Him, *Akshara*. There are many attributes told for *Brahman*, *vibhu*, *sarvagata*, *nitya*, *bhootayoni*, *akaarana*, *vyaapya vyaaptam yatah*. The *nitya sooris*, who are eternally present, in the *Paramapada*, they always see Him. He is seeable, He is not *adrushya*. He cannot be seen like the *praakruta* objects.

All these clearly establish that the object of *Paravidyaa*, who is *Akshara*, who has all these attributes, is *saguna* and that this *Paravidyaa* is not about *nirguna Brahman*, but about *saguna Brahman*. Those who say that *Paravidyaa* is about *nirguna Brahman* are refuted here. It is about *saguna Brahman* only. This is very clear here.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 68:

तत् ब्रह्मा तत् परं धाम तत् ध्येयं मोक्षकाङ्क्षिभिः ।
श्रुतिवाक्योदितं सूक्ष्मं तत् विष्णोः परमं पदम् ॥ ६८ ॥

Sri Engal Aalwaan's Commentary:

तत् ब्रह्म इति । धाम तेजोमयं* तद्विष्णोः परमं पदम्* इति श्रुतिवाक्य उदितं सूक्ष्मं
तत्परं ब्रह्म मोक्षकाङ्क्षिभिः ध्येयम् ।

That which is very subtle, and who is *tejomaya*, is to be meditated upon, by those who are desirous of *Moksha*.

Paramapada has three meanings, told by *Bhagavad Ramanuja* in *Vedarthasangraha*, and other works - (i) *Paramapada* means *Parabrahman* Himself, because *padyate* is *gamyate*, one who is attained, (ii) *Paramapada* is the place where *Paravaasudeva* is there all the time, which is *Vaikuntha*, this is also told in the *Shrutis*, (iii) *Jeevaatma svaroopam* is also told as *Paramapada*. The one who is meditated upon by those who desire Him is *Parabrahman* only.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 69:

तदेव भवद्वाच्यं स्वरूपं परमात्मनः ।
वाचको भगवत् शब्दः तस्याद्यास्याक्षयात्मनः ॥ ६९ ॥

Sri Engal Aalwaan's Commentary:

उक्तगुणविशिष्टं तदेव ब्रह्म भगवत् शब्द वाच्यम् इति आह तदेव इति । इदं च वचनं*
 ध्यानक्रियाभ्यः । भगवान्* सर्वव्यापी च भगवान्* नारायणो भगवान् प्रजापतिः*
 वासुदेवाय धीमहि* ओमित्यात्मानं युञ्जीत* नमो रुचाय ब्राह्मये
 इत्यादिवेदान्तसारोद्धाररूपं* द्वादशाक्षरचिन्तका इति पूर्वमुक्तं मंत्रविशेषमभिप्रेत्य
 अभिहितम् । सकलहेयप्रत्यनीक कल्याणगुणात्मकं जगत् कारणं परविद्याधिगम्यम् उक्तं
 परब्रह्मैव भगवत् शब्दवाच्यं नान्यत् इति अवधारयति तदेव इति । मनुरपि* ततः स्वयंभूः
 भगवान्* इत्यादिना जगत्कारणमेव भगवत् शब्दवाच्यम् इति आह । अथ ब्रह्मणः
 स्वरूपगुणविभवैरनन्तस्य याथात्म्यवचनसमर्थो अयं शब्द इति आह वाचक इति ।

The *nirvachana* of *Bhagavaan shabda* is going to be told here. The *Parabrahman* who is qualified by all these wonderful attributes, *saguna Brahman*, is the one who is known by the word *Bhagavaan*. This word denotes *Parabrahman* only. He is the essence of all the *Vedaanta*, and *Sri Engal Aalwaan* quotes many *pramaanaas*. *Sarvavyaapi* is *Bhagavaan*, *Naaraayana* is *Bhagavaan*, *Vaasudeva* is *Bhagavaan*. One should offer self as *havis* by reciting *pranava*. Those who meditate with the *mantra dvaadashaakshara*, is what is told here, the *mantra vishesha* meaning. *Om namo bhagavate vaasudevaaya*, is the *dvaadashaakshara mantra*.

The word *tadeva*, is very clearly stressing on the meaning, that the *Bhagavat shabda vaachya*, the one who is denoted by the word *Bhagavaan*, is none other than *Parabrahman*, who is the one who can be attained through *Paravidyaa*, and who is the cause of all the worlds, the *jagat kaarana*, and who has the *ubhaya linga*, *sakala heya pratyaneekatva*, and *kalyaana gunaatmakatva*. He is opposed to everything which is defiling, and He is abode to innumerable auspicious qualities.

Manu's words are also quoted here by *Sri Engal Aalwaan*. One who is known by the word *Bhagavaan* is none other than the sole cause of the entire universe. The *Bhagavat shabda* is capable of denoting the complete meaning, *svaroopaa*, *guna*, *vibhava* of *Paramaatman* who is *ananta*, all pervading. The word *Bhagavaan* is capable of denoting the complete *yaathaatmya*, complete real nature of *Parabrahman*.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 70:

एवं निगदितार्थस्य तत् तत्त्वं तस्य तत्त्वतः ।

ज्ञायते येन तत् ज्ञानं परमन्यत्रयीमयम् ॥ ७० ॥

Sri Engal Aalwaan's Commentary:

एवम् इति । एवं भगवत् शब्देन अभिहित निगदितभूतयोनित्वादयर्थस्य तस्य ब्रह्मणः तत्त्वं स्वरूपं येनविवेकज्ञानेन तत्त्वतो ज्ञायते दृश्यते, तत् पुष्कलसाक्षात्कारतूपं परम् । अन्यत् उद्देशतः शास्त्रजं परोक्षरूपमपरमित्युपसंहरति ।

Thus, the *jnyaana* by means of which the nature of *Brahman* which was so far taught is known 'as is', is told as *parajnyaana*. The other is merely *trayeemaya* - Vedic knowledge, or *shaashtra janya jnyaana*.

Thus, what was told as the meaning of *Bhagavat shabda* as *bhootayonitva* (cause of all beings) and others, that *Brahman's tattva* or *Svaroop* is known by means of which *jnyaana* 'as is' (directly perceived), that *jnyaana* which leads to vivid perception of the Lord, is *Parajnyaana*. The other which is indirectly the means is told as *aparajnyaana*.

The meanings of *Paravidyaa* and *Aparavidyaa* are concluded here.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 71:

अशब्दगोचरस्यापि तस्य वै ब्रह्मणो द्विज ।
पूजायां भगवत् शब्दः क्रियते हि उपचारतः ॥ ७१ ॥

Sri Engal Aalwaan's Commentary:

सर्वकारणे परे ब्रह्मणि भगवत् शब्दो मुख्यः, अन्यत्र उपचारत इति वक्ष्यन् मुक्ते तावत् उपचारत इति आह अशब्देति । मुक्तो ह्यशब्दगोचरः * नामरूपात् विमुक्तः * न शब्दगोचरे यस्य * यत् च वाचामविषये * अगोचरं वचसाम् * इत्यादिभ्यः उपनिषत् प्रसिद्ध्या । तस्येति मुक्तस्य परमर्शः । ब्रह्मत्वं च ब्रह्मसाम्यात् । पूजायां निमित्तभूतायां तस्य उपचारतो भगवत् शब्दः क्रियते । अस्य श्लोकस्य भगवत् विषयत्वे व्याहृतिः स्यात् । तत्र * शब्दो अयं न उपचारेण तु अन्यत्र ह्युपचारतः * इति अनन्तरं वक्ष्यमाणत्वात्, तदेव भगवत् वाच्यम् इत्यादेः उक्तत्वात् च ।

Bhagavat shabda is used in the primary sense in the entire universe, only for denoting *Paramaatman*, who is the cause of this entire universe. In other places, it is only in the secondary sense, as told here, with respect to a *mukta*. For a *mukta*, the bondage of karma is destroyed. So *mukta* is not known by *deva*, *manushya*, and He is *ashabda gochara*. He is not denoted by the words *deva*, *manushya*, etc. The liberated self attains similarity to *Brahman* in *moksha*, and that is why he is told as *Brahma* itself, that he is similar to *Brahman*, he will have

Brahma gunaas. He is told in *poojyaartha*, in the secondary sense. This *shloka* does not explain the *svaroop* of *Bhagavaan* can be known very clearly. *Bhagavaan* is told only with respect to *Paramaatman* in the primary sense. When it is used in the sense of respect, *Poojyaartha*, it is applicable to others, in the secondary sense, as used for *mukta* here.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 72:

शुद्धे महाविभूत्याख्ये परे ब्रह्मणि शब्दयते ।
मैत्रेय भगवत् शब्दः सर्वकारणकारणे ॥ ७२ ॥

Sri Engal Aalwaan's Commentary:

परमकारणे परे ब्रह्मणि शब्दो अयमनुपचारतः शब्दयत इति आह - शुद्ध इति । शुद्धिः
मलप्रत्यनीकत्वम् । महाविभूत्याख्ये महाविभूति संज्ञे । महाविभूतिः हि ब्रह्मः ।

He is the cause of all the causes in this universe. He is opposed to anything that is defiling. He has all the *aishwarya* so told as *mahaavibhooti*. For *Parabrahman*, the cause of everything who is without any blemish, the *Bhagavat shabda* is used in the primary sense.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 73:

संभर्ता इति तथा भर्ता भकारो अर्थद्वयान्वितः ।
नेता गमयिता स्रष्टा गकारार्थः तथा मुने ॥ ७३ ॥

Sri Engal Aalwaan's Commentary:

अन्यत्र मुखत्वासंभवज्ञापनाय भगवत् शब्दं निर्वक्ति - संभर्ता इति । संसरणं प्रकृतेः
कार्ययोग्यताकारणम् । भर्ता स्वामी, पोषकश्च । नेता गोप्ता । गमयिता आत्मानं
गमयिता, संहर्ता इत्यर्थः । स्रष्टा आत्मानमुद्गमयिता । एवं गोपेः गुप्ति अर्थत्वात् गमेशच
गकारो निरुक्तैः । ज्ञानार्थत्वात् वा गमेर्गकारः । * तदैक्षत इति संकल्परूपेक्षणस्य कर्ता
इति अर्थः । गमयिता ज्ञाययिता इति वा गकारः । तथा हि एकायननिरुक्तं * भ इति
एतस्मात् भकारात् भर्ता संभर्ता इति द्वौ धात्वर्थौ गम्येते । ग इति पुनरस्मात् ग शब्दात्
गमयिता नेता स्रष्टा परत्र गमनं वा । पुनरव्यय इति अतो गः । सो असौ भर्तुः संभर्तुः
नेतृगमनवानेद्वान् भगवानित्येव भवति इति । तथा अथर्वशिरसि * यः सर्वान् भगवान्
ईक्षति आत्मज्ञानात् निरीक्षायति योगं गमयति तस्मात् उच्यते स भगवान् * इति ।

Now, the *Bhagavat shabda nirvachana* is going to be done - *bha*, *ga*, the letters are going to be explained. To establish the *Bhagavat shabda* clearly that this

applies only to *Parabrahman* in the primary sense, the derivation of the word *Bhagavaan* and the meanings of each letter are explained very clearly here now. *Sambharana* is making the *prakruti* capable of modifying into its various effects. *Prakruti* becomes *mahat*, *ahamkaara*, etc. by mere willing of the *Paramaatman*. *Paramaatman* makes some part of *prakruti* into *sattva*, *rajas*, *tamas*, into imbalance. *Bhartaa* means *swami*, the Lord of everything.

Bhakaara has two meanings - *sambhartaa* and *bhartaa*. Neta means one who protects, *goptaa*. *Sambhartaa* means that He makes everything go and reach Him. In dissolution, He does *samhaara*, He takes back everything so that everything comes and merges unto Him, as though it is one. He is the one who makes everything come and merge into Him, so that there is no name and form differentiation.

Gakaara is both *gupti artha* and *gati artha*. Even *jnyaana artha* can be told. In this sense, He willed that to become many, and created everything. He Himself became everything. The *Ekaayana Shruti* is told here - *Bha* has two meanings - *bhartaa* and *sambhartaa*. One who has all these qualities is only *Bhagavaan*, and He is only none other than *Parambrahma*, *Sriman Naaraayana*. The *Atharva shiras pramaana* is also told here.

All these clearly establish the meaning of *Bhagavaan* as the meanings of the letters *bha*, *ga*.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 74:

ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः श्रियः ।

ज्ञानवैराग्ययोः चैव षण्णां भग इतीरणा ॥ ७४ ॥

Sri Engal Aalwaan's Commentary:

अथ समुदायनिरुक्तिः औश्वर्यस्य इति । समग्रपदं सर्वत्र संवध्यते । भगः षाड्गुण्यं, तद्वान् भगवानितित्यभिप्रायः ।

The meaning of '*bhaga*' in *Bhagavaan* is also told like this. He is everywhere. The word *samagra* is to be added everywhere. *Samagrasya aishwaryasya*, *samagrasya veeryasya*, *samagrasya yashasah*, *samagra shriyah*. The six qualities are told for *Bhagavaan* - *aishwarya*, *veerya*, *yashas*, *shree*, *jnyaana*, *vairagya*. All these six qualities put together is called as *Bhaga*. One who has this *Bhaga* is *Bhagavaan*.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 75:

वसन्ति तत्र भूतानि भूतत्मन्यखिलात्मनि ।
स च भूतेषु अशेषेषु वकारार्थः ततो अव्ययः ॥ ७५ ॥

Sri Engal Aalwaan's Commentary:

विकारार्थम् आह - वसन्ति इति । भूतात्मनि भूतशरीरे, अखिलात्मनि अखिलस्य आत्मभूते भूतानि वसन्ति तत्र इति जगधारत्वम् उक्तम्, * सदायतनाः * इत्यादि श्रुतेः । स च भूतेष्वित्यन्तरात्मत्वम् * एतदात्म्यम् इदम् सर्वम् * इति श्रुतेः । अतो वः । मतुपो वसतेः च तन्त्रेणायं वकारः ।

The meaning of 'va' is told in this *shloka*. *Bhootaatmani* means one who has all the beings as His *shareera*. All beings reside in Him, who has everything as His *shareera*. One who is the inner self of everything, in Him, all the beings reside, supported by Him. He is *jagat aadhaara*. He is the support of the whole world. Everything is residing in Him. He lives in all the beings as *antaraatman*, as the inner self, as He has done *anupravesha*. Everything has Him as its self. All these have *Paramaatman* as their inner self, and that is what is true. The meaning of *vakaara* is told here.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 76:

एवमेष महान् शब्दो मैत्रेय भगवान् इति ।
परमब्रह्मभूतस्य वासुदेवस्य नान्यगः ॥ ७६ ॥

Sri Engal Aalwaan's Commentary:

एवम् इति । एवम् उक्तप्रकारेण अवयवार्थयोगादयं शब्दो वासुदेवस्य एव ।

The great word - the wonderful word, *Bhagavaan*, told here, denotes none other than *Parabrahma bhoota*, *Vaasudeva*. It cannot denote anyone else. By the meaning of the word *Bhagavaan*, we can know that He is none other than *Vaasudeva*. This is also the *nirvachana* of *Vaasudeva*, that He *sarvatra vasati*, He lives everywhere. So, *Bhagavat shabda* denotes none other than *Vaasudeva*.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 77:

तत्र पूज्यपदार्थोक्तिपरिभाषासमन्वितः ।
शब्दो अयं नोपचारेण त्वन्यत्र ह्युपचारतः ॥ ७७ ॥

Sri Engal Aalwaan's Commentary:

रूढिशक्त्या अपि तस्य एव इति आह - तत्र इति । तत्र * भगवान् इति शब्दो वृद्धेः प्रयुज्यते पूज्ये * इति नैघण्टुकप्रसिद्ध्या अयं शब्दो लोके पूज्यपदार्थस्योक्तौ या परिभाषा तया समन्वितो अपि विष्णोः नियतः नारायणविष्णवादिशब्दवत् । नोपचारेण - तस्य सर्वकारणतया सर्वगुणपरिपूर्णतया परमपूज्यतया च अयं शब्दो नौपचारिकः । अन्यत्र जीवविशेषे त्वापेक्षिकपूज्यत्वात् अमुख्यः ।

Though it is used in *poojya artha* in the *loka*, in *Nighantu*, and others, where others are also told as *Bhagavaan Baadaraayana*, etc., even there it denotes *Paramaatman* only, *Bhagavaan Naaraayana*, *Vishnu* only, in the primary sense. With respect to *Bhagavaan* in the primary sense, and in other places in the secondary sense. He is the *sarva kaarana*, He is *sarva guna paripoorna*, He is *parama poojya*. So, denoting Him is not in *upachaara*. With respect to any other *jeevaatman*, if it is told, it is only to highlight some quality which is a very minutest part of the *Paramaatman*, it is only *oupachaarika*, *amukhya*, in the secondary sense. In other places, if the *Bhagavaan shabda* is told, it is only that they have some special knowledge, compared to others.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 78:

उत्पत्तिं प्रलयं चैव भूतानामगतिं गतिम् ।
वेत्ति विद्यामविद्यां च स वाच्यो भगवानिति ॥ ७८ ॥

Sri Engal Aalwaan's Commentary:

अन्यत्र उपचारतः प्रवृत्तौ ज्ञानविशेषो निमित्तमित्याह उत्पत्तिमिति ।

Another meaning for *Bhagavaan* is told here. One who knows *utpatti*, *pralaya*, and the *samhaara*, He only is told as *Bhagavaan*.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 79:

ज्ञानशक्तिबलैश्वर्यवीर्यतेजांसि अशेषतः ।
भगवत् शब्द वाच्यानि विना हेयैर्गुणादिभिः ॥ ७९ ॥

Sri Engal Aalwaan's Commentary:

अथ भगवतो अन्वयविशेषणभूतानां सत्यकामत्वादीनां गुणान्तराणामुक्तेषु गुणेषु अन्तर्भावं व्यतिरेकविशेषाणां सत्त्वादिगुणानां भगवानित्यत्र नकारवाच्यत्वं चाह - ज्ञानशक्तीति । अशेषतः अशेषैः स्वविस्तारभूतैः गुणानतरैः सह । नकारस्यार्थम् आह विना हेयैरिति । गुणादिभिः त्रिगुणतत्कार्यक्लेशादिभिः । निखिलहेयप्रत्यनीकत्वं

**समस्तकल्याणगुणात्मकत्वं च उभयलिङ्गं कृत्स्नं भगवत् शब्दवाच्यम् इति अनुसंधेयम्
इति । एवं भगवत् प्राप्तिसाधनपरविद्यांगत्वेन उक्तश्रीमत् द्वादक्षारमन्त्रे भगवत् शब्दो
निरुक्तः । वेदशाखाभेदप्रकरणे प्रणवार्थः उक्तः ।**

The *shaadgunya* of *Bhagavaan* - *jnyaana*, *shakti*, *bala*, *aishwarya*, *veerya*, *tejas*. All other *gunaas* are *antarbhoota*, included in this itself, like *satyakaamatva*, *satyasankalpatva*; they are all *vistaara* of these qualities themselves. *Sattva* and other *gunaas* which are opposed, *vyatireka visheshanaas*, here the *nakaara vaachyakatva* is told. The *gunaas* of *prakruti*, *sattva*, *rajas*, *tamas* are not there in *Bhagavaan*; their effects such as *klesha*, *karma*, are included here. *Jnyaana*, *shakti*, *bala*, *aishwarya*, *veerya*, *tejas*, are those included in *sakala kalyaana gunaakaratra*. He is *nikhila heya pratyaneeka* is indicated by *na kaara* in word *Bhagavaan*. These are *ubhaya linga* of *Paramaatman*. This is the meaning of *Bhagavat shabda*, is what we have to do *anusandhaana* for. The *Bhagavat shabda* was explained as told in the *dvaadashaakshara*, which is an *anga* to *upaasanaa*, when one does meditation reciting that *mantra*, the *nirukti* of that *Bhagavat shabda* is explained thus. The meaning of *pranava* was told earlier, where the division into *Veda shaakhaas* by *Vyaasa* was told.

Jnyaana, *shakti*, *bala*, *aishwarya*, *veerya*, *tejas* - the *shaadgunya* of *Bhagavaan* is being told here. All other *kalyaana gunaas* like *satyakaamatva*, *satyasankalpatva*, *sarvajnyatva*, are all included here. That which applies to Him, the other qualities, attributes of *Bhagavaan*, are all included in all these, they are all the *vistaaraas* of these *gunaas* only. All the *heya gunaas*, the *praakruta gunaas* of *sattva*, *rajas*, *tamas*, the letter *na* indicates that He does not have any of the *heya gunaas*. The other *gunaas* are the expansion of the different modes of these qualities only. *Na kaara* indicates *akhila heya pratyaneekatva*. The *trigunaas*, *sattva*, *rajas*, *tamas*, and the effects of these like *klesha*, are not there. It is very clear that the *ubhaya linga* of *Bhagavaan*, which is told as *akhilaheyapratyaneekatva* and *sakala kalyaana gunaakaratra*, we have to *anusandhaana* of these in the name *Bhagavaan*. Thus the *dvaadashaakshara*, the *Vaasudeva dvaadashaaksharee*, the *Bhagavat shabda* is told with this *mantra*. The *dvaadashaakshara* is the means to attain *Bhagavaan* as an accessory to *Brahma vidyaa*. The meaning of the *Bhagavat shabda* in this *Vaasudeva dvaadashaakshara mantra* is explained thus.

With this, the *nirvachana* of *Bhagavat shabda* is concluded.

We are studying Chapter 5 of *Amsa* 6. Where *Sri Paraashara* is telling about the *Paramaatma svaroopaa*, and the *nirvachana* of *Bhagavat shabda*. The word *Bhagavaan* is used in the primary sense with respect to only *Vishnu*, and wherever it is used with respect to others, it is only *oupachaarika*, in the *poojya*

artha. Even in *poojya artha*, in the primary sense it has to be *Bhagavaan* only. Whereas for others, it is only *oupachaarika*.

Another meaning of *Bhagavaan* is One who knows the creation, sustenance, and dissolution, which is happening for all the beings - where they come from, where they go to, One who knows all these things, and *vidyaa*, *avidyaa*, He only can be told as *Bhagavaan*. Only *Vishnu*, being the *Jagadekakaarana*. *Shruti* also tells very clearly in the *Naasadeeya Sookta*. If anyone knows, it will be only *Vishnu*. Nobody else knows.

Now, *Bhagavaan's guna paripoornatva*, *shaadgunya*, *akhilaheyapratyaneekatva*, is being told.

Bhagavat Svaroopā

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 80:

सर्वाणि तत्र भूतानि वसन्ति परमात्मनि ।

भूतेषु च स सर्वात्मा वासुदेवः ततः स्मृतः ॥ ८० ॥

Sri Engal Aalwaan's Commentary:

अथ वासुदेवशब्दार्थम् आह सर्वाणि इति । भूतानि जीवाः * वसनात् सर्वभूतानां वसुत्वाद्देवयोनितः । वासुदेवस्ततो ज्ञेयः * इति उद्योगपर्वणि, * वसनाद्देवनात् चैव वासुदेवं ततो विदुः * इति मोक्षधर्मम् । देवनाद्द्योगातनाद्वेति वा देवः । वासुश्चासौ देवश्च वासुदेवः । वसन्ति अस्मिन् देवे भूतनित्येकायननिरुक्तम् ।

The name *Vaasudeva* indicates that all the beings reside in Him, and He also resides in all the beings as *antaryaami*. He is the support, and they are all supported by Him. Everything is *shareera bhoota* to Him. This is told as the *nirvachana* of the *Vaasudeva shabda*. *Bhootaas* means the *jeevaas*. In the *Udyoga parvan* of *Mahaabhaarata*, it is said that He has all the *aishvarya*, and this is how He is to be known. He is the *jyoti svaroopā*, and is also the cause of creation, as told in *Mokshadharmā*. There are two meanings given here - one is that He is *jyoti svaroopā*, and the other that He is the cause of creation. *Divu kreedāyaam*, says that *srushti*, etc. are His *kreedā* only. In the *Ekaayana smruti* also it is told like this. *Vaasuscha asou devashcha* is *Vaasudeva*.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 81:

खांडिक्यजनकायाह पृष्टः केशिध्वजः पुरा ।

नामव्याख्यामनन्तस्य वासुदेवस्य तत्त्वतः ॥ ८१ ॥

Sri Engal Aalwaan's Commentary:

**उक्तमेव वासुदेवशब्दनिर्वचनं ज्ञाननिष्ठैः जनकादिभिरपि परिगृहीतमिति आह
खाण्डिक्येति ।**

Sri Paraasharar is telling what Keshidhvaja taught Khaandikya Janaka. This story is going to follow in the next chapter. Khaandikya Janaka asked Keshidhvaja to teach him about the Bhagavat svaroopaa. The meaning of the name Bhagavaan, who is Ananta, Vaasudeva. This is explained to him. This Janaka is a grandson of Janaka Mahaaraaja. They were all Brahnavits and Brahmanishthaas. They were all great, knowledgeable wise people.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 82:

**भूतेषु वसते सो अन्तर्वसन्तु अत्र च तानि यत् ।
धाता विधाता जगतां वासुदेवस्ततः प्रभुः ॥ ८२ ॥**

Sri Engal Aalwaan's Commentary:

**भूतेषु इति । नैरुक्तं देवशब्दनिर्वचनं दर्शयति धातेति । दधातेर्वकारः ।
निर्कुतस्यांशद्वयस्यानुवादः वासुदेवः तत इति ।**

He lives in all the beings as the antaryaami, this is also told in the Antaryaami Braahmana. All the beings are supported by Him only. They reside in Him, they cannot exist independently. Their svaroopaa cannot exist without Paramaatman. They are ever associated with Him, through apruthaksiddhi sambandha. He is the one who creates, and He is the Lord of all the worlds. This is the meaning of deva.

Sri Vishnu Puraana, Amsa 6, Chapter 5, Shloka 83:

**स सर्वभूतप्रकृतिं विकारान्गुणादिदोषां च मुने व्यतीतः ।
अतीतसर्वावरणो अखिलात्मा तेनास्तृतं यत् भुवनान्तराले ॥ ८३ ॥**

Sri Engal Aalwaan's Commentary:

**अथ विद्याद्वयविषयभूतात् द्वादशाक्षरप्रतिपाद्यतया दर्शितमर्थं बुद्धिस्थेम्ने
प्रपञ्चयति स सर्वेत्यादिचतुर्भिः । स सर्व इति । सर्वभूतप्रकृतिः अव्यक्तम् । विकाराः
महादाद्याः । गुणाः सत्त्वाद्याः । आदिशब्देन तत्कारदुःख अज्ञानादयः उक्ताः । व्यतीतः
तेभ्यो विलक्षणः कर्मकृततत्संबंधरहितश्च । अनेनाचितः तत् संसृष्टात् चेतनात् च
व्यावृत्तिः । अतीतसर्वावरण इति मुक्तात् । मुक्तो हि सम्सारदशायामविद्याद्यावृतः ।**

**अखिलात्मेति नित्यात् व्यावृत्तिः । अखिलात्मत्वमुपपादयति तेनास्तुतमिति ।
यत्सदसद्वस्तुजातम् आस्तुतम् अन्तर्बहिश्च व्याप्तम् ।**

These *shlokaas* are very well known. These are also commented upon by *Bhaashyakaarar* in *Sribhaashya* and other works. What was explained so far is the meaning of the *dvaadashaakshara*, and in this the *Bhagavat shabda*. The *nirvachana* of this was told so far. For the two *vidyaas* - *Paraa vidyaa* and *Aparaa vidyaa*, this is the *vishaya* for both. The meanings told here is such that it remains firmly in our mind. This is only explained further by four *shlokaas*. He is *avyakta*, the *moola prakruti*, *moola kaarana*. The effects of this *moola prakruti*, are *mahat*, *ahamkaara*. *Gunaas*, qualities of *prakruti* are *sattva*, *rajas*, *tamas*. Aadi means *dukha*, *ajnyaana*, etc. which are the effect of *prakruti*. He is beyond all that, different and distinct from all that, beyond all that. For *baddha jeevaas*, *prakruti sambandha* comes because of the *karmaas*, in order or experience the fruits of *punya* and *paapa karmaas*, they get associated with *prakruti*. This is not there for *Bhagavaan*, He is the *karmaadhyaksha*. It is clear that *Bhagavaan* is different and distinct from the matter, and also the *jeevaatman* who is associated with this matter.

In *samsaara dashaa*, *mukta* was once upon a time a bound self only, then he got liberated and became a *mukta*. At that time, when he was in *samsaara*, he was covered by *avidyaa*, etc., so he had *jnyaana sankocha*. This makes *Bhagavaan* different and distinct from a *mukta*. There is no *jnyaana sankocha* for *Bhagavaan* at any time at all. He is inner self of all, and is different and distinct from *nitya* also. He is the one who controls everything.

Even *nityaas*, though they are never associated with *samsaara* at any time, they are supported and reside in *Paramaatman* only. They are controlled by *Paramaatman*, and are also *shareera* of *Paramaatman*. They are *nityaas* because of *Bhagavaan's sankalpa* only.

He is pervading inside and outside, all over. This is told as *aattam*. That which is inside the *prakruti mandala*, all the objects, are all pervaded by *Bhagavaan*, inside and outside, completely.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 84:

**समस्तकल्याणगुणात्मको असौ स्वशक्तिलेशावृतभूतवर्गः ।
इच्छागृहीताभिमतोरुदेहः संसाधित अशेषजगत् हितो यः ॥ ८४ ॥**

Sri Engal Aalwaan's Commentary:

समस्त इति । अत्रात्मशब्दः स्वभाववचनः । निजेच्छया गृहीताभिमतपूज्यदेहः । यत् वा जगत् हितायावतारकालेषु इच्छया गृहीततत्तत्कार्योचितानेकदेहः ।

He has all the divine auspicious qualities. This is His nature itself. By the minutest part of His *sankalpa* itself, He has pervaded everything. He is supporting them, He is doing the *dhaarana*, by the very minute part of His *sankalpa*. He is pervading all the beings inside and outside, by the minutest part of His *shakti*. All His *avataaraas*, whatever body He takes, are taken by His own will. It is suitable to Him. He takes such a body. His *deha* is *poojya*, most worshippingable, divine auspicious form. During His *avataara*, He takes by His own will. His *avataaraas* are most beneficial to the world. By His *avataaraas*, He also shows what is the form of the Lord to be meditated upon, otherwise we will never come to know about how to meditate the Lord. For this, He has to come Himself and reveal Himself. He reveals as *Vibhavaavataara*, *Archaavataara*, so that we know the form of the *Bhagavaan* to meditate upon. He reveals His form for us to do *aaraadhanaa*, *poojaa*, etc., for doing *jagat hita*, for doing good to the whole world. Out of His own will He takes *avataara*. Whatever He wants to accomplish in those *avataaraas*, whatever is good to the world, He takes that form.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 85:

तेजोबलैश्वर्यमहावबोधसुवीर्यशक्त्यादिगुणैकराशिः ।

परः पराणां सकला न यत्र क्लेशादयः सन्ति परावरेषे ॥ ८५ ॥

Sri Engal Aalwaan's Commentary:

तेजोबलेति । भगवानिति शब्दस्थानकारस्यार्थमपि विस्तरेणाह न यत्र इति । क्लेशाः

अविद्यास्मितादयः । आदि शब्देन कर्मविपाकदशया उक्ताः । आशयो वासना ।

He is the *raashi*, He has got innumerable *ananta kalyaana gunaas*, *shaadgunya* and other *kalyaana gunaas*, *teja*, *bala*, *aishwarya*, *jnyaana*, *veerya*, *shakti*, He is an abode to only innumerable auspicious *kalyaana gunaas*. It is told clearly what is not there, the meaning of the *nakaara*, *klesha*, (*avidyaa*, *asmita*, etc.), *karma*, *vipaaka*, *aashaya* (*vaasanaa*), which are told in the *Yoga sootraas* are not there in Him. He is away from any defect. It is not that He had some defect and it got removed, but His nature is totally opposed to anything which is defiling. Just like light and darkness. Light cannot tolerate any darkness. He does not have any of the *heya gunaas*. He is *paraanaam parah*. Even *Brahma* and other gods, He is Supreme to them also. He is the ruler of *para* and *avara*, the *devaas* and *manushyaas*. He is the Lord of both.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 86:

स ईश्वरो व्यष्टिसमष्टिरूपो अव्यक्तस्वरूपः प्रकटस्वरूपः ।
सर्वेश्वरः सर्वधृक् सर्ववित् च समस्तशक्तिः परमेश्वराख्यः ॥ ८६ ॥

Sri Engal Aalwaan's Commentary:

स इति । व्यूहविभावादिरूपेण च व्यष्टोसमष्टिरूपः । पररूपेणाव्यक्तरूपः । व्यूहादिरूपेण व्यक्तरूपः । एवं सर्वावस्थचिदचित् स्वरूपत्वे अपो सर्वेश्वरः न तु परवशः । सर्वधृक्* तत् चक्षुर्देवहितम्* चक्षुर्देवानामुत* त्रैलोक्यस्यैकचक्षुषः* इतिवत् । यत् वा* यत्सर्वज्ञाः सर्वविदितवत्, सर्व वेति, तत् च सर्वप्रकारेण ति । अथवा कारणमन्तरेण करणैः च जानाति इति । * विदुर्लु लाभे* इति अतो वेतिति वा । समस्तशक्तिः* स परः सर्वशक्तीनाम्* समस्ताश्शक्तयश्चैता इति ।

He is the Lord of all, Eeshvara, the Supreme Ruler. He has these forms - Vyooaha, Vibhava. His Vaasudeva para roopa is avyakta, cannot be seen - this is avyakta. The Vibhava, and Archaa roopa are all seen here - these are vyakta. These can be told as Vyashti (differentiated), Samashti (collective) roopa. Para roopa is avyakta. The Vyooaha and other forms are revealed. He is avyakta svaroopo and prakata svaroopo also. With all these, in any form, He is sarveshvara only, Supreme Lord. He does not have anyone who is superior to Him. He is not under the control of anyone else. He has sarvajnyatva, He sees everything. Sri Aalavandaar says "yugapat sarvam pratyakshena sadaa svatah", as told by Sri Naathamuni himself. Sarvajnya means that He knows everything. Sarvavit means that He knows the prakaaraas of everything. He can know directly. He does not need any indriyaas, and other means. He can also know through indriyaas if He wants. These are all apraakruta only for Him. Or, this is all for His benefit only. He is superior to all the powers. All shaktis are residing in Him.

Sri Vishnu Puraana, Amsha 6, Chapter 5, Shloka 87:

संजायते येन ततस्तदोषं शुद्धं परं निर्मलमेकरूपम् ।
संदृश्यते वाप्यवगम्यते वा तत् ज्ञानामज्ञानमतो अन्यत् उक्तम् ॥ ८७ ॥

Sri Engal Aalwaan's Commentary:

अथ परविद्यां प्रशंसन् उपसंहरति संजायत इति । स जायते येन इति च पाठः । स इति उक्तलक्षणं पुरुषोत्तमः परामृश्यते । तदिति हेतौ । यस्मात् भगवत्प्राप्तिरेव तापत्रयस्य भेषजं तस्मात् स येन आगमोत्थेन ज्ञाने जायते- येन विवेकजेन संदृश्यते, येन च दर्शनसमानाकारेण भक्तोरूपापन्नेन गम्यते, तदेव ज्ञानम् । अज्ञानमतो अन्यत् भगवत् व्यतिरिक्त विषयमज्ञानम् अविद्यारूपं बन्धकमिति अर्थः । अस्तदोषमिति

**विकारास्पदाचिद्विषयात् व्यावृत्तिः । शुद्धमिति तत्संसृष्टचेतनविषयात् । परं
निर्मलमिति हेयार्हमुक्तविषयात्, एकरूपमिति सूरिविषयात्, तेषामनेकरूपत्वात् । * तमेव
विद्वान्* तमेवं विदित्वा नान्यः पन्था इत्यादि श्रुतिभिः इति अर्थम् उक्तम् इति ।**

The *para vidyaa*, *paraa yayaa tadaksharam abhigamyate*, which was told, is being concluded here. There is another *paatha*, *sa jnyaayate yena*. This *sah* means *Purushottama* only. This is told - *jnyaatum drashtum cha tattvena praveshtum cha parantapa*, as told in the *Bhagavad Geeta*. Three things are told here - *Parabhakti*, *Parajnyaana*, *Paramabhakti*. *Bhagavatpraapti* only is the cure for *taapatrayaas*. Only then, one can attain *moksha*, eternal communion with *Bhagavaan*. First comes *jnyaana*, *aagamottha jnyaana*, *vaakya janya jnyaana*, *shruti*, *shastra janya jnyaana*, He is known through this. Through *upaasanaa*, *darshana samaanaakaaratva*, He is attained, He is seen. The *svaroopa* of *Bhagavaan* is told, *ubhaya lingatva*, He has no defects, etc. He is known through *vivekaja jnyaana*, *upaasanaatmaka jnyaana*. He is attained through *darshana samaanaakaara*, *bhakti roopaapanna*, *upaasanaa*, *dhruvaa anusmruti*, *tailadhaaraavat avicchinna smruti santati roopaa*, and then only can one attain *Bhagavaan*. The *phala* also will be similar to that. All of this is told as *jnyaana*. From *shastra janya jnyaana*, *tattva jnyaana* comes, then through *vivekaja jnyaana*, one can see; when this becomes *darshana samaanaakaara*, and *bhakti roopaapanna* also, then *Bhagavaan* is attained. This is actually *jnyaana*, the real knowledge. Everything else other than that is said to be *ajnyaana* with respect to that. Anything other than *Bhagavat vishaya*, that which is opposed to *Bhagavaan*, is all *bandhaka*, *avidyaa roopa*. That which gets *svaroopa vikaara* itself, the *achit*, He is different and distinct from that. He is different and distinct from *prakruti samsrushta chetana*, *baddha chetana*. He is always *shuddha*, not like *muktaas*, who were at one time associated with *prakruti*, and were *ashuddha*. *Bhagavaan* is different and distinct from *muktaas*, this is shown by *nirmala*. *Ekaroopam* shows that He is different and distinct from *nitya sooris* also; based on *Bhagavaan's sankalpa*, they can take many forms. Where is this told, means that this is told in the *Shrutis*. It is told in the *Shrutis* that there is no other way. We have to do *upaasanaa* on Him, it has to be *darshana samaanaakaara roopaapanna*.

Whatever *Keshidhvaja* taught to *Khaandikya Janaka*, that *Sri Paraasharar* is telling here, the *Bhagavat svaroopa*.

This completes Chapter Five.

॥ इति श्री विष्णु पुराणे षष्ठे अंशे पञ्चमो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चितीये षष्ठे अंशे पञ्चमो अध्यायः ॥

अथ षष्ठो अध्यायः ॥

Keshidhvaja and Khaandikya Janaka's Story

Now, Chapter Six.

Sri Vishnu Puraana, Amsha 6, Chapter 6, Shloka 1:

श्री पराशरः -

स्वाध्यायसंयमाभ्यां स दृश्यते पुरुषोत्तमः ।

तत् प्राप्तिकारणं ब्रह्म तदेतदिति पठ्यते ॥ १ ॥

Sri Engal Aalwaan's Commentary:

एवं तावत् उपास्यभूतं भगवत्स्वरूपम् उक्तम् । इदानीम् उपासनपर्यायं सांगोपाङ्गं वक्तुमारभते स्वाध्याय इति । स्वाध्यायशब्देन वेदान्तद्वादशाक्षरप्रणवादीनां तत्त्वपराणां मीमांसासहितानां वाक्यानां निर्देशः । स इत्युक्तगुणविभूतिविग्रहादिविशिष्टः पुरुषोत्तमः परामृश्यते । स्वाध्यायसंयमजनितं ब्रह्मविषयत्वात् ब्रह्मशब्दवाच्यम्, तदेतत् ज्ञानं न केवलं दर्शनसाधनम्, अपि तु प्राप्तिसाधनं च उच्यते इत्याह तत्प्राप्ति इति । तत् प्राप्तिकारणं तदेतत् ज्ञानं ब्रह्मा इति पठ्यत इति वा योजना ।

Sri Paraasharar - The Bhagavat svaroopaa which is the object of meditation, upaasanaa, upaasya, was told. Now, the upaasanaa itself is told, with all the angaas, upaangaas, accessories and other things. Svaadhyaaya is told as the study of all the Veda vaakyas, along with the meemamsaa, the vichaara roopa meemaamsaa shaastra, so that there is no samshaya, viparyaya; those vaakyas which are directly telling about the tattvaas, the Bhagavat svaroopaa, etc., the Vedaanta vaakyas which are teaching tattva, the dvaadashaakshara, pranava, and others which teach about the svaroopaa of Paramaatman, along with meemaamsaa, poorva meemaamsaa and uttara meemaamsaa is told here. This is told by the svaadhyaaya shabda here. Sah means Purushottama, with all the shaadgunyaas, the vibhooti, the divya mangala vighraha. One who has all these, the Purushottama is being told here by sah. The knowledge which arises out of svaadhyaaya samyama, is nothing but Brahman only. The topic, subject matter of this svaadhyaaya is Brahman only. So, it can be told as Brahman itself. This is the cause of attaining Paramaatman. Not only does this help to get a vivid perception of the Lord, but also one can attain Him with this.

Sri Vishnu Puraana, Amsha 6, Chapter 6, Shloka 2:

स्वाध्यायाधोगमासीत् योगात् स्वाध्यायमावसेत् ।

स्वाध्यायायोगसंपत्त्या परमात्मा प्रकाशते ॥ २ ॥

Sri Engal Aalwaan's Commentary:

स्वाध्यायत् इति । समीमांसात् स्वाध्यायात् अर्थं परिच्छिद्य योगमासीत् ।

गुणत्रयमयतेव्म मनसः प्रमादसंभवात् अन्ययथोपासनपरिहाराय योगात् स्वाध्यायमावसेत्

। योगात् स्वाध्यायमामनेदिति च पाठः । यथा बालो मातृकापत्रिकां वीक्ष्य

लिपिविन्यासमभ्यस्यति तद्वत् । कपिलानुसारिभिर्हि केवलयोगावलंबनात् जगतः

प्रधानपरमाण्वादिकारणत्वनिरीश्वरत्वादिकं दृष्टम् । वेदानुसारिभिस्तु

ब्रह्मकारणत्वब्रह्मात्मकत्वादिः योगो दृष्टः । सांपत्तिपौष्कल्यम् ।

Meemaamsaa shravana is extremely important because once one does the *svaadhyaya samskaara*, as *Vedaadhyayana* is only *akshara raashi grahana*, where meanings are known *aapaatatah*, whereas one has to understand the meanings without any doubt, without any contradictions, without *samshaya*, *viparyaya*, and these doubts will be completely destroyed through *meemaamsaa*. So *meemaamsaa shravana* is a must. Having studied the *Vedaas*, the *Poorva kaanda*, then *Poorva meemaamsaa* is to be studied. And then the *Uttara kaanda*, and the *Uttara meemaamsaa*, where one comes to know that there is *niratishaya phala praapti*, that *Parama purusha artha* can be attained. Therefore, *Uttara meemaamsaa adhyayana* is also to be done. One has to know clearly the meanings, what is required, what is important, and then one has to do meditation, *upaasanaa*. When one is engaged in *upaasanaa*, because of association with *prakruti*, where *sattva*, *rajas*, *tamas* have their effects, the mind can get disturbed. Such *upaasanaa* should not get disturbed, or should not become faulty. In order to avoid that, again, *svaadhyaya* is to be done. *Svaadhyaya*, *upaasanaa*, *svaadhyaya*, *upaasanaa*, like this, one has to do. Sri Engal Aalwaan gives an example here. A child sees the *aksharaas*, and then he will write himself, and practice so that he can understand. Again he will refer to the book, and then again he will write. This is the way he learns. The *Saankhya* and other *darshanaas* by *Kapila Maharshi*, those who follow that, they resort to yoga only, and don't do *svaadhyaya* and *yoga* both, they say that *pradhaana* is the *jagat kaarana*; *Vaisheshikaas* say that *paramaanu* is the *jagat kaarana*, and they don't accept *Eeshvara*. Those which are against the *Shruti*, are seen in the other *darshanaas*, as they resort to only *yoga*. Their meditation of knowledge is because they don't accept *Brahman*, it is *kevala yoga*, without *Paramaatman*. Whereas *Vedaanta*, those who are *Vedaantis*, those who follow the *Vedaanta* properly, they understand that for the entire world, *Brahman* is the creator, and

everything is *Brahmaatmaka*. That He is *antaryaami* in everything, He has done *anupravesha*, and done *naama roopa vyaakarana*, so everything is *Brahmaatmaka*. This *Brahmaatmaka naanaatva* is *shruti siddha*. Whereas *Brahmaatmaka* and *Abrahmaatmaka naanaatva* is *shruti nishiddha*. Everything is *Brahmaatmaka* and *Brahman* only is *jagat kaarana*. Those who follow the *shrutis*, they are able to follow it properly like this. When this becomes mature, when this fructifies, there will be a vivid perception of the Lord.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 3:

तदीक्षणाय स्वाध्यायश्चक्षुर्योगस्तथा परम् ।

न मांसचक्षुषा द्रष्टुं ब्रह्मभूतस्स शक्यते ॥ ३ ॥

Sri Engal Aalwaan's Commentary:

एतत् उपपादयति तदीक्षणाय स्वाध्यायश्चक्षुरिति । योगः परं चक्षुः प्रधानं चक्षुः

अपरोक्षरूपत्वात् ।

In order to see the *Paramaatman*, *svaadhyaya* is also an eye. *Yoga* is said to be the *parama chakshu*, the *pradhana chakshu*. Through *upaasanaa* only, the *saakshaatkaara* of *Paramaatman* happens. *Svaadhyaya* is also an eye, means that it also helps us to understand the nature of *Paramaatman*. Through *upaasanaa*, one can have vivid perception of the Lord Himself. This is said to be the Supreme eye. He cannot be seen with our *maamsa chakshus*, the *praakruta chakshus*, material eyes.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 4:

मैत्रेयः -

भगवन् तमहं योगं ज्ञातुमृच्छामि तं वद ।

ज्ञाते यत्राखिलाधारं पश्येयं परमेश्वरम् ॥ ४ ॥

Maitreyar - *Maitreyar* is now interested in knowing more about the *yoga*, through which as *Sri Paraasharar* says that *Bhagavat saakshaatkaara* can be had. That Supreme *yoga* which you talked about, doing which I can have a *saakshaatkaara* of *Paramaatman*, who is *akhilaadhaara*, please do tell me about it.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 5:

श्री पराशरः -

यथा केशिध्वजः प्राह खाण्डिक्याय महात्मने ।

जनकाय पुरा योगं तमहं कथयामि ते ॥ ५ ॥

Sri Paraasharar - O Maitreyar, I will tell you what Keshidhvaja taught Khaandikya Janaka. What yoga was taught, I will tell you about it.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 6:

मैत्रेयः -

**खाण्डिक्यः को अभवत् ब्रह्मन् को वा केशिध्वजः कृती ।
कथं तयोश्च संवादो योगसंबन्धकारणात् ॥ ६ ॥**

Sri Engal Aalwaan's Commentary:

खाण्डिक्य इति । योगसंबन्धकारणात् योगेन संबन्धो योगसंबन्धः । कृती पंडितः ।

Maitreyar - I would like to know who was Khaandikya, and who was Keshidhvaja. How did they associate with respect to this? What was the conversation, what was the cause of this conversation, which led to the teachings about this yoga? Keshidhvaja is one who teaches that, he was a Brahnavit.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 7:

श्री पराशरः -

**धर्मध्वजो वै जनकः तस्य पुत्रो अमितध्वजः ।
कृतध्वजश्च नाम्ना आसीत् सदा आध्यात्मरतिः नृपः ॥ ७ ॥**

Sri Paraasharar - Dharmadhvaja was a Janaka. His sons were Amitadhvaja and Krutadhvaja. Krutadhvaja always engaged in aadhyaatma vidyaa.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 8:

**कृतधजस्य पुत्रो अभूत् ख्यातः केशिध्वजो नृपः ।
पुत्रो अमितध्वजस्यापि खाण्डिक्यजनको अभवत् ॥ ८ ॥**

Krutadhvaja had a son by name Keshidhvaja, who was well known. Amitadhvaja's son was well known as Khaandikya Janaka.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 9:

**कर्ममार्गेण खाण्डिक्यः पृथिव्यामभवत् पतिः ।
केशिध्वजो अप्यतीवासीदात्मविद्याविशारदः ॥ ९ ॥**

Khaandikya Janaka was a real expert in Karma kaanda. He was the most excellent in the entire world in knowing about the Karma maarga. In the same way, Keshidhvaja was an expert in aadhyaatma vidyaa.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 10:

तावुभावपि चैवास्तां विजिगीषू परस्परम् ।

केशिध्वजेन खाण्डिक्यः स्वराज्यादवरोपितः ॥ १० ॥

Both, wanted to win over the kingdom. They wanted to win over each other, and become ruler of kingdom. Keshidhvaja won in that war. Khaandikya Janaka was sent away. He disappeared in the forest.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 11:

पुरोधसा मन्त्रिभिश्च समवेतो अल्पसाधनः ।

राज्यान्निराकृतः सो अथ दुर्गारण्यचरो अभवत् ॥ ११ ॥

He had a few people - Purodhasa, and the mantris, with him. Along with them, because he lost the kingdom, he went to the forest, and was living there.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 12:

इयाज सो अपि सुबहून् यज्ञान् ज्ञानव्यपाश्रयः ।

ब्रह्मविद्याम् अधिष्ठाय तर्तुम् मृत्युमविद्यया ॥ १२ ॥

Sri Engal Aalwaan's Commentary:

* स्वाध्यायप्रवचने एव * इति श्रुतेः स्वाध्यायस्य विद्याङ्गत्वमुक्तम् । इदानीं यज्ञादिश्रुतेः यज्ञाङ्गत्वम् उच्यते इयाजेति । सो अपि केशिध्वजः ज्ञानव्यपाश्रयः आत्मज्ञानवान् ब्रह्मविद्यामधिष्ठाय ब्रह्मोपासननिष्ठ एव इयाज । किमर्थमित्यत आह तर्तुम् इति । मृत्युः परविद्या उत्पत्ति विरोधि प्राचीनकर्म । अविद्यया कर्मणा * अविद्या कर्मसंज्ञेति वक्ष्यति ।

In the meantime, Keshidhvaja did many many yaagaas. Svaadhyaaya is said to be an accessory to upaasanaa. Now, yajnya and others are also told as accessory to upaasanaa. Braamhanaah vividishanti yajnyena daanena tapasaa ... Keshidhvaja had aatma jnyaana, being a brahmopaasana nishtha, he performed many yajnaas as an accessory to that brahmopaasana. Why did he do all the yajnya and other karmaas? Karma is required to get rid of praacheena karma which is obstructing the rising of knowledge through upaasanaa. Praacheena karma which is opposed to para vidyaa utpatti is called mrutyu here. To start the upaasanaa, he has to get rid of the obstruction first. Through karmaas, he got rid of the praacheena karmaas which are obstructing the start of upaasanaa.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 13:

एकदा वर्तमानस्य (यो) यागे योगविदां वर ।

धर्मधेनुं जघानोग्रः शार्दूलो विजने वने ॥ १३ ॥

Sri Engal Aalwaan's Commentary:

एकदा इति । धर्मः प्रवर्ग्यहविः तद्दोग्धीति धर्मधेनुः ।

Dharmadhenu means that which gives the milk used as *havis* for *pravargya yaaga*. *Keshidhvaja* was performing a particular *yajnya*, there was a cow which was giving the milk as *havis* for *pravargya*. This cow was killed by a tiger in the forest.

Sri Vishnu Puraana, Amsha 6, Chapter 6, Shloka 14:

ततो राजा हतां श्रुत्वा धेनुं व्याघ्रेण चत्विजः ।

प्रायश्चित्तं स पप्रच्छ किमत्रेति विधीयताम् ॥ १४ ॥

He came to know that his cow was killed by a tiger in the forest, and that cow was the one whose milk was used as *havis*. He asked all the *ritwiks* about what is the *praayaschitta* for this. Please tell me what I should do, because this sacred cow has been killed by a tiger in the forest.

Sri Vishnu Puraana, Amsha 6, Chapter 6, Shloka 15:

ते अप्यूचुर्न वयं विद्मः कशेरुः पृच्छयतामिति ।

कशेरुरपि तेनोक्तः तथैव प्राह भार्गवम् ॥ १५ ॥

When he asked the *ritwiks*, they said that they do not know the *praayaschitta* for this. They asked him to go and ask *Kasheru*. *Keshidhvaja* went and asked *Kasheru*, about the *praayaschitta* for this. He said that he did not know, and to go and ask *Bhaargava*.

Sri Vishnu Puraana, Amsha 6, Chapter 6, Shloka 16:

शुनकं पृच्छ राजेन्द्र नाहं व्वेमि स वेत्स्यति ।

स गत्वा तमपृच्छच्च सो अप्याह शृणु यन्मुने ॥ १६ ॥

He said to go and ask *Shunaka*, I do not know. Then he went and asked *Shunaka*.

Sri Vishnu Puraana, Amsha 6, Chapter 6, Shloka 17:

न कशेरुर्न चैवाहं न चैकः सांप्रतं भुवि ।

वेत्येक एव त्वच्छत्रुः खाण्डिक्यो यो जितस्त्वया ॥ १७ ॥

Shunaka said - *Kasheru* also does not know, I also do not know. There is no one in this world who knows what is the *praayaschitta* for this. Except your enemy who is *Khaandikya Janaka*, who was won over by you. He is the only person who can tell you what is the *praayaschitta*.

Sri Vishnu Puraana, Amsha 6, Chapter 6, Shloka 18:

स चाह तं व्रजान्येष प्रष्टुमात्मरिपुं मुने ।

प्राप्त एव महायज्ञो यदो मां स हनिष्यति ॥ १८ ॥

Sri Engal Aalwaan's Commentary:

**स चाह इति । प्राप्त एव इति । धर्मार्थम् उद्युक्तस्य अन्तरा विपत्तौ सत्यामपि तत्
फलसिद्धेः शास्त्रैदधित्वात् ।**

I am going to approach my enemy, *Khaandikya Janaka* and will ask him what is the *praayaschitta*. Even though it is being performed for the cause of dharma, though there are many obstructions, the *phala* will definitely come, as told in the *shastraas*. Even if he kills me, it does not matter. The *yajnya* will be done as it is a *dharma yajnya*.

Sri Vishnu Puraana, Amsha 6, Chapter 6, Shloka 19:

प्रायश्चित्तमशेषेण स चेत्पृष्टो वदिष्यति ।

ततश्चाविकलो योगो मुनिश्रेष्ठ भविष्यति ॥ १९ ॥

In case he tells me all the *praayaschitta* completely, when I ask him, the *yajnya* will be performed in the proper way. So, I will approach and ask my enemy.

The story continues. This is a wonderful story highlighting the greatness of *Brahma vidyaa*. We will next see the rest of the story.

We are studying Chapter 6 of *Amsha 6*. When *Maitreyar* asks *Paraasharar* to teach about the *pralayaas*, when telling about *aatyantika pralaya*, he tells about all the grief that a *jeevaatman* undergoes, and then tells about the *Bhagavat svaroopaa*. Now, he tells about what *Keshidhvaja* who was a *Brahmavit*, taught *Khaandikya Janaka*. They were both grandsons of another Janaka by name *Dharmadhvaja*. They both fight, and *Keshidhvaja* wins over the war, and *Khaandikya Janaka* goes and vanishes into the forest. *Khaandikya Janaka* is a great expert in *Karma kaanda*, and *Keshidhvaja* in *Adhyaatma shastra*. *Keshidhvaja* is performing many *yaagaas*, while he is also doing *upaasanaa*; once while performing *pravargya yaaga*, he will have a cow from which the *havis* is collected for the *yaaga*. A tiger kills that cow, and for that, the *ritwiks* say that he has to do a *praayaschitta*, without which the *yaaga* will not be complete. *Keshidhvaja* goes and asks many sages, *Kasheru*, *Shunaka*, and others; none of them know the *praayaschitta* for this; and they all point him to *Khaandikya Janaka*, who is an expert, and only he can tell what is the *praayaschitta*. *Keshidhvaja* then decides that he will approach *Khaandikya Janaka*, in the forest, and requests him to tell the *praayaschitta* for this. Being his enemy, in case he kills him, even then he will get the fruits of the *yajnya*. If he, by chance tells him

what is the *praayaschitta*, then he can come and complete his *yaaga* by doing the *praayaschitta*. And then, he would have completed the *yaaga*.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 20:

श्री पराशरः -

इत्युक्त्वा रथमारुह्य कृष्णाजुनधरो नृपः ।

वनं जगाम यत्रास्त्रे स खाण्डिक्यो महामतिः ॥ २० ॥

Sri Paraasharar - Having told that he is going to approach and request *Khaandikya Janaka*, *Keshidhvaja* gets into a chariot, and wearing *krushnaajina*, he goes to the forest where *Khaandikya Janaka* lives.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 21:

तमापतन्तमालोक्य खाण्डिक्यो रिपुमात्मनः ।

प्रोवाच क्रोधातामाक्षः समारोपितकार्मुकः ॥ २१ ॥

When *Khaandikya Janaka* saw *Keshidhvaja*, who was his enemy, who had won over him, and was ruling over his kingdom, he got very angry, and got his bow ready to fight or kill him, and told thus -

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 22:

खाण्डिक्यः -

कृष्णाजिनं त्वं कवचमाबध्यास्मान् हनिष्यसि ।

कृष्णाजिनबरे वेत्सि न मयि प्रहरिष्यति ॥ २२ ॥

Sri Engal Aalwaan's Commentary:

कृष्णाजिनम् इति । मयि न प्रहरिष्यति इति वेत्सि इति अन्वयः । अत्र इति शब्दो अध्याहार्यः ।

Khaandikya Janaka - You are wearing this *krushnaajina*, this deer skin, as a cover, and you are planning to kill me. You think that if you wear the *krushnaajina* and come, that I am not going to kill you.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 23:

मृगाणां वद पृष्ठेषु मूढ कृष्णाजिनं न किम् ।

येषां मया त्वया चोग्राः प्रहिताश्शितसायकाः ॥ २३ ॥

The deer which was actually having that skin, will not someone kill it from the back? Tell me whether you and I have not taken very sharp arrows and then killed from behind, the deer for its skin?

Sri Vishnu Puraana, Amsha 6, Chapter 6, Shloka 24:

स त्वामहं हनिष्यामि न मे जीवन्विमोक्ष्यसे ।
आतताय्यसो दुर्बुद्धे मम राज्यहरो रिपुः ॥ २४ ॥

Sri Engal Aalwaan's Commentary:

स इति । राज्यहरत्वादाततायी । अतो यज्ञस्थस्यापि ते वधे न पातकम् ।

Now I am going to kill you, and you are not going to escape from me. You are going to die. You are an *aataataayi*, you have done a heinous crime. You are a wicked person, who has stolen my kingdom. I am going to kill you, you cannot escape from me.

Sri Vishnu Puraana, Amsha 6, Chapter 6, Shloka 25:

केशिध्वजः उवाच -

खाण्डिक्य संशयं प्रष्टुं भवन्तमहमागतः ।
न त्वां हन्तुं विचार्यैतत्कोपं बाणं विमुञ्च वा ॥ २५ ॥

Keshidhvaja said - O Khaandikya, I have come here in order to clear my doubt. I have a doubt, and want a solution from you. I have come here to ask you that. Having heard me, and having discussed with others, you decide whether you want to leave your anger, or your bow at me - whether you want to kill me, or tell me the answer.

Sri Vishnu Puraana, Amsha 6, Chapter 6, Shloka 26:

श्री पराशरः -

ततः स मन्त्रिभिस्सार्धमेकान्ते सपुरोहितः ।
मन्त्रयामास खाण्डिक्यः सर्वैरेव महामतिः ॥ २६ ॥

Sri Paraasharar - Khaandikya Janaka had ministers and Purohita, who accompanied him in the forest, he collected all of them and sat with them, about what to do, he wanted their opinion, in this juncture.

Sri Vishnu Puraana, Amsha 6, Chapter 6, Shloka 27:

तमूचुर्मन्त्रिणो वध्यो रिपुरेष वशं गतः ।
हते अस्मिन्पृथिवी सर्वा तव वश्या भविष्यति ॥ २७ ॥

All of them said that Keshidhvaja had to be killed, as he is an enemy, and once he is killed, all the kingdom will become Khaandikya's. Therefore, Keshidhvaja deserves to be killed, as he is under Khaandikya's control.

Sri Vishnu Puraana, Amsha 6, Chapter 6, Shloka 28:

खाण्डिक्यः च आह तान् सर्वान् एवमेतन्न संशयः ।

हते अस्मिन्पृथिवी सर्वा मम वश्या भविष्यति ॥ २८ ॥

Khaandikya told them that what they said is right. If Keshidhvaja is killed, the entire *pruthivi*, will be under his own control, and he would be ruling over the entire world.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 29:

परलोकजयस्तस्य पृथिवी सकला मम ।

न हन्मि चेल्लोकजयो मम तस्य वसुंधरा ॥ २९ ॥

Khaandikya Janaka said - If I kill him now, the entire *pruthivi* will be mine, and I will be ruling over. But he will be winning over *paraloka*, he will attain superior worlds, and I will be only having this *pruthivi*. If I do not kill him, then he will have the kingdom, whereas I will attain superior world.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 30:

नाऽहं मन्ये लोकजयाधिका स्यात् वसुंधरा ।

परलोकजयोऽनन्तः स्वल्पकालो महीजयः ॥ ३० ॥

He further said - I do not think that ruling over this world here is superior to attaining the Supreme worlds which are there, the *paralokaas*. If I win over *paraloka*, it is never-ending, it is eternal, whereas this world is only limited, and I can only rule over for a limited time.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 31:

तस्मात् नैनं हनिष्यामि यत् पृच्छति वदामि तत् ॥ ३१ ॥

Khaandikya Janaka, after taking all the advice, said that he is not going to kill him. Because of the reason that he wants to win over *paraloka*. And let him keep this world. So, I will tell him whatever he is asking. I will clarify his doubt.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 32:

श्री पराशरः -

ततः तम् अभ्युपेत्य आह खाण्डिक्यजनको रिपुम् ।

प्रष्टव्यं यत् त्वया सर्वं तत् पृच्छस्व वदाम्यहम् ॥ ३२ ॥

Sri Paraasharar - Khaandikya Janaka came to Keshidhvaja and addressed his enemy, and told him to ask whatever he wanted to ask, and that he would tell the answer to that.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 33:

श्री पराशरः -

ततः सर्वं यथावृत्तं धर्मधेनुवधं द्विज ।

कथयित्वा स पप्रच्छ प्रायश्चित्तं हि तद्गतम् ॥ ३३ ॥

Sri Paraasharar - Keshidhvaja told the entire story about how the cow which was meant for collecting the *havis*, for the *pravargya yaaga*, how it was killed. Having told this, he asked what was the *praayaschitta* for this.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 34:

स चाचष्ट यथान्यायं द्विज केशिध्वजाय तत् ।

प्रायश्चित्तमशेषेण यत् वै तत्र विधीयते ॥ ३४ ॥

Sri Engal Aalwaan's Commentary:

स चाचष्टेति । यत् वै तत्र विधीयत इत्यत्र प्रायश्चित्तं वाजसनेय उक्तं स्पृणोमिहोमाख्यम् । इयं हि आख्यायिका वाजसनेयाशाखायां केशिगृहपतिना * उपसम्माजमनुहुं सार्दूलो जघान * इति उपक्रम्य * स्पृते हुत्वत्यादि च उक्त्वा * पृथिव्यै ते शरीरं स्पृणोमि स्वाह * इति अन्ता सप्रपञ्चमुक्ता । आपस्तम्बेन तु * यद्यनङ्वाहं धर्मदोग्धिं वा शार्दूलो हन्यादर्कक्षीरमजाक्षीरमन्यधेनुं वा आश्रित्य प्रचरेत् * इत्याद्युक्तम् ।

Khaandikya Janaka being an expert in *karmakaanda*, told him properly as it is, as told in the *shastraas*, the complete *praayaschitta* for this, what is ordained as *praayaschitta*.

Whatever is told in the *Vaajasaneeya Samhitaa*, he told, that *praayaschitta* is known as *Sprunomi Homa*. It is told in the *Vaajasaneeya shaakhaa*, by *Keshigruhapati*, about how the tiger killed the cow, and about how he has to do certain *homaas* as *praayaschitta*, with the specific *mantraas*. They can select another cow, and continue the *yaaga*, is told by *Aapastamba* also.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 35:

विदितार्थः स तेनैव ह्यनुज्ञातो महात्मना ।

यागभूमिमुपागम्य चक्रे सर्वाः क्रियाः क्रमात् ॥ ३५ ॥

Having known the *praayaschitta* completely and having taken the permission of *Khaandikya Janaka*, *Keshidhvaja* went back to the *yaagabhoomi*, and completed all the things ordained in the *praayaschitta* and also the *yaaga*.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 36:

क्रमेण विधिवत् यागं नीत्वा सो अवभृताप्लुतः ।

कृतकृत्यस्ततो भूत्वा चिन्तयामास पार्थिवः ॥ ३६ ॥

As told in the *Veda vidhis*, he completed all the *yaaga*, and did the final ritual, the *avabhruta snaana*. Having done what was ordained to be done, he started to think thus -

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 37:

पूजिताश्च द्विजास्सर्वे सदस्या मानिता मया ।

तथैवार्थिजनोऽप्यर्थयोजितोऽभिमतैर्मया ॥ ३७ ॥

All the *Brahmins* were properly worshipped by me. All the people who had come to attend the *yaaga*, were all given proper *dakshinaas* and other things. They were treated well. In the same way, whoever was wanting donation, I have given all of that.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 38:

यथार्हमस्य लोकस्य मया सर्वं विचेष्टितम् ।

अनिष्पन्नक्रियं चेतस्तथापि मम किं यथा ॥ ३८ ॥

Sri Engal Aalwaan's Commentary:

यथार्हम् इति । तथापि ममेदं चेतः अनिष्पन्नक्रियं यथा अकृतकृत्यमिव भवति । किमिति

चिन्ता । यथाशब्दः सादृश्ये ।

Whatever is possible for this world, I have done everything as per that. Even in this case, though I have treated everyone properly, given proper *dakshinaas*, and worshipped all the *Brahmins*, done whatever is to be done, treated everyone well, given all the donations, even then my mind says that something is still left out, missing. He starts thinking about what he has left out.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 39:

इत्थं चांचिन्तयन्नेव सस्मार स महीपतिः ।

खाण्डिक्याय न दत्तेति मया वै गुरुदक्षिणा ॥ ३९ ॥

When he was thinking about what he has left out, at that time, he remembered immediately that he had not given the *gurudakshinaa* for *Khaandikya Janaka*, who had told him the *praayaschitta* for the cow being killed. He had still to give the *gurudakshinaa*, and that's why he was worried.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 40:

स जगाम तदा भूयो रथमारुह्य पार्थिवः ।

मैत्रेय दुर्गगहनं खाण्डिक्यो यत्र संस्थितः ॥ ४० ॥

Immediately, again, he got into a chariot, and went into the deep forest where *Khaandikya Janaka* was living.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 41:

खाण्डिक्यो अपि पुनर्दृष्ट्वा तमायान्तं धृतायुधः ।

तस्थौ हन्तुं कृतमतिः तमाह स पुनर्नृपः ॥ ४१ ॥

When *Khaandikya* saw him coming again, he immediately took his weapons, and got ready to kill him. He had decided that he is going to kill *Keshidhvaja*.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 42:

भो नाहं ते अपराधाय प्राप्तः खाण्डिक्य मा क्रुधाः ।

गुरोर्निष्क्रयदानाय मामवेहि त्वमागतम् ॥ ४२ ॥

Sri Engal Aalwaan's Commentary:

भो इति । निष्क्रय दक्षिणा । निष्क्रिय इति च पाठः ।

O *Khaandikya*, I have not come to hurt you in any way. Don't get angry. I have come here in order to give *gurudakshinaa*. Please know that I have come here to offer you *gurudakshinaa*.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 43:

निष्पादितो मया यागः सम्यक् त्वदुपदेशतः ।

सो अहं ते दातुमेच्छामि वृणीष्व गुरुदक्षिणाम् ॥ ४३ ॥

With your *upadesha*, whatever you told, the *praayaschitta* for the problem that I had, I have completed all the *yaagaas* in a proper way, as told in the *vidhis*, and now, I am wanting to give you the *gurudakshinaa*. Please tell me what is the *gurudakshinaa* that you want.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 44:

श्री पराशरः -

भूयः स मन्त्रिभिः सार्धं मन्त्रयामास पार्थिवः ।

गुरुनिष्क्रियकामो अयं किं मया प्रार्थ्यतामिति ॥ ४४ ॥

Sri Paraasharar - Again, *Khaandikya Janaka* gathered all his ministers, and started to discuss with them, and wanted to know what is in their mind. He said that *Keshidhvaja* has come in order to give *gurudakshinaa*, what is it that I am supposed to ask him?

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 45:

तमूचुर्मन्त्रिणो राज्यम् अशेषं प्रार्थ्यतामयम् ।

शत्रुभिः प्रार्थ्यते राज्यमनायासितसैनिकैः ॥ ४५ ॥

They all suggested that he should ask for the kingdom, as *gurudakshinaa*. With enemies, that is what is asked always, without waging any war, and without any killing, he would get the entire kingdom. They told him that he had to ask the kingdom.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 46:

प्रहस्य तानाह नृपः स खाण्डिक्यो महामतिः ।

स्वल्पकालम् महीपाल्यं मादृशैः प्रार्थ्यते कथम् ॥ ४६ ॥

Immediately, *Khaandikya Janaka* laughed and said "How can I ask for the kingdom, which is impermanent? How long will I do the ruling over this kingdom? How can a person like me ask for that kind of a meagre fruit?"

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 47:

एवमेतत् भवन्तो अत्र ह्यर्थसाधनमन्त्रिणः ।

परमार्थः कथं को अत्र यूयं नात्र विचक्षणाः ॥ ४७ ॥

Sri Engal Aalwaan's Commentary:

एवम् इति । अत्र राज्यचिन्तायाम् । अत्र संसारे कः परमार्थः स च कथमित्यत्रार्थं यूयं न विचक्षणाः ।

All of you ministers are only interested in wealth, and you do not know what is *paramaarth*. You do not have the knowledge about what is the ultimate gain, you are only interested in impermanent gains like money, kingdom, etc.

In this *samsaara*, what should be the ultimate goal of one? You are not aware of how that is attained. He told his ministers thus.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 48:

श्री पराशरः -

इति उक्त्वा समुपत्यैनं स तु केशिध्वजं नृपः ।

उवाच किमवश्यं त्वं ददासि गुरुदक्षिणाम् ॥ ४८ ॥

Sri Paraasharar - Having thought like this, and told them, *Khaandikya Janaka* came to *Keshidhvaja* and asked him - "What is it that you are going to give me as *gurudakshinaa*? Tell me what you will give. Whatever I want, will you give me that?"

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 49:

बाढमित्येव तेनोक्तः खाण्डिक्यः तमथाभ्रवीत् ।

भवानध्यात्मविज्ञानपरमार्थविचक्षणः ॥ ४९ ॥

Sri Engal Aalwaan's Commentary:

बाढम् इति । अध्यात्म इति । अध्यात्मविज्ञानस्य परमार्थः प्रयोजनं, स च क्लेशनिवृत्तिः ।

When Keshidhvaja said that he will give whatever Khaandikya asked, then Khaandikya Janaka told Keshidhvaja that he knew what is *adhyaatma vijnyaana*, and *paramaarth*. The knowledge of *Paramaatman* will get rid of all our grief, and you have that knowledge.

Sri Vishnu Puraana, Amsa 6, Chapter 6, Shloka 50:

यदि चेद्दीयते मह्यं भवता गुरुनिष्क्रियः ।

तत्क्लेशप्रशमाया लं यत्कर्म तत् उदीरय ॥ ५० ॥

Sri Engal Aalwaan's Commentary:

यदि इति । तत् तस्मात् क्लेशप्रशमाय यदलं तदुदीरय इति अब्रवीत् इति अन्वयः ।

If you really want to give me *gurudakshinaa*, tell me what is that which will help me get rid of this *samsaara*. For getting rid of *samsaara* completely, tell me whatever is required, with which means I can get rid of this *samsaara*. Tell that to me. That will be my *gurudakshinaa*.

This completes Chapter Six.

॥ इति श्री विष्णु पुराणे षष्ठे अंशे षष्ठो अध्यायः ॥

॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चित्तीये षष्ठे अंशे षष्ठो अध्यायः ॥

॥ अथ सप्तमो अध्यायः ॥

Conversation between Keshidhvaja and Khaandikya Janaka

Now, Chapter Seven.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 1:

केशिध्वज उवाच -

न प्रार्थितं त्वया कस्मात् अस्मद्राज्यमकण्टकम् ।

राज्यलाभात् विना नान्यत् क्षत्रियाणाम् अतिप्रियम् ॥ १ ॥

Sri Engal Aalwaan's Commentary:

अथ केशिध्वजः क्लेशं मुमुक्षोः खाण्डिक्यस्य वैराग्यं परीक्षितुम् आह - न प्रार्थितम् इति ।

प्रजापालनादेः क्षत्रधर्मस्य राज्यमूलत्वात् तदुपेक्षायां दोषात् किं राज्यं न प्रार्थितम् इति भावः ।

Keshidhvaja - O *Khaandikya Janaka*. Why did you not ask for my kingdom? I don't think there is anything more dear for a *Kshatriya* than ruling over a kingdom. All the *Kshatriyaas* always want to rule over a kingdom. How come you did not ask me that?

Keshidhvaja is actually testing *Khaandikya Janaka* whether he has really felt grief in this *samsaara*, and really has *nirveda*. A *Kshatriya* can do *prajaa paalana*, can look after his *prajaas*, by ruling over a kingdom only. As a *Kshatriya*, it is your duty to look after your *prajaas*. And you need to rule over a kingdom for that. If you neglect that, it will be a defect on your part. So, he said - "Why are you not asking me for the kingdom?"

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 2:

खाण्डिक्य उवाच -

केशिध्वज निबोध त्वं मया न प्रार्थितं यतः ।

राज्यमेतदशेषं ते यत्र गृध्नन्त्यपण्डिताः ॥ २ ॥

Sri Engal Aalwaan's Commentary:

यतः कारणात् न प्रार्थितं तत् शृणु इति आह केशिध्वज इति ।

Khaandikya Janaka - O *Keshidhvaja*, do know why I did not ask you for a kingdom, where all the people who do not have the *viveka* go and fight over kingdom and other things. I am not like that.

Pandita means - *panda* means knowledge of what is right and what is wrong. One who has this *viveka*, the mind which can distinguish between what is right and what is wrong, is a *pandita*.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 3:

क्षत्रियाणामयं धर्मो यत्प्रजापरिपालनम् ।
वधश्च धर्मयुद्धेन स्वराज्यपरिपन्थिनाम् ॥ ३ ॥

Sri Engal Aalwaan's Commentary:

तदेव कारणम् आह क्षत्रियाणाम् इति सार्धेन क्षत्रियाणाम् इति । सत्यम्, राज्ये सति
प्रजारक्षणादिधर्मः ।

What you said is right, the duty of a Kshatriya is looking after the *prajaas*. And killing over the enemies, through *dharma yuddha*, and those who are enemies of our kingdom, have to be killed by a Kshatriya in a *dharma yuddha*.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 4:

तत्राशक्तस्य मे दोषो नैवास्त्यपहृते त्वया ।
बन्धायैव भवत्येषा ह्यविद्या अप्यक्रमोज्झता ॥ ४ ॥

Sri Engal Aalwaan's Commentary:

तत्र इति । मम त्वशक्तस्य असक्तस्य च तत्र राज्ये त्वया अपहृते सति तदुपेक्षायां न
धर्मलोपदोषः अनधिकारात्, सत्यधिकारे तदुपेक्षायां दोष इति आह बन्धाय इति ।
अक्रमोज्झता विद्यमाने अपि अधिकारे त्यक्ता अविद्या प्रजापालनादिक्रिया बन्धाय
पापाय । हि शब्दो हेतौ ।

When I am weak and not capable of protecting my country, as I lost to you, and you have taken over my kingdom, and because of that, if I am not looking after my *prajaas*, that is not a *dosha* for me. I have lost the kingdom to you. I do not have the *adhikaara* to rule over now. So, there is no *dosha* there. When *adhikaara* is there for someone, even then, if they leave the kingdom and do not look after the *prajaas*, then it will be a defect on the part of the king. Whereas I do not have the *adhikaara*. That is why there is no *dosha* for me.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 5:

जन्मोपभोगलिप्सार्थम् इयं राज्यस्पृहा मम ।
अन्येषां दोषजा सैव धर्मवै नानुरुध्यते ॥ ५ ॥

Sri Engal Aalwaan's Commentary:

असक्तस्य इति एतत् विवृणोति जन्म इति । अन्येषां दोषजा रागादिदोषजा राज्यस्पृहा, न
धर्मानोरोधिनी । केवलमल्पोपभोगलिप्सार्थं भवति । इयं न मम इति अन्वयः ।

जन्मोपभोग इति पाठे अन्येषां संबन्धिनी मम जन्मान्तरोपभोगलोप्सा एव । कुतः ? अर्थम्
अनुरुध्यते न धर्मम् इति । अस्मिन् जन्मनि उपभोगलिप्सार्थमेव इति वा ।

When others have got all the defects, it is all because of their desire and other things which are not correct. Because of the defects of that nature, they desire to rule over a kingdom. That is not a proper *dharma*. It will only lead to very meagre enjoyment of *bhogaas*. I am not like that. For me, it is not *dharma*. It is only with the desire to enjoy all the things here, which are very meagre, and it will not be *dharma* for me.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 6:

न याच्ना क्षत्रबन्धूनां धर्मायैतत्सतां मतम् ।
अतो न याचितं राज्यम् अविद्यान्तर्गतं तव ॥ ६ ॥

Sri Engal Aalwaan's Commentary:

तर्हि पालनादिधर्मार्थम् अपहृतस्य राज्यस्य याच्ना कर्त्वया इति अत्र आह न याच्ना इति ।
क्षत्रबन्धूनां क्षत्रियश्रेष्ठानाम् । अविद्यान्तर्गतम् पालनादिकर्तव्यान्तर्गतम् ।

What Keshidhvaja wanted to test was - in order to rule over the *prajaas*, you have to request for a kingdom, you have to do *yaachanaa*, you have to beg. I am not supposed to beg. Superior *Kshatriyaas* do not beg, even if they want to rule over a kingdom. I will not beg. A *shreshtha Kshatriya* thinks that one should not beg for a kingdom. Ruling over this kingdom, and all of that, I did not ask you.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 7:

राज्ये गृध्नन्त्यविद्वांसो ममत्वाहतचेतसः ।
अहं मानमहापानमदमत्ता न मादृशाः ॥ ७ ॥

Sri Engal Aalwaan's Commentary:

यत्र गृध्नन्त्यपण्डिता इति एतत् विवृणोति राज्य इति ।

What was told earlier, that those who do not have the *viveka* go and run after a kingdom, they are always after possession, wanting more and more. This is not correct, they are all *avivekis*. They are not wise. They are as though intoxicated with the drink of *ahamkaara*, and I am not like that.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 8:

श्री पराशरः -

प्रहृष्टः साधु इति ततः प्राह केशिध्वजो नृपः ।

खाण्डिक्यजनकं प्रीत्या श्रूयतां वचनं मम ॥ ८ ॥

Sri Paraasharar - Keshidhvaja is extremely pleased with Khaandikya and said that "You have told the right thing, and I am extremely happy with you". With great love, he said that he will teach the *Adhyaatma vidyaa*, and to listen to him.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 9:

केशिध्वजः -

अहं ह्यविद्यया मृत्युं तर्तुकामः करोमि वै ।

राज्यं यागां च विविधान् भोगैः पुण्यक्षयं तथा ॥ ९ ॥

Sri Engal Aalwaan's Commentary:

योगस्वरूपं वक्ष्यन् तदन्तर्भूतम् * अध्यात्मयोगाधिगमेनेति श्रुतिविहितं प्रकृतिपुरुषविवेकं विहितं कर्म च आह - अहं हि इति । अविद्यया वर्णाश्रमविहितकर्मणा । मृत्युं विद्योत्पत्तिविरोधि प्रारब्धकर्म, * अन्येषाम् अपि एष विनाशः * इति श्रुतेः ।

Keshidhvaja - In order to do my *varnaashrama dharma*, to get rid of this *praarabdha karma* which is obstructing the *upaasanaa*, I do various *yaagaas*, and rule over my kingdom. So, this is my *varna dharma*. With all this, I will get rid of my *praarabdha karma*, and my *paapa*, *punya*, and everything. Whatever *punya* I have accumulated, that has to be experienced also, all the *bhogaas*, enjoyments have to be done without any attachment; then that will also get exhausted. I am doing that.

In this *shloka*, in order to tell the *yoga svaroopaa*, and what is necessary as a part of that *yoga svaroopaa*, in order to do *upaasanaa*, *bhakti yoga*, one has to know the *aatma svaroopaa jnyaana*, *aatma saakshaatkaara* is also required, one should know the difference and distinction between *prakruti* and *aatma*, *purusha*, and then have *aatma saakshaatkaara*, and then go and do *bhakti yoga*. Shruti tells about *aatma saakshaatkaara*. *Avidyayaa mrutyum teertvaa vidyayaa amrutam ashnute* is told in *Eeshaavaasya Upanishad*. By performing the *varnaashrama vihitaa karma*, the *praarabdha karma* which is obstructing the start of *upaasanaa*, one can get rid of that, and then *upaasanaa* can be started. So, one has to perform *varnaashrama dharma* properly.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 10:

तदिदं ते मनो दिष्ट्या विवेकैश्वर्यतां गतम् ।

तत् श्रूयतामविद्यायाः स्वरूपं कुलनन्दन ॥ १० ॥

Sri Engal Aalwaan's Commentary:

तदिदम् इति । विवेकाख्यमैश्वर्यं विवेक एव वा ऐश्वर्यं यस्य तत् विवेकैश्वर्यं, तत् भावो विवेकैश्वर्यता । कर्माख्यविद्यायाः स्वरूपमाह तत् श्रूयताम् इति सार्धेन ।

Viveka itself is *aishwarya*. The wealth of a wise person should be the *viveka jnyaana* itself, they should be able to differentiate between what is right and wrong. You are fortunate that your mind is now getting this *viveka*, of what is right and wrong. You did not desire for the kingdom, but are asking me to teach this *adhyaatma vijnyaana*, so you are a *viveki*. You know how to differentiate between what is right and wrong. You are very fortunate to have such a mind. Listen to me about the *svaroop* of *avidyaa*, I am going to teach you now. *Avidyaa* means the *varnaashrama dharma*, which I am going to teach you its nature.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 11:

अनात्मनि आत्मबुद्धिः या चास्वे स्वमिति या मतिः ।
संसारतरुसंभूतिबीजमेतत् विधा स्थितम् ॥ ११ ॥

Sri Engal Aalwaan's Commentary:

अनात्मनि इति । अनात्मनि देहे अहम् इति भ्रमः, अस्वे देहपोषकधारकादौ वस्तुनि स्वमिति । संसारफलकं काम्यकर्म अविद्या सा एव तरुः तत्संभूतेः बीजम् ।

This is a very important shloka which says what are the two main causes for *samsaara*. These are the two causes for the seeds for the tree of *samsaara*. In order for the tree of *samsaara* to grow, these two are like the seeds for that. (1) That which is not *aatma*, thinking that it is *aatma*. *Deha* is not *aatma*, it is *anaatma*, thinking that *deha* is *aatma*, this is *dehaatma bhramaa*. (2) That which is required to nurture and grow the body, that is what is required for me, if one thinks like that, they will only look after their body, and not their *aatma*. Thinking that it belongs to me. *Kaamyaa karmaas* which are having some fruits, for the enjoyment of the individual self, performing those, they get impermanent fruits, and benefits which will not last long. This will only make one to be more and more in *samsaara* only. This is the cause of the tree of *samsaara*.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 12:

पञ्चभूतात्मके देहे देही मोहतमोवृतः ।
अहं ममैतदित्युच्चैः कुरुते कुमतिर्मतिम् ॥ १२ ॥

Sri Engal Aalwaan's Commentary:

एतत् द्विविधं च भ्रमं प्रपञ्चयति पञ्चभूतात्मक इत्यादि चतुर्भिः । पञ्चभूतात्मक इति ।
देहे पञ्चभूतात्मके कुमतिर्देही इदं देहाद्यहमेव इति, इदं क्षेत्रादि मम इति च मतिं कुरुते ।
मोहतमः पूर्वकर्मवासना ।

Ahamkaara and *mamakaara*, thinking that what is not mine is mine, all the things needed to look after the body, thinking that they are all belonging to me, near to me. This body which is made of *pancha bhootaas*, this body belongs to me, it is mine, he thinks wrongly.

Four *shlokaas* explain this *ahamkaara* and *mamakaara*. This *dehi*, who is the *aatman*, this individual self, thinks that this *panchabhootaatmaka shareera*, body made up of five elements, thinks that the body is mine, that I am the body. He has the idea that he is the *aatman*, in the body, the *dehaatma bhramaa*. He thinks that the land and other things, that they all belong to him, that he is the owner, that he owns this, and this is all mine. He is covered by *poorva karma vaasanaa*, the impressions which have come from earlier births.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 13:

आकाशवाय्वग्निपृथिवीभ्यः पृथक् स्थिते ।

आत्मन्यात्ममयं भावं कः करोति कलेबरे ॥ १३ ॥

Who can think that the body is *aatman*? This body is made of *pancha bhootaas*, five elements, so it is separate from the *aatman*. Who can even think that the *aatman* which is different from the *kalebara*, body; how can he think that the body itself is the *aatman*? *Aatman* is not the *deha*.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 14:

कलेबरोपभोग्यं हि गृहक्षेत्रादिकं च कः ।

अदेहे हि आत्मनि प्राज्ञो ममेदमिति मन्यते ॥ १४ ॥

Sri Engal Aalwaan's Commentary:

कलेबर इति । अदेहे आत्मनि देहादन्यस्मिन् आत्मनि सति ।

House, land and other things, are enjoyed by the body only. Because he is endowed with this body, this *panchabhootaatmaka deha*, and it is not in *aatma svaroopaa*. These kind of enjoyments are not there in *aatma svaroopaa*. In this *aatma*, which is not the body, how can he even think that this is mine. House, land, are for the purpose of enjoyment of the body only, not the *aatman*. In *aatma svaroopaa*, these are all not there. He thinks that these are all mine, which are all connected only because of this body. In this *samsaara*, he is born as a

human or deva, and gets different enjoyments because of all these births. They are all because of the body with which he is associated. Thinking that the body itself is the *aatman*, and thinking that all these house and land which do not belong to him, which are not connected with the *aatman*, as *aatma svaroop*a is *parishuddha* and these are not connected, as belonging to him - no wise person will think like that.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 15:

इत्थं च पुत्रपौत्रेषु तत् देहोत्पादितेषु कः ।

करोति पण्डितः स्वाम्यम् अनात्मनि कलेबरे ॥ १५ ॥

Sri Engal Aalwaan's Commentary:

इत्थं च इति । अनात्मनि आत्मनो अन्यस्मिन् सति ।

Kalebara, body is different from the *aatman*. The son, grandson, and others, who are all born of the body only, how can a knowledgeable, wise person think that these are all mine? All these are related only to the body, the *sambandha* is *shareera sambandha*, it is not *aatma sambandha*. The relationship of son, grandson, are not there in the *aatma svaroop*a; they are all because of the body, which is associated with *prakruti*. How can someone think that he is the owner of this, the master of this, that this thing belongs to him, etc., when the body is different from the *aatman*?

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 16:

सर्वं देहोपभोगाय कुरुते कर्म मानवः ।

देहश्चान्यो यदा पुंसः तदा बन्धाय तत्परम् ॥ १६ ॥

Sri Engal Aalwaan's Commentary:

उक्तेन अज्ञानद्वयेन देहोपभोगार्थं कर्म करोति, तत् च बन्धाय भवति इति आह सर्वम् इति । देहस्य उपभोगाया न आत्मनः । बन्धाय देहात्तरोत्पादनाय ।

Because of the twofold ignorance, thinking of what is not belonging to him as belonging to him, that he is the master, owner of all that, when it is not really so, and thinking of the body as the *aatman*, when they are very different from each other, will only bind him more and more into *samsaara*. Because of this, if he does all acts only for the enjoyment of the body, he will be bound in the *samsaara* only. Because of these two kinds of misconceptions, wrong understandings, if he does all the *karmaas* only for the enjoyment of the body, that will only bind him more and more. All acts he does only for the enjoyment of the body. It will be

again, for bandha, for giving birth to more bodies only. He will have more children, grandchildren, etc. which will put him more and more into *samsaara*.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 17:

मृण्मयं हि यथा गेहं लिप्यते वै मृदम्भसा ।

पार्थिवो अयं तथा देहो मृदम्बवालेपनस्थितिः ॥ १७ ॥

Sri Engal Aalwaan's Commentary:

देहोपभोगमेव दर्शयति मृण्मयं हीत्यादिद्वयेन ।

Mixing water and mud, the house is smeared and made of mud only. Similarly, this body is also *paarthiva*, a modification of *pruthivi* only, and it is also made of mud and water. Here, out of five, only *pruthivi* is told here, there are different opinions like that. After *pancheekarana*, *pruthivi* itself has all the five elements in different proportions.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 18:

पञ्चभूतात्मकैः भोगैः पञ्चभूतात्मकं वपुः ।

आप्यायते यदि ततः पुंसो भोगो अत्र किंकृतः ॥ १८ ॥

All the enjoyments are also *panchabhootaatmaka* only, the food that we eat, and others are all *shabda sparsha roopa rasa gandha* - all our enjoyments through the senses are all *panchabhootaatmaka* only. And the body is also *panchabhootaatmaka*. The body which is made of five elements is pleased with the objects of the senses which are also *panchabhootaatmaka*. What is this enjoyment for the *aatman* who is there, who is very different and distinct from the *panchabhootaatmaka* body?

The next two *shlokaas* tell how this kind of a wrong understanding or *ajnyaana* can be got rid of.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 19:

अनेकजन्मसाहस्रीं संसारपदवीं व्रजन् ।

मोहश्रमं प्रयातो असौ वासनारेणुकुण्ठितः ॥ १९ ॥

This is also an often quoted *shloka*. Thousands and thousands of births are coming in this path of *samsaara*, the cycle of births and deaths and births and deaths. He is extremely tired, and there is *moha*, because of the ignorance and wrong understanding, and all the delusion. He has the *vaasanaas*, the reminiscent impressions, from birth to birth to birth, where he is repeatedly doing some actions, and engaging in worldly enjoyments, related to body and senses, and

because of that, he has developed these *vaasanaas*, impressions, continuing from birth to birth. He is suffering great grief because of his ignorance.

An individual self has taken thousands of births, and he is treading the path of *samsaara*, and he has got tremendous amount of grief, because of the ignorance, which is *mohashrama*, and because of the *vaasanaas*, which is *ajnyaana karma ubhaya vaasanaa*, which is ignorance, and *karma*, the reminiscent impressions getting passed on from birth to birth. And this is causing him all the grief and suffering. He has been suffering for innumerable births like this.

This further continues, and there is description of *aatma svaroopaa, yoga*. Which we see next.

We are studying Chapter 7 of *Amsha 6*. Where *Keshidhvaja* is teaching the *adhyaatma jnyaana* that he has to *Khaandikya Janaka*. This starts with the teaching of the nature of the individual self, and the body, this *tattva jnyaana*, and then he goes on to teach the nature of the means, the *yoga*.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 20:

प्रक्षाल्यते यदा सो अस्य रेणुर्ज्ञानोष्णवारिणा ।
तदा संसारपान्थस्य याति मोहश्रमश्शमम् ॥ २० ॥

Sri Engal Aalwaan's Commentary:

देहस्य पार्थिवत्व पाञ्चभौतिकत्व उक्तिः मतभेदेन । तदिदम् उभयविधम्
अज्ञानमध्यात्मज्ञानेन निरस्यत इति आह अनेह इति द्वयेन । अनेक इति । वासना
अज्ञानकर्म उभय वासना । मोहश्रमम् अज्ञानजं दुःखम् ।

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 21:

मोहश्रमे शमं याते स्वस्थान्तःकरणः पुमान् ।
अन्यातिशयबाधं परं निर्वाणमृच्छति ॥ २१ ॥

मोह इति । अनन्यातिशयम् अनन्यातिशयरहितम् । अबाधम् अदुःखम् । निर्वाणं
मोक्षसुखम् ।

When this ignorance is destroyed, when the grief is destroyed by proper knowledge, *tattva jnyaana*, the ignorance is dispelled, then he will be experiencing his real nature, he will get the *aatma svaroopaa jnyaana*, which is incomparable, and there is nothing which can exceed this. This is the supreme

bliss he will experience. There is no grief at all there. He will experience the joy of supreme bliss. When he gets the proper knowledge, his ignorance is dispelled.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 22:

निर्वाणमय एवायम् आत्मा ज्ञानमयो अमलः ।

दुःखज्ञानमया धर्मा प्रकृतेस्ते तु नात्मनः ॥ २२ ॥

Sri Engal Aalwaan's Commentary:

निर्वाणम् आत्मनः स्वरूपं न तु कर्मफलवत् औपाधिकम् इति आह निर्वाणमय इति ।

निर्वाणमय एव अयम् आत्मा ज्ञानमयो अमलः निर्मलसुखरूपज्ञारूप एव अयम् आत्मा ।

यथा उक्तम्* यथा न क्रियते ज्योत्स्ना मलप्रक्षानान्मणेः । दोषप्रहाणात् न ज्ञानम्

आत्मनः क्रियते तथा ॥ इति । * न विज्ञातुः विज्ञातेः विपरिलोपो विद्यते* संपद्याविर्भावः

स्वेन शब्दात्, * यावत् आत्मभावित्वात्* इत्यादि । आगन्तुकचैतन्यादिगुणक आत्मा इति

वादो वेदबाह्यः । प्रकृतेस्ते तु न आत्मन इति । प्राप्त अप्राप्त विवेकेन

प्रकृतसांबन्धनिबन्धनत्वात् उक्तं, न तु अचेतनधर्माः । न हि देहस्य कारणानां वा

सुखत्वाद्यनुसंधानसंभवः । * पुरुषः प्रकृतिस्तो हि भुंकेते* इत्यादिविरोधः च ।

The nature of the self is told here. This is the nature of bliss. The nature of the individual self is pure consciousness. He is without any defect. Grief and ignorance, these are qualities of *prakruti*, are all belonging to matter, in association with matter; this is not in the real nature of the individual self; is because of the association with matter that he is getting this.

The fruits of various acts, *karmaas* which we do, are all due to the karma, whereas the *aatma svaroop*a, is always *aananda* only. The nature of *aatman* is bliss and pure consciousness, without any defect. It is like this - there is a gem which is covered with dust, and it is not shining, we don't see a shine as it is covered with a lot of dust; if the gemstone is cleaned, and the dust is removed, it shines forth with its natural radiance; this radiance is not created newly, but it is just covered with dust; that radiance always existed in the gem; when the dust is removed, the gem shines in its original state of radiance. In the same way, the individual self, who is of the nature of supreme bliss and consciousness, *jnyaana* and *aananda*, and whose attributive consciousness, *dharma bhoota jnyaana* which is always infinite, is covered and contracted because of the association with matter; these have come because of the *karmaas* that he has been doing forever. He has to experience the fruits of that. When he attains liberation, the veil of karma is removed, and then he will be in his natural state. His knowledge is not newly created, but he will be in his natural state. He is the knower, and his

knowership is never lost. His *dharma bhoota jnyaana* is always infinite, but it is covered and contracted because of association with *prakruti*. When he attains liberation, he goes and reaches *Parabrahman*, in *Paramapada*, *Vaikuntha*, and his original form will be coming into force at that time. This is not newly created, it always existed, and now the veil of *karma* is removed. His *dharma bhoota jnyaana* is always associated with him inseparably, and this is eternal. Just as the *aatma svaroop* is *nitya*, his *dharma bhoota jnyaana* is also *nitya*. The logicians, and the *naiyaayikaas* say that the *jnyaana* is not *nitya*, that it comes and goes, that we acquire new knowledge, and we forget it; but this kind of argument is against the *Shrutis*, the *Vedaas*. *Ajnyaana* and *dukha*, ignorance and grief are not experienced by matter as matter does not have knowership, as it is *achetana*, not having *jnyaana*. Because of the association with matter, he experiences grief, and it is not in his original state because the association with matter is coming in order to experience the fruits of *karma*, which he has been doing forever. When did the *karma* start, it is *anaadi*, beginningless; because of this, he has been accumulating *punya* and *paapa*, and then to experience the results of *punya* and *paapa*, he has to take different births, and so he is taking births again and again. But, in his real nature, there is no grief; in his nature, there is only bliss, *sukha*, and *jnyaana*. As he is experiencing the grief and ignorance due to association with *prakruti*, these are said to be the qualities of *prakruti* itself. The body cannot experience *sukha*, as it is *achetana*, it does not have knowledge. It is told in *Bhagavad Geeta* that he is associated with *prakruti*, and he experiences *sukha*, *dukha*. If it is taken that *prakruti* itself is experiencing these, then it is against the *pramaanaas*. *Prakruti* does not experience as it does not have knowership.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 23:

जलस्य नाग्नसंसर्गः स्थालीसंगात् तथापि हि ।

शब्दोद्रेकादिकान्धर्मान् तत् करोति यथा नृप ॥ २३ ॥

Sri Engal Aalwaan's Commentary:

अत्र दृष्टान्तम् आह - जलस्य इति । यथा स्वतः शीतम् अम्बु शब्दफेनादिरहितम्, एवम् आत्मा स्वत एव निर्मलानन्तज्ञानानन्दः, प्रकृतेः सङ्गात् तस्यः सङ्गात् आत्मा अहंमानादिदूषितः । अग्निसंयुक्तस्थालीस्थानीया तापत्रययुक्ता प्रकृतिः । तथा प्राकृतान् धर्मान् क्षुत् तृष्णादीन् स्वकीयान् मन्यते । भजते - तेन दुःखदिकं जायते ।

There is an example given here. When water is put in a pot and then heated, because of being there in the pot and getting heated, the association with the heat, it starts to boil and make noise. These are all not the natural qualities of water. This is all happening because of its association with heat, and coming in contact with heat, being inside the pot, which gets heated; because of this, the

water gets heated, and because of this, it is having these qualities. The original quality of water is being cold, *sheeta*; it does not have bubbles, and does not make noise, having bubbles and making noise are not the natural qualities of water. In the same way, the *aatman*, in its essential nature is without any defect, and is *jnyaana aananda svaroopaa*. By the association with matter, *aatma*, the individual self starts to think that this body itself is the self, and starts to experience grief. Just as water is coming in contact with fire, and it is inside the pot, in a similar way, *prakruti* is associated with *jeevaatman*, and the *jeevaatman* experiences *aadhyaatmika*, *aadhibhoutika*, *aadhidaivika taapaas*. Because of the association with matter, he gets all these *taapaas*, and he thinks that these are all in his original nature, whereas they are not in his real nature. His real nature is pure *jnyaana* and *aananda svaroopaa*, and he does not have any defects like grief.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 24:

तथा आत्मा प्रकृतेः सङ्गादहंमानादिदूषितः ।

भजते प्राकृतान् धर्मान् अन्यस्तेभ्यो हि सो अव्ययः ॥ २४ ॥

Prakruti dharmaas means the association with *prakruti*. Because of this, he experiences grief which is not in his real nature. He is unchangeable, does not undergo any modification. In his real nature, he is pure. He is different from *prakruti*, as told here.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 25:

तत् एतत् कथितं बीजम् अविद्याया मया तव ।

क्लेशानां च क्षयकरं योगात् अन्यात् न विद्यते ॥ २५ ॥

Sri Engal Aalwaan's Commentary:

तत् एतत् इति । तत् क्लेश प्रशमायालम् इति प्रश्नस्य प्रतिवचनम् आह क्लेशानाम् इति ।
योगात् भगवत् योगात् ।

Like this, I have told you the nature of *avidyaa*. I have told you the root cause of *avidyaa*. The means to getting rid of *klesha*, *karma*, is *yoga*, and there is nothing else. *Khaandikya Janaka* had asked a question - what is the means to get rid of all these difficulties, grief, *karma*. The answer is that *yoga* only is the answer to this. *Yoga* means the meditation upon the *Paramaatman*.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 26:

खाण्डिक्य उवाच -

तं ब्रवीहि महाभाग योगं योगविदुत्तम ।

विज्ञातयोगशास्त्रार्थः त्वम् अस्यां निमिसंततौ ॥ २६ ॥

Khaandikya - O *Keshidhvaja*, in this *Nimi santati*, you are the one who has real knowledge of this *yoga shaastra*. Please do teach me the nature of that *yoga*. You are an expert in that *yoga shaastra*.

Keshidhvaja now starts to teach the nature of *yoga*.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 27:

केशिध्वज उवाच -

योगस्वरूपं खाण्डिक्य श्रूयतां गदतो मम ।

यत्र स्थितो न च्यवते प्राप्य ब्रह्मलयं मुनिः ॥ २७ ॥

Sri Engal Aalwaan's Commentary:

योगस्वरूपम् इति । ब्रह्मलयं ब्रह्मणि लयं, ब्रह्मभावम् इति अर्थः । * ये कर्मणा देवान् अपि यान्ति * इतिवत् । यत् वा * मेने च आत्मानम् अच्युतम् ।

Keshidhvaja - O *Khaandikya*, do listen to me, I am going to explain to you the nature of *yoga*. One who is practicing *yoga*, will attain unity with *Paramaatman*, and he will never fall back from that, he will never come into this *samsaara* again.

Brahma laya does not mean merging into *Brahman*. This does not mean losing one's identity. There will be two substances only - *jeevaatman* and *Paramaatman*. *Jeevaatman* will not get destroyed. It will be *Brahmabhaava* - *jeevaatman* will get similar characteristics as *Brahman*. His *dharma bhoota jnyaana* will be exactly same as *Parabrahman*. Even in *Karma kaanda*, the various *karmaas* are told; when they perform the *karmaas* and worship *Indra* and other *devataas*, it is said that they go and merge with those *devaas*; this is not so; they go and attain their worlds and enjoy there. Or also as *Prahlaada's* experience, where he thought of himself as *Achyuta*, he had that experience; he experienced the *Parabrahman* who was the inner self of himself, this he addressed as 'Aham', the *deha vishishta aatma vishishta Paramaatman*, the *Paramaatman* who is *aatman* to him. This kind of experience is also meant here.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 28:

मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।

बन्धाय विषयासङ्गी मुक्त्यै निर्विषयं मनः ॥ २८ ॥

Sri Engal Aalwaan's Commentary:

अथ योगस्य स्वरूपं करणं विषयं फलं च आह - मन एव इत्यादिभिः ।

For *manushyaas*, humans, mind only is the cause of getting bound in the *samsaara*, as well as getting liberated. With the same mind, one can get attached to everything here and stay in *samsaara*, or, one can practice *yoga* and get liberated. When one is attached to the sense objects, then he will always be bound in *samsaara*. When he takes away his mind from the sense objects, when he controls the sense objects and does not go under their sway, he can get liberated. From these *shlokaas*, *Keshidhvaja* is going to explain the nature of *yoga*, and the causes, *angaas* or accessories, the *vishaya* or object, and *phala* or fruit.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 29:

विषयेभ्यः समाहृत्य विज्ञानात्मा मनो मुनिः ।

चिन्तयेत् मुक्तये तेन ब्रह्मभूतं परेश्वरम् ॥ २९ ॥

Sri Engal Aalwaan's Commentary:

विषयेभ्य इति । विज्ञानात् प्रकृति पुरुष ईश्वर वैलक्षण्यात् । तेन मानसेन चिन्तयेत् इति योगस्वरूपम् । परमेश्वरम् इति विषयः ।

One has to withdraw the mind from the sense objects. And concentrate it on the individual self. And then, he has to meditate upon the *Parabrahman* for liberation. He has to attain the distinctive knowledge among *prakruti*, *purusha* and *Eeshvara*, the nature of individual self, matter and *Paramaatman*, about how they are different and distinct from each other. Then he has to meditate in his mind, and the object of meditation should be *Parameshvara*.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 30:

आत्मभावं नयत्येनं तत् ब्रह्म ध्यायिनं मुनिम् ।

विकार्यम् आत्मनः शक्त्या लोहमाकर्षको यथा ॥ ३० ॥

Sri Engal Aalwaan's Commentary:

फलम् आह - आत्मभावम् इत्यादिना । आत्मभावम् इति । विकार्यम् इति । अनादि अविद्या कर्म वासना देहैः बद्धस्य आत्मनो भगवत् ज्ञानेन तत् अवस्था नाशः सर्वभावना नाशः च आत्यन्तिक लयशब्द वाच्यं विकार्यत्वम् ।

Here, the *phala* is going to be told, the fruit of such a *yoga*. One who meditates upon *Parabrahman* like this, he can realize the self. *Vikaaryatva* is *aatyantika laya*, which is complete destruction, that he will totally get destroyed; he is currently in the state of *anaadi avidyaa* and *karma* which is coming from beginningless time, and the *vaasanaas* which are coming from birth to birth, and

the various bodies that he is taking, being bound in all of *avidyaa*, *karma*, *vaasanaa*, *deha*, since beginningless time; such an individual self, with the knowledge of *Bhagavaan*, when he meditates upon *Bhagavaan*, that state will be destroyed; and he will not have any of *avidyaa*, *karma*, *vaasanaa*, *deha*; and all the experiences, feelings, emotions, which are due to association with matter will be destroyed; this is called *aatyantika laya*; where all the *karmaas* will get destroyed totally, and he will be freed; and this is *vikaaryatva*.

Sri Engal Aalwaan's Commentary:

एवं विकार्यम् आत्मानं चिन्तितं तत् ब्रह्मात्मभावं नयति । आत्मनो भावः स्वभावः
आत्मभावः सत्यकामत्व आदिः, * जक्षत् क्रीडन् इत्यादि व्यापारः च । * ब्राह्मेण
जैमिनिरुपन्यासादिभ्यः * इत्यादि सूत्रैः व्यक्तस्य मुक्तस्य ब्रह्मणः क्रीडादीनाम्
आविर्भाव उक्तः ।

The nature of this kind of *aatma*, one has to meditate upon, then he will attain the *Brahmabhaava*. The *bhaavaas* of *aatma* are told here - *apahatapaapmaa*, *vijaro*, *vimrutyu*, *vishoka*, *vijighatsa*, *apipaasa*, *satyakaama*, *satyasankalpa*, these are the *svabhaava* of *aatma*. When he gets *moksha*, when he gets liberated in *Paramapada*, he gets all kinds of enjoyment. Here *Baadaraayanar* quotes the *pramaana* of *Jaimini Rishi*, who says that *jeevaatman* attains the nature of *Brahman* when he gets liberated, that his *dharmabhoota jnyaana* becomes equal to *Brahman*, and he also gets the *apahatapaapmaatvaadi ashta gunaas*. The opinion of *Jaimini* is told by *Baadaraayanar* in this *Brahma Sutra*. What is established in this *Brahma Sutra* is that he will get infinite bliss.

अत्र अपि उक्तं * निर्वाणमय एव अयम् आत्मा इत्यादि । वक्ष्यति च * प्रापणीयः तथा एव
आत्मा प्रक्षीण शेषभावनः * इति ।

Here also it is told as *Nirvaanamaya eva aatma*. The states of liberation will be told later also.

आकर्षकः आकर्षको मणिरयस्कान्तः । आकर्षको हि लोहम् आत्मभावं नयति - स्वस्मिन्
तिष्ठति स्थापयति, गच्छति गमयति, भ्रमति भ्रामयति । * अनुकृतेः तस्य च * कामरूपि
अनुसंचरन् * वत्सो वा मातरं छाया वा सत्त्वम् * इत्यादि श्रुति शतं च ।

The example of magnet is given here. A magnet when it attracts the iron, the iron also gets magnetized there. It attracts, when it moves, the iron also will move, when it rotates, that also rotates. Similarly, he will get the nature of *Parabrahman*. He can take any form, and move around in any worlds, a liberated one. The *Shrutis* for that are told here, that he attains *Brahmabhaava*.

यत् वा दोषाकर्षकत्वात् आकर्षक इति अग्निः उच्यते । * यथा अग्नि सङ्गात् कनकम्
अपदोषं प्रजायते । संक्लिष्टं वासुदेवेन मनुष्याणां तथा मनः ॥

Instead of magnet, *aakarshaka*, that which attracts, *Agni*, fire is also told. Because it attracts, and removes all the defects of whatever comes into contact with it. When gold comes in contact with fire, all the defects of the gold are removed by the fire. In the same way, when one meditates upon *Brahman*, mind gets rid of all the defects and becomes pure.

* यथा अग्निरुद्धतिशिखः कक्षं दहति सानिलः । तथा चित्तस्थितो विष्णुः प्राणिनां
सर्वकिल्बिषम् ।

The fire which is burning with huge flames, being helped by the wind, completely destroys everything, cotton and others. In the same way, *Vishnu* who is established in the mind, destroys all the defects of the mind and one becomes pure.

* यथेषिकातूलमग्नौ प्रोतं प्रदूयेत एवं हास्य सर्वे पाप्मानः प्रदूयन्ते * इत्यादिभिः भगवतो
अग्निसाम्यम् उक्तम् । अग्निवत् भावो हि कनकस्य दोषविगमात् जयते । पूर्व दोषसंप्लुष्टं
तिरोहितस्वप्नं कनकम् अग्निर्हि स्वशक्त्या स्वसमानवर्णं करोति ।

When a huge bundle of cotton is thrown into a fire, it gets completely destroyed. In the same way, in a liberated one, the *karma*, *vaasanaas*, and all defects, *paapaas* are destroyed completely. All these *pramaanaas* are giving similarity of *Paramaatman* with *Agni*. Gold also becomes like fire as it shines, burns like fire, when it comes in contact with fire; when all its impurities are removed, it shines like fire. When gold is impure, it will not shine forth. When it is put into fire, all the impurities are removed, and it shines forth like anything, and fire causes the gold to shine forth similar to itself. In the same way, when we think about *Parabrahman*, when a *yogi* meditates upon *Parabrahman*, his mind becomes pure and he gets liberated, and all his sins are destroyed completely, his *punya* and *paapa* and everything. And he attains *Brahmabhaava*. *Paramaatman* makes him to attain a nature similar to him with respect to his attributive consciousness.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 31:

आत्मप्रयत्नसापेक्षा विशिष्टा या मनोगतिः ।

तस्या ब्रह्मणि संयोगो योग इति अभिधीयते ॥ ३१ ॥

Sri Engal Aalwaan's Commentary:

एवं संक्षिप्य उक्तं योगम् अध्यायशेषेण विस्तरतो दर्शयति आत्मप्रयत्न इति । विषयेषु
अनादिवासनावसितत्वात् परमात्मनो अत्यन्त अपूर्वत्वात् च दुरारोहत्वात् आत्म प्रयत्न

सापेक्षा विशिष्टा एका संततिः च इति वक्ष्यमाणप्रकारा विशदतमप्रत्यक्षतापन्न निरस्त
अतिशय आह्लाद रूपा पूर्व उक्त अनन्त गुण काषाय विशेषविशिष्टा वा या मनोगतिः,
तस्या ब्रह्मणि संयोगः योगः । अनेन आत्मपरमात्मनोः योगो योग इति पक्षो निरस्तः ।

In these three-four *shlokaas*, the nature of *yoga*, the object of meditation, the fruit are all told. Now, is told in detail the nature of *yoga*, till the end of this chapter. From beginningless time, the self is always associated with matter, and always after experience of the sense objects. The impressions are continuing from birth to birth forever. And it is very difficult to attain *Paramaatman*. One has to put a lot of effort to attain him. That requires the *aatma prayatna*, the efforts of the individual self, because the individual self is always associated with *karma*, *vaasanaa*, etc. That meditation which is constant, continuous, and without any break, when it is done, leads to vivid perception of the Lord. It is of the nature of unparalleled bliss. Whatever are the stored defects of the mind, that mind has to be associated with *Brahman*, should be focussed on Brahman. This is called *yoga*. There is another thought, where the meaning of *yoga* is *laya*, where *aatma* and *Paramaatman* become one; there will be no two objects, only one will exist; this thought is refuted here, not accepted here. Because *yoga* is told as meditating upon the *divya mangala vigraha* of *Brahman*, which will be told later. One substance cannot become another substance. When the two are merged, the nature of both will remain as it is. One cannot lose its identity completely, there is no *svaroopā naasha*. So, *laya* is not accepted here.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 32:

एवम् अत्यन्त वैशिष्ट्ययुक्तधर्मोपलक्षणः ।
यस्य योगस्य वै योगी मुमुक्षुरभिधीयते ॥ ३२ ॥

Sri Engal Aalwaan's Commentary:

एवम् इति । उक्तप्रकार अत्यन्तवैशिष्ट्ययुक्तो धर्मरूपो योगो यस्य, स मुमुक्षुर्योगी इति अभिधीयते । अत्र मोक्षसाधनं योगः, स च धर्मरूप इति वदन् वाक्यार्थज्ञानं मोक्षसाधनं, ज्ञानमविधेयम् इति च वादिनो निरस्यति ।

Whatever was explained, with all the attributes, with associated accessories, etc., that kind of *yoga* which is the *dharma*, one who has all this kind of *yoga*, who is practicing this, is said to be a *mumukshu*, *moksham icchuh mumukshuh*, one who is desirous of attaining liberation. The means to attain *moksha* is *yoga*. And that is a form of *dharma*. It is a *dharma* means that it has to be practiced, to be put into practice. Its *anusthaana* has to be done. Mere *vaakyaaartha jnyaana* does not lead to *moksha*. Just a knowledge of the *Upanishadic* sentences will not give *moksha*.

One has to learn that, and has to meditate upon what is told in the *Upanishads*. The first step is understanding the Upanishadic statement, but after that, it has to be put to practice. One has to do *upaasanaa*, meditation. It is not an *avidheya jnyaana*, it has a *vidhi*, it is simply not *vaakyaaartha jnyaana*. It is beyond *vaakyaaartha jnyaana*. The other arguments are refuted here.

It has got many special characteristics, and it is a *dharma*. It has to be practiced.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 33:

योगयुक् प्रथमं योगी युञ्जानो हि अभिधीयते ।

विनिष्पन्नसमाधिस्तु परं ब्रह्मोपलब्धिमान् ॥ ३३ ॥

Sri Engal Aalwaan's Commentary:

अथ योगिनो अवस्थाभेदेन संज्ञाद्वयम् आह योगयुगिति । प्रथमं युञ्जानः योगे प्रकान्तो योगयुगित्यभिधीयते । साक्षात्कृतपरमात्मस्वरूपो विनिष्पन्नसमाधिरिति अभिधीयते । ध्यानपर्वतसप्ताङ्गयोगनिष्ठस्य योगयुक्तत्वं समाधिमतो योगित्वम् इति विभागः ।

When one practices *yoga*, in the initial stages, when still practicing *yoga*, he is said to be a *yogayuk*. And one who has attained *samaadhi*, having passed through all the stages of *yoga*, and attained the final stage of beatitude, he will attain *Parambrahma*, he is said to be *vinishpanna samaadhi*.

Based on the state in which a *yogi* is, the names are different. One who has started on *yoga* and is still progressing, is called *yogayuk*. One who has realized *Paramaatman*, is called *vinishpanna samaadhi*. *Samaadhi* comes after *dhyaana*. Up to *dhyaana*, the seven stages told - *yama*, *niyama*, *aasana*, *praanaayaama*, *pratyahaara*, *dhaaranaa*, *dhyaana* - whoever is in all these stages is called a *yogayuk*.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 34:

यद्यन्तरायदोषेण दूष्यते चास्य मानसम् ।

जन्मान्तरैः अभ्यसतो मुक्तिः पूर्वस्य जायते ॥ ३४ ॥

The various obstructions which can come for *yoga* are all told here. He has to practice for many many births. Then he can move forward and get liberated.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 35:

विनिष्पन्नसमाधिस्तु मुक्तिं तत्रैव जन्मनि ।

प्राप्नोति योगी योगाग्निः दग्धकर्मचयो अचिरात् ॥ ३५ ॥

One who is *vinishpanna samaadhi*, he gets liberated in the same birth itself. With the fire of *yoga*, all his *karma* will be destroyed.

Sri Engal Aalwaan's Commentary:

तयोः पूर्वस्य अनेकजन्मसु अभ्यासात् मुक्तिः, इतरस्य तत्र एव इति आह
यद्यन्तरायेत्यादिद्वयेन । यद्यन्तराय इति । अन्तरायाः प्रक्रान्तयोगानां यावत् धारणम्
आलस्यादयो दश, धारणातः परं प्रतिमाद्याः षट् ।

One who is a *yogayuk*, one who has not yet attained *samaadhi*, one who is there up to the state of *dhyaana*, for him, many many births have to be taken and he has to keep on practicing *yoga* till all the obstructions are destroyed, and he is able to attain *dhyaana*, and can go to *samaadhi* state. Up to that, it may take many many births for him. Whereas one who has gone into the *samaadhi* state, will get liberated in one birth itself. *Antaraaya* are the various obstructions which come in the practice of *yoga* before attaining the perfection in *yoga*. Up to the state of *dhaaranana* - *yama*, *niyama*, *aasana*, *praanaayaama*, *pratyahaara*, *dhaaranana* - there are ten *antaraayaas* like *aalasya*. In *Patanjali Sutraas*, these are told as those which distract the mind from concentrations - *vyaadhi*, *sthyaana*, *samshaya*, *pramaada*, *aalasya*, *avirati*, *bhraanti darshana*, *alabdha bhoomikatva*, *anavasthitatva* - these are the *chitta vikshepa* causes, *antaraayaas*. They cause the meditation to be not steady. In *Patanjali Sutraas*, nine such obstructions are told. *Sri Engal Aalwaan* quotes from *Vaayu Samhita* as ten obstructions.

तथा च वायुसंहितायाम् *

आलस्यं व्याधयस्तीव्राः प्रमादः स्थानसंशयः ।

अनवस्थितचित्तत्वम् अश्रद्धा भ्रान्तिदर्शनम् ॥

दुःखानि दौर्मनस्यं च विषयेषु च लोलता ।

दशैते युञ्जतां पुंसामन्तरायः प्रकीर्तिताः ॥

Vyaadhi is disease, sickness, ill health. *Sthyaana* is inertia, mental sluggishness. *Samshaya* is doubt, feeling of uncertainty. *Pramaada* is carelessness, acting without reflection. *Aalasya* is fatigue, laziness of the body and mind, exhaustion. *Avirati* is indulgence without stop, sensual gratification. *Bhraanti darshana* is delusion, a wandering sense of vision. *Alabdha bhoomikatva* is inability to take a new step. *Anavasthitatva* is failure to maintain progress steadily. These are told in the *Yoga Sutraas*. These are told similarly here. For the one who is practicing *yoga*, these are all the obstructions which come in the way.

शान्तेषु एतेषु विघ्नेषु योगसक्तस्य योगिनः ।

उपसर्गाः प्रवर्तन्ते दिव्याः षट् सिद्धिसूचकाः ॥

When all these are won over, or destroyed, or controlled, when none of these obstructions are there anymore, when one is able to attain steady meditation, they will see six signs of progress in the fruit.

प्रतिभा श्रवणं वार्ता दर्शनास्वादवेदनाः ।

सूक्ष्मे चान्तर्हिते अतीते विप्रकृष्टे त्वनागते ॥

प्रतिभा कथ्यते यो अर्थे प्रतिभासो यथातथम् ।

श्रवणं सर्वशब्दानां श्रवणं त्वप्रयत्नतः ॥

These six are *pratibhaa*, *shravana*, *vaartaa*, *darshana*, *aasvaada*, *vedanaa*.

Pratibhaa is that he is able to get a clear knowledge of everything, that which is very subtle, the past, the future, they will be able to see; this is also told in one of the *yoga sutraas* itself. *Shravana* means that they will be able to perceive all kinds of sounds without any effort.

वार्ता वार्तासु विज्ञानं सर्वेषामेव देहिनां ।

दर्शनं नाम दिव्यानां दर्शनं चाप्रयत्नतः ॥

Vaartaa is that they will have special knowledge in speech. *Darshana* means that they will have divine sights without any effort.

तथा स्वादश्च दिव्येषु रसेष्वास्वाद उच्यते ।

स्पर्शनाधिगमस्तद्वत् वेदना नाम विश्रुतः ॥

गन्धादीनां च दिव्यानाम् आब्रह्मभवनावधि ॥ इति ।

Svaada means that they will have *divya rasaasvaada*, have divine taste. The divine experiences are told.

तथा अहिंसादिफलभूताः * तत् सन्निधौ वैरत्यागः * इत्यादिना पतञ्जलिना उक्ताः

सङ्गस्यापादिकाः सिद्धयो अष्टैश्वर्याद्याः च निष्कामत्यान्तरायाः, * प्रतिमादिषु

अशुद्धेषु गुणेष्वसक्तचेतसाम् । न सिद्ध्येत् परमैश्वर्यम् अक्षयं सार्वकामिकम् ॥ इति

वायु उक्तेः ।

For one who is a *nishkaama*, all the *ashtasiddhis* are all obstructions only. They do not want them, these special powers are obstructions for moksha. When one is interested only in *animaa*, *mahimaa*, *pratimaa*, etc., the *siddhis*, they will be here only, as they will have special powers here. Whereas one who is only after liberation, he will not be interested in all of these. So, these *siddhis* become obstructions to one, in this way.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 36:

ब्रह्मचर्यम् अहिंसा च सत्यास्तेय अपरिग्रहान् ।
सेवेते योगी निष्कामो योग्यतां स्वमनो नयन् ॥ ३६ ॥

Sri Engal Aalwaan's Commentary:

योगाङ्गेषु प्रथमं यमनियमौ आह ब्रह्मचर्यम् इति । ब्रह्मचर्यं मैथुनत्यागः ।
निषिद्धद्रव्याणाम् अनादानम् अपरिग्रहः ।

The *aatma gunaas*, the discipline which a yogi has to practice are told here. *Yama* and *Niyama* are told like this. *Ahimsaa*, *satya*, *asteya*, *brahmacharya*, *aparigraha*, are *Yama*. *Brahmacharya* is not associating with women. *Aparigraha* is not possessing or accepting things which are not allowed as per *shaashtra*. *Asteya* is not stealing. *Satya* is telling the truth. Without desiring any other fruit, one has to be devoted and performing *yoga*. And his mind will attain perfection in this way.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 37:

स्वाध्याय शौच संतोष तपांसि नियतात्मवान् ।
कुर्वीत ब्रह्मणि तथा परस्मिन्प्रवणं मनः ॥ ३७ ॥

Sri Engal Aalwaan's Commentary:

स्वाध्याय इति । तपः उपवासादि । परस्मिन् ब्रह्मणि मनःप्रावण्यमेको गुणः ।

Niyama is told here. *Svaadhyaaya* is study of the *Vedaas*. *Shoucha* is *shaastreeya shuddhi*, *baahya* and *antara*. *Tapas* is *upavaasa* and others, and one who can tolerate thirst and hunger, and practice *mouna*, and *krucchra*, *chaandraayana*. Whatever one possesses, not desiring for anything more is called as *santosha*. Focussing the mind on *Parabrahman* is also a *guna*. The mind should be always focussed on attaining *Paramaatman*, with great devotion, meditating on His *divya mangala vighraha*.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 38:

एते यमाः सनियमाः पञ्च पञ्च च कीर्तिताः ।
विशिष्टफलदाः काम्या निष्कामानां विमुक्तिदाः ॥ ३८ ॥

Sri Engal Aalwaan's Commentary:

तत इति । विशिष्टफलदाः सकामानाम् ।

Five *Yamas* and five *Niyamaas* are told for a *yogi*. They can give different fruits. For a *nishkaama*, he is not desirous of other fruits, but is only focussed on liberation. He gets liberated. Others desirous of *ashta siddhis*, will get special powers, *siddhis*. One who is interested in all that may get all of that. But, one who is not interested in all that, but totally focussed on liberation, attaining *Parabrahman*, will attain liberation.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 39:

एकं भद्रासनादीनां समास्थाय गुणैर्युतः ।

यमाख्यैः नियमाख्यैः च युञ्जीत नियतो यतिः ॥ ३९ ॥

Sri Engal Aalwaan's Commentary:

एकम् इति । आदिशब्देन स्वस्तिकादीनि गृह्यन्ते । भद्रासनादीनां लक्षणं याज्ञवल्क्येन उक्तम् ।

Bhadraasana, *Svastika*, the various *aasanaas* are all told by *Yaajnyavalkya*. Endowed with all the qualities, one should sit in a proper *aasana*, *sthiram sukham aasanam*. With *Yama* and *Niyama*, whatever was told, endowed with all of this, one should practice *yoga* and meditate upon *Brahman*.

Next, will be told about *Praanaayaama*. Which is explained in detail, which we see next.

We are studying Chapter 7 of *Amsha 6*. Where *Keshidhvaja* is teaching the nature of *yoga* to *Khaandikya Janaka*. In this, he told about *Yama*, *Niyama*, *Aasana*, the initial three *angaas* of *yoga*. Now, he is going to teach about *Praanaayaama* and further stages.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 40:

प्राणाख्यम् अनिलं वश्यम् अभ्यासात् कुरुते तु यत् ।

प्राणायामस्स विज्ञेयः सबीजो अबीज एव च ॥ ४० ॥

Sri Engal Aalwaan's Commentary:

प्राण इत्यादि । सबीजः सगर्भः, सालंबनः भगवन्मूर्तिध्यानमन्त्रजपयुक्तः । अबीजः तद्विधुरः ।

There are two types of *Praanaayaama* - *Sabeeja* and *Abeeja*. With practice, one who controls the *praana*, through *Praanaayaama*, *Sabeeja* is with an *aalambana*, doing the *Praanaayaama* with the *dhyana* of either *Bhagavaan's divya mangala*

vigraha, or chanting a *mantra*, or *mantra japa* - this is *Sabeeja*. *Sagarbha Praanaayaama*. Without any of these is *Abeeja*, simply doing the *Praanaayaama*.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 41:

परस्परेणाभिभवं प्राणापानौ यथा अनिलौ ।

कुरुतस्स द्विधा तेन तृतीयः संयमातयोः ॥ ४१ ॥

Sri Engal Aalwaan's Commentary:

रेचकादिरूपेण प्राणायामं त्रिधा दर्शयति परस्परेण इति । प्राणेन निश्वासेन, अपानस्य उच्छ्वासस्य, अभिभवः निरोधः प्रथमः प्राणायामो रेचकः । विपरीतः पूरकाख्यो द्वितीयः । स द्विधा तेन इति । सः प्राणायामः तेन उक्तेन प्रकारद्वयेन द्विधा । स द्विधानेनेति पाठान्तरे अपि अयमेव अर्थः । तयोः उच्छ्वासनिश्वासयोः युगपत् संयमात् तृतीयः कुम्भकाख्यः । एते त्रयो अपि प्रत्येकं मात्राभेदात् त्रिधा ।

Rechaka, *Pooraka*, *Kumbhaka* are the three parts of *Praanaayaama*. *Rechaka* is *ucchvaasa*, *nishvaasa*, *abhibhava* - where *ucchvaasa* is taking in, *nishvaasa* is leaving out, and controlling and stopping it, this is *Rechaka*. The opposite of that is *Pooraka*, is said to be of two types. The *ucchvaasa* and *nishvaasa* are told together, and they join together in *Kumbhaka*, when the breath is controlled inside. These three are again of three types, by the difference in duration, *maatras bheda*, the number of *maatras* during which it is done.

यथा उक्तम्* मात्राद्वादशको मन्दश्चतुर्विंशतिमात्रकः । मध्यमः प्राणसंरोधः

षट्त्रिंशन्मात्र उत्तमः ॥

When *Praanaayaama* is done for 12 *maatras*, it is said to be *manda*. When it is for 24 *maatras* in duration, it is said to be *madhyama*. When it is done for 36 *maatras*, it is said to be *uttama*.

प्रस्वेदकम्पनोत्थानजनकास्ते यथाक्रमम् ।

When *Praanaayaama* is done for 12 *maatras* and is practiced continuously for a period of time, then the *yogi* who is practicing *Praanaayaama*, will feel perspiration. This is one sign that he is mastering the *Praanaayaama*. The second stage is *kampana*, there will be involuntary tremors in the body, and this is felt in the *madhyama*, when he practices for 24 *maatras*. When he does for 36 *maatras*, then it is *utthaana*, the *praana* is said to raise and reach the *Brahma Randhra*, this is told in *yoga*.

जानुं प्रदक्षिणीकृत्य न द्रुतं न विलम्बितम् ।

अंगुलीस्फोटनं कुर्यात् सा मात्रा इति प्रकीर्तिता ॥

The rotating of the knee joint, when one does with the sound of thumb and middle finger, and makes a round around that, at a normal speed, this duration is said to be a *maatras*.

प्राणस्वदेहजो वायुरायामस्तन्निरोधनम् ॥

तद्रेचकः पूरकश्च कुम्भकश्च त्रिधा उच्यते ।

Praana is the *vaayu* which is generated from the body. And *Aayaama* is stopping, controlling it. This is said to be *Rechaka*, *Pooraka*, *Kumbhaka*. *Pooraka* is filling in, *Rechaka* is leaving out. And *Kumbhaka* is stopping it. First, all the air is left out, then it is filled, and then stopped for some time. These are the three told in *Praanaayaama*.

नासिकापुटमङ्गल्या निपीड्यैकं परेण तु ॥

औदरं रेचयेद्वायुं तदा अयं रेचकः स्मृतः ।

How it is done is also told. Holding the right nostril with the thumb, the air is all left out.

बाह्येन वायुना देहं धृतिवत् परिपूरयेत् । नासापुटेन अपरेण पूरणात् पूरको मतः ।

Then, with the other one, it is filled in.

न मुञ्चति न गृह्णाति वायुमन्तर्बहिस्स्थितम् । संपूर्णकुम्भवत् तिष्ठेत् अचलस्स तु कुम्भकः ॥

One will not take in air, or leave it, but it will be stopped inside. This is said to be *Kumbhaka*. And it should be very steady during that state.

रेचकादित्रयाभ्यासो नासाशोधनपूर्वकः ।

स्वेदोत्क्रमणपर्यन्तः प्रोक्तो योगानुशासने ॥

This is the practice which happens by clearing the nose. First, the nose is to be cleared, and then the *Praanaayaama* is to be done. *Sveda*, *Utkramana* are told in *Yogaanushaasana*.

अगर्भश्च सगर्भश्च प्राणायामो द्विविधा पुनः । जपध्यानं विना अगर्भः सगर्भः तत्

समन्वयात् ॥ अगर्भात् गर्भसंयुक्तः प्राणायामः शताधिकः इति ।

This *Praanaayaama*, the three types - *Rechaka*, *Pooraka*, *Kumbhaka* - are again of two types - *Agarbha* and *Sagarbha*. If *Japa*, *Dhyaana* are not there, then it is

Agarbha. When *Japa* and *Dhyaana* are included, then it is *Sagarbha*. There are hundreds of types, with different combinations. This is about *Praanaayaama* explained in the Commentary.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 42:

तस्य चालम्बनवतः स्थूलरूपं द्विजोत्तम ।

आलम्बनमनन्तस्य योगिनो अभ्यसतः स्मृतम् ॥ ४२ ॥

Sri Engal Aalwaan's Commentary:

प्राणायामं सबीजनिर्बीज तथा द्विधा अभिप्रेत्य तत्र सबीजस्य आलम्बनम् आह तस्य इति । स्थूलरूपं मूर्तं भगवतो रूपम् इति वक्ष्यमाणम् । रूपस्य स्थूलत्वं भवत् स्वरूप अपेक्षया ।

One who needs an *aalambana*, a *dhyaana* of *Bhagavaan*, the form of *Ananta*, *Bhagavaan's* *divya mangala vigraha* which is meditated upon, the *yogis* practice by meditating on that.

The *moorta roopa* of *Bhagavaan*, the form of *Bhagavaan*, is *sabeeja*.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 43:

शब्दादीषु अनुरक्तानि निगृह्याक्षाणि योगवित् ।

कुर्यात् चित्तानुकारीणि प्रत्याहारपरायणः ॥ ४३ ॥

Sri Engal Aalwaan's Commentary:

प्रत्याहारम् आह शब्दादिषु इति ।

This is *Pratyaahaara* told here. These two *shlokaas* are telling about *Pratyaahaara*. The *indriyaas* which are always going after *shabda*, *sparsha*, *roopa*, *rasa*, *gandha*, the sense objects, controlling them from that, and withdrawing them is called *Pratyaahaara*. One has to withdraw all the *indriyaas*, and make his mind steady and free from all these sense objects.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 44:

वश्यता परमा तेन जायते अत्चलात्मनाम् ।

इन्द्रियाणाम् अवश्यैः तैः न योगी योगसाधकः ॥ ४४ ॥

Their mind will be very steady, and they will be able to control their mind from going after the sense objects. Those who are not controlling the sense organs, they cannot practice *yoga*, they will not attain any *siddhi* in *yoga*. Those who do not have control on the senses cannot practice *yoga*.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 45:

प्राणायामेन पवने प्रत्याहारेण च इन्द्रिये ।
वशीकृते ततः कुर्यात् स्थितं चेतः शुभाश्रये ॥ ४५ ॥

Sri Engal Aalwaan's Commentary:

प्राणायामेण इति । प्राणायामेन पवने प्रत्याहारेण च इन्द्रिये वशीकृते सति चेतः शुभाश्रये पूर्व उक्त भगवत् स्थूल रूपे स्थितं कुर्यात् । अनेन श्लोकेन धारणा उक्ता ।

Controlling the *praana* with *Praanaayaama*, with *Pratyahaara*, controlling the *indriyaas*, the sense organs - controlling both of these, he has to meditate upon the *Shubhaashraya* of *Paramaatman*, the *divya mangala vighraha* of *Paramaatman*.

In the mind, the *sthoola roopa* of *Paramaatman* has to be steadily contemplated upon. This is said to be *Dhaaranaa*.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 46:

खाण्डिक्य उवाच -
कथ्यतां मे महाभाग चेतसो यत् शुभाश्रयः ।
यदाधारम् अशेषं यत् हन्ति दोषमलोद्भवम् ॥ ४६ ॥

Sri Engal Aalwaan's Commentary:

कथ्यताम् इति । तत् चेतः दोषमलोद्भवं दोषमलयोः उद्भवम् । दोषः कल्मषं मलं रागादि ।

Khaandikya asks a question - Please do tell me what is this *Shubhaashraya* which is to be placed in the mind, and one has to contemplate on that. And meditating upon which one destroys all the *doshaas*, defects. *Mala* is the *raaga*, *dvesha*. *Dosha* is any other impurities of the mind. They will all be destroyed by meditating upon the *Shubhaashraya* of *Bhagavaan*.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 47:

केशिध्वज उवाच -
आश्रयः चेतसो ब्रह्म द्विधा तत् च स्वभावतः ।
भूप मूर्तम् अमूर्तं च परं चापरमेव च ॥ ४७ ॥

Sri Engal Aalwaan's Commentary:

अथ शुभाश्रयं वक्ष्यन् प्रथमं हेयम् अशुभाश्रयं दर्शयति आश्रय इति ॥ चेतस आश्रयो ब्रह्म,
तत् च स्वरूपतो द्विधा मूर्तम् अमूर्तं च । मूर्तं सशरीरं हिरण्यगर्भादि बद्धस्वरूपम् ।
अमूर्तम् अशरीरं मुक्तरूपम् । परत्वं अपरत्वे व्युत्क्रमेण तयोः विशेषणे । ब्रह्मात्मकत्वात्
तयोः ब्रह्मशब्दनिर्देशः । अनयोः अपि भगवत् रूपत्वेन ध्येयत्वप्रसङ्गात् प्रतिषेधया
प्रस्तावः ।

Keshidhvaja - The *aashraya* for the mind, the support for the mind, the mind has to have an object to think about, one has to meditate upon an object only. Without an object, one cannot do meditation. That *aashraya* for the mind, is of two types - the *moorta* and *amoorta roopaas*, and *para roopa* and *apara roopa*.

Initially, the *ashubhaashraya* is told. *Shubhaashraya* is to be told, before that, first, the *ashubhaashraya* is told, those which are not *Shubhaashraya*. The *Baddha jeevaas*, *Mukta jeevaas* are all not *Shubhaashraya*, as they are either *ashubha*, or they do not have *aashraya*. Only *Bhagavaan's* form is *Shubhaashraya*. Before telling the *Bhagavaan's* form, which is *Shubhaashraya*, the *ashubhaashraya* which are not fit for meditation, are told now with *moorta* and *amoorta roopaas*. These are the *Kshara* and *Akshara* told in *Bhagavad Geeta* - *Ksharah sarvaani bhootaani kootastho akshara uchyate*. And *Para* and *Apara* are told. *Moorta roopa* is the *Chaturmukha Brahma* and all the bound selves, who are in the *prakruti mandala*, and are having a body; they are associated with matter, *prakruti*, and they have a *praakruta shareera*; starting from *Chaturmukha* down to all the beings in this *prakruti mandala*, the bound selves. *Amoorta* is without a *shareera*, the *mukta roopa*, the liberated selves. One is *Para*, and another is *Apara*.

How can they be told as *Brahma dvidhaa*? Because they are all *Brahmaatmaka*. *Moorta roopaas* and *Amoorta roopaas* are also that of *Parabrahman* only as they all have *Brahman* only as their inner self. This *Brahmaatmaka naanaatva* is told in the *Shrutis* only. *Abrahmaatmaka naanaatva* is what is negated. *Moorta* and *Amoorta* are said to be *Brahman* only, as they are *Brahmaatmaka*. They are also forms of *Bhagavaan* only, as told in *Sarvam Khalvidam Brahma*. But can they be meditated upon, if a question arises, they are not fit for meditation. In order to tell this, this has been told by *Keshidhvaja* initially. First, he tells about the *baddha svaroopta*, and the *muktaas*. He says that both are not fit for meditation. And then he tells about *Bhagavat roopa*, which is *Shubhaashraya*.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 48:

त्रिविधा भावना भूप विश्वमेतत् निबोधिताम् ।

ब्रह्माख्या कर्मसंज्ञा च तथा चैवोभयात्मिका ॥ ४८ ॥

Sri Engal Aalwaan's Commentary:

त्रिविधा इति । अनन्तरोक्तं मूर्तामूर्तात्मकमेतत् विश्वं त्रिविधा भावना भावनात्रयात्मिकम्
इति अर्थः । तां भावनां निबोध । ब्रह्माख्या इत्यादि । ब्रह्मकर्मादिविषयतया
ब्रह्मादिव्यपदेशः ।

There are three *bhaavanaas* told. In this whole world, in this *prakruti mandala*, everyone is having these three *bhaavanaas* - they are *Brahmabhaavanaa*, *Karmabhaavanaa*, *Ubhayabhaavanaa*. It will be explained who have all these things.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 49:

कर्मभावात्मिका हि एका ब्रह्मभावात्मिका परा ।
उभयात्मिका तथैवान्या त्रिविधा भावभावना ॥ ४९ ॥

Sri Engal Aalwaan's Commentary:

एतत् एव आह कर्मभावात्मिका इति । भावभावना भावो मनोव्यापारः, भावेन भावना
भावभावना । भावः पदार्थो वा ।

One is said to be *Karmabhaavanaa*. The next is *Brahmabhaavanaa*, and the third is *Ubhayabhaavanaa*. *Bhaava* is a function of the mind.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 50:

सनन्दनादयो ये तु ब्रह्मभावनया युताः ।
कर्मभावनया चान्ये देवाद्याः स्थावरावराः ॥ ५० ॥

Sri Engal Aalwaan's Commentary:

केषां का भावना इति अत्र आह सनन्दनादय इति । स्थावरावराः स्थावरचरमाः । स्थावराणां
हिमवत् आदीनां हि कर्मसु अधिकारः श्रूयते । * बिल्वा मार्दङ्गिका हि आसन् क्रीडन्ति
ओषधयः सदा ॥ इति च ।

Sanaka, *Sanandana*, and others who are the *maanasa putraas* of *Brahma*, are all having *Brahmabhaavanaa* only. From *Devaas* up to the *sthaavaraas*, including *manushyaas*, which are all *avara*, all of them are having *Karmabhaavanaa*. It is told that the *sthaavaraas* are the last in that category - it is told as *deva*, *manushya*, *tiryak*, *sthaavara*. Even for *Himavat parvata*, some *karma adhikaara* is

told in the *Puraanaas*. *Bilva*, the trees are also said to be having some *karma adhikaara*, they also do some *karmaas*, there is a *chetana* in them also. That is why it is told as *avara* here.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 51:

हिरण्यगर्भादिषु च ब्रह्मकर्मात्मिका द्विधा ।
बोधाधिकारयुक्तेषु विद्यते भावभावना ॥ ५१ ॥

Sri Engal Aalwaan's Commentary:

हिरण्यगर्भादिषु इति । संसारदशायाम् अधिकारबोधयुक्तेषु भावनात्रय अन्वय इति आह बोधादिकारेति । अधिकारो नाम मत् फलसाधनत्वात् मदर्थम् इदं कर्म इति कर्मण्यैश्चर्यबोधः ।

Adhikara is thinking that whatever *karma* one does, is for my purpose only, and for me to gain whatever fruits I want. If one wants *svarga phala*, then this *karma* is for me to attain this *svarga phala*. Like that, if one thinks that it is for them, and for attaining whatever desires they have, and this is said to be *adhikaara*. Whoever in this *samsaara dashaa*, thinks that the *karmaas* are for fulfilling various desires for them, are meant for them, is told here. *Hiranyagarbha* and others have both *Brahmabhaavanaa* and *Karmabhaavanaa*. Anyone performing *karmaas* for their own purpose, they have all these *bhaavanaas*.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 52:

अक्षीणेषु समस्तेषु विशेषज्ञानकर्मसु ।
विश्वमेतत्परं चान्यत् भेदभिन्नदृशा नृणाम् ॥ ५२ ॥

Sri Engal Aalwaan's Commentary:

विश्वमेतदुक्तमर्थरूपं विशेषज्ञानकर्मसु अक्षीणेषु इति आह अक्षीणेषु इति । विशेषज्ञानं देवमनुष्यादिभेदभिन्नतया आत्मानुसंधानं तत् तत् अभिमान अनुरूपम् । कर्म विशेषकर्म । अथ पराख्यं मूर्तरूपम् आह परं चान्यत् इत्यादिना परमात्मन इति अन्तेन । भेदभिन्नदृशाम् इति पञ्चमि अर्थे षष्ठी । ये पूर्वश्लोके अक्षीणसमस्तविशेषज्ञानकर्माण उक्ताः तेभ्यो भेदभिन्नदृग्भ्यः ब्रह्मसनकादिभ्यो अन्यत् तत्पराख्यम् ।

Whatever is there in this world, having *deva*, *manushyaadi aakaara*, etc., for them, till the *tattva jnyaana* is not yet arisen, and they are still engaged in *karmaas*, here the *vishesha jnyaana* is the differences existing in *deva*, *manushya*, and others, that only is the *aatma*, thinking that the body itself is the *aatman*,

getting a liking for that, and thinking that "I am only this body", and then performing all the acts according to that. When he gets into the body of a *deva*, or *manushya*, or *krimi* or *keeta*, they get *abhimaana* in those *dehaas*, and do all the acts according to that - this is said to be *vishesha jnyaana*, and the *karma* is said to be *vishesha karma*.

In this *shloka*, we have to stop one sentence at *vishvametat*. This whole world is made of those who think that the body itself is the *aatman*, and they are engaged in those acts only according to whatever body they get.

Up to *vishvametat* is told the *baddha svaroopaa*. After that, from the word *param* onwards, to *paramaatmanaH* in *shloka* 54, the *para roopa* is told, which is *amoorta*, which is the *mukta svaroopaa*. These are also commented in the *Shreebhaashyam* by *Bhaashyakaarar*. *Druk* is *jnyaana*, and *bhedabhinnadruk* means seeing the various differences in the bodies itself as differences in the *aatman* - one who thinks that the *aatman* is itself having all these differences and varieties. Those who are different from that, and those who are other than *Brahma*, *Sanaka*, *Sanandana*, etc., are said to *para*.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 53:

प्रत्यस्तमित भेदं यत् सत्तामात्रमगोचरम् ।

वचसाम् आत्मसंवेद्यं तत् ज्ञानं ब्रह्मसंज्ञितम् ॥ ५३ ॥

Sri Engal Aalwaan's Commentary:

*अन्यत्वम् उपपादयति प्रत्यस्तमित इति । प्रत्यस्तमितभेदम् अशरीरत्वेन जाति आदि भेद रहितम्, अत एव वचसाम् अगोचरम् । सत्तामात्रम् - अपक्षयादिविकारपञ्चकरहितम् । आत्मसंवेद्यं - स्वयंप्रकाशम् । ज्ञानं - ज्ञानगुणैकनिरूपणीयम् । * तद्गुणसारत्वात् इति हि उक्तम् । ज्ञानस्वरूपत्वं त्वात्मसंवेद्यम् इति अनेन दर्शितं ब्रह्मात्मकत्वात् ब्रह्मसंज्ञितम् इति उक्तं यदेव रूपं ज्ञानं तत् ब्रह्मसंज्ञितमिति अन्वयः ।*

Para and *apara* - two forms are told, which are *moorta* and *amoorta*. *Para roopa* is *amoorta roopa*, and *apara roopa* is *moorta roopa*. The *para roopa* is being told now.

Para svaroopaa is *mukta*. They do not have this *praakruta shareera*. They do not have *jaati*, *varna*, etc. There is no difference like *manushya jaati*, *deva jaati* - this difference does not exist in the liberated self. That is why, they are beyond words, because we cannot call them as *deva*, *manushya*, etc., as we see in terms of the bound selves who belong to various classes. Among the *muktaas*, these classes do

not exist. So, they are said to be *vachasaam agocharam*. The *muktaas* cannot be called as *deva*, *manushya*, etc.

There are six *bhaavaas* told, *shat bhaavaas* - *asti*, *jaayate*, *vardhate*, *viparinamate*, *apaksheeyate*, *nashyati*. Out of these *shat bhaavaas*, five are not there for *muktaas*, and only *asti* is there. *Jaayate* (gets born), *vardhate* (grows), *viparinamate* (undergoes changes), *apaksheeyate* (declines), *nashyati* (perishes) are not there for the *muktaas*.

They know themselves, they have *pratyaktva*. *Jnyaanam* means the *mukta svaroop*a can be established only with *jnyaatrutva*, *jnyaana guna*. One who has the *jnyaana*, but is said to be the *jnyaana* itself. This is the most essential characteristic of the nature of the *aatman*. This is told in a *Brahma sootra* - *Tat gunasaaratvaat tat vyapadeshah praajnyavat*. Because it is the *saarabhoota guna* of *jeevaatman*, the *jnyaatrutva*, it is said to be *jnyaana* itself. Just as *Paramaatman* is told *Aanando brahma*. *Niratishaya aananda svaroop*a is *aananda guna*. So, He is said to be *aananda* itself.

The *jnyaana svaroop*a is also told to be *aatma samvedya*, *svayam prakaasha*. This itself says *jnyaana svaroop*a. *Jnyaana svaroop*a and *guna* are both established here.

Because it is *Brahmaatmaka*, it is said to be *Brahma samjnitam*. It is said to be *Brahma*.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 54:

तत् च विष्णोः परं रूपम् अरूपाख्यम् अनुत्तमम् ।
विश्वस्वरूपवैरूप्यलक्षणं परमात्मनः ॥ ५४ ॥

Sri Engal Aalwaan's Commentary:

तत् च इति । अरूपाख्यम् अमूर्ताख्यं पूर्वोक्तविश्वरूपवैरूप्यलक्षणम् । अन्वयलक्षण
असंहवेन मूर्तरूपात् व्यतिरेकलक्षणम् । तत् च परमात्मनो विष्णोः परं रूपम् ।

Aroopa is that which is different from *vishvaroop*a. *Vishvaroop*a is all the *baddha jeevaas*. That which is different from them, is *amoorta*. This is also a form of *Bhagavaan* only, as they are all *Brahmaatmaka*. This is said to be *amoorta* and *aroopaakhya*. And it is different from *moorta roopa*. This is said to be the *para roopa* of *Paramaatman*.

Two roopaas of Paramaatman are told - *para roopa* and *apara roopa*. *Para roopa* is *amoorta*, and *apara roopa* is *moorta*, which is the *baddha svarooapa*. *Para roopa* is *mukta svarooapa*. Both are the forms of *Paramaatman*. Because they are also *Bhagavadaatmaka*, they are also forms of *Paramaatman*. However, the *baddhaas* and *muktaas* do not have *Shubhaashraya*; they are not fit to be object of meditation for a *mumukshu*, for a *bhagavat yogi*. This will be told now.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 55:

न तत् योगयुजा शक्यं नृप चिन्तयितुं यतः ।
ततस्थूलं हरे रूपं चिन्तयेत् विश्वगोचरम् ॥ ५५ ॥

Sri Engal Aalwaan's Commentary:

न इति । तत् योगयुजा - योगे प्रक्रान्तेन, चिन्तयिति न शक्यम् । तेन स्थूलरूपं चिन्त्यम्
इति आह तत् ऐति । स्थूलं पूर्वोक्तं बद्धरूपम् ।

Yogayuk is one who is in any of the stages of *yoga* still. He has started *yoga*, and has not yet reached the final stage. One who has reached the final stage is said to be a *nishpanna yogi*. For a *yogayuk*, it is not possible to meditate upon the form of the Lord.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 56:

हिरण्यगर्भो भगवान् वासुदेवः प्रजापतिः ।
मरुतो वसवो रुद्रा भास्कराः तारका ग्रहाः ॥ ५६ ॥

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 57:

गन्धर्वयक्षदैत्याद्याः सकला देवयोनयः ।
मनुष्याः पशवः शैलाः समुद्राः सरितो दुमाः ॥ ५७ ॥

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 58:

भूप भूतानि अशेषाणि भूतानां ये च हेतवः ।
प्रधानादिविशेषान्तं चेतनाचेतनात्मकम् ॥ ५८ ॥

Sri Engal Aalwaan's Commentary:

विस्तारेण तदेव दर्शयति हिरण्यगर्भ इत्यादिना मूर्तमेतत् हरेः रूपम् इति अन्तेन ।

What all is contained in the *sthoola roopa* is told here. The *devataas*, *devayonis*, whoever is born of *devaas*, *manushyaas*, *pashus*, the mountains, the oceans, the streams, trees, all these beings, and whoever is the cause of all these beings, from

pradhaana, mahat, ahamkaara, etc., the whole world consisting of sentient and non sentients, the *sthoola roopa* is told here ...

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 59:

एकपादं द्विपादं च बहुपादमपादकम् ।

मूर्तमेतत् हरेः रूपं भावनात्रितयात्मकम् ॥ ५९ ॥

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 60:

एतत् सर्वम् इदं विश्वं जगदेतत् चराचरम् ।

परब्रह्मस्वरूपस्य विष्णोः शक्तिसमन्वितम् ॥ ६० ॥

Sri Engal Aalwaan's Commentary:

एकपादम् इति श्लोकद्वयस्य एक अन्वयः । भावनात्रितयात्मकमेतत् सर्वम् इति उक्तम् ।
एतत् स्थूलरूपं चिन्तयितुं शक्यम् अपि भावनात्रितयात्मकम् । अतो अशुद्धात्वात्
अशुभाश्रयः इति भावः । इदं विश्वम् इति विश्वमेतत् निबोधताम् इति उक्तस्य उपसंहारः ।
जगदेतत् चराचरम् इत्यादि विष्णोः शक्तिसमन्वितम् इति अन्तमेकं वाक्यम् ।
एवंविधमेतत् जगत् विष्णोः शक्तित्वेन समन्वितम् । शक्तिः शरीरम् अंश इति पर्यायः ।
शरीरतया तत् संकल्पशक्त्या व्याप्तम् इति च, अस्मत् शरीरवत् । केचित् एतत् सर्वम् इति
हिरण्यगर्भादि इदं विश्वम् इति सनन्दनादि जगदेतत् इति सुरनरादि च परामृश्य इदं त्रितयं
विष्णोः शक्तिसमन्वितम् इति योजयन्ति । तत् पक्षे भावनात्रितयात्मकम् इति अस्य
पूर्वेण उत्तरेण वा संबन्धः ।

... all of these which have the *trividha bhaavanaas, brahma bhaavana, karma bhaavana, ubhaya bhaavana*, this gross form of *Paramaatman*, though it can be meditated upon as it has a gross form, it has this *bhaavanaa traya*. Because of that, it is *ashuddha*, it is impure and not fit for meditation, it is not said to be *Shubhaashraya*, it is *ashubhaashraya*. *Idam vishvam* is the conclusion of whatever is told in this world. From *Jagadetat charaacharam* is a separate sentence. This is all said to be the *shakti* of *Vishnu* only. *Shakti, amsha, tanu, vapu, shareera* - all of these are *paryaaya padaas*, synonyms. This is controlled by *Paramaatman*, supported by Him, and meant for His purpose. He is the master of that. It is all *shakti* because it is supported by His *sankalpa shakti*. Just like our *shareera*, as our *Jeevaatman* is pervading the whole body, and is controlling by his willing only. In the same way, *Paramaatman* controls the whole world of sentients and non-sentients. There is another way of commenting on this, as told by some people.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 61:

विष्णुशक्तिः परा प्रोक्ता क्षेत्रज्ञाख्या तथा अपरा ।
अविद्याकर्मसंज्ञा अन्या तृतीया शक्तिरिष्यते ॥ ६१ ॥

Sri Engal Aalwaan's Commentary:

तत्र परा विष्णुशक्तिः प्रत्यस्तमितम् इत्यादिना उक्ता, क्षेत्रज्ञाख्या अपरा हिरण्यगर्भ
इत्यादिना उक्त इति आह - विष्णुशक्तिरिति । अथ यागादिकर्माख्यम् अविद्यापर्यायं
विष्णोः शक्त्यन्तम् आह अविद्या इति ।

The third *shakti* of *Paramaatman* is also going to be told. The first two are *paraa shakti*, and *aparaa shakti*, and the third is *avidyaa*. This is also called *karma*. The *paraa shakti* is the *mukta svaroopaa*. The *kshetrajnyaas* are told as *aparaa*, told as *Hiranyagarbha*, etc., the bound selves. *Avidyaa* is the *yaaga* and other *karmaas*, performing which one gains all the fruits, and they are bound here. *Prakruti sambandha* is continuing because of this *avidyaa* for the sentient. The cause of this *prakruti sambandha* is said to be the third *shakti* of *Paramaatman*.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 62:

यया क्षेत्रज्ञशक्तिः सा वेष्टिता नृप सर्वगा ।
संसारतापानखिलान् अवाप्नोत्यतिसंततान् ॥ ६२ ॥

Sri Engal Aalwaan's Commentary:

तत्स्वरूपम् आह यया इति । सर्वगा कर्मनिमित्तसर्वशरीरगा ।

Everyone performs based on the *karmaas*. The *kshetrajnya shakti*, is covered by this third *shakti*, which is *avidyaa*. Because they are all doing karma all the time. And they experience all the grief and difficulties in this *samsaara*. The *aadhyaatmika*, *aadhibhoutika*, *aadhidaivika taapaas*. Coming from beginningless time, without any break, they are continuously experiencing the grief of this *samsaara*, all the *taapaas*.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 63:

तया तिरोहितत्वात् च शक्तिः क्षेत्रज्ञसांज्ञिता ।
सर्वभूतेषु भूपाल तारतम्येन लक्ष्यते ॥ ६३ ॥

Sri Engal Aalwaan's Commentary:

तया इत्यादि । तातरम्येन ज्ञानानन्दतारतम्येन ।

This *aparaa shakti* which was told as *kshetrajnyaas*, the bound selves, their knowledge is covered by *avidyaa*, which is the third shakti, karma. Their *dharmabhoota jnyaana* is contracted, covered. And it is relative in all the beings. For some, the *jnyaana* is more, and for some, it is less. The order in which the *jnyaana* varies is going to be told.

सर्वभूतेषु भूपाल तारतम्येन लक्ष्यते ॥ is a *pramaana*. The *dharmabhoota jnyaana* gets contracted and expanded. There is a difference in *dharmabhoota jnyaana* among the various beings. It is less for *manushyaas*, and more for *devaas*. For *muktaas*, it is in its original natural state, which is *ananta*, all pervading. Here, because of *avidyaa*, it is covered, and there is a relative difference among all the beings.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 64:

अप्राणवत्सु स्वल्पा सा स्थावरेषु ततो अधिका ।

सरीसृपेषु तेभ्यो अपि ह्यतिशक्त्या पतत्रिषु ॥ ६४ ॥

Sri Engal Aalwaan's Commentary:

तारतम्यमेव दर्शयति अप्राणवत्सु इति । शिलाकाष्ठादिषु सा- क्षेत्रज्ञशक्तिः स्वल्पा ज्ञानान्दादिना, न तु स्वरूपेण । सरीसृपेषु तेभ्यो अपि अधिका इति शेषः । अतिशक्त्या ज्ञानशक्त्या अधिका इति अर्थः ।

The *taaratamya*, the relative differences are told here. In mountains, in wooden pieces, it is very very less. The *jeevaatmans* who are there in all these are of the same nature. and they are all very subtle, *sookshma*; and there is no *vikaara* in their *svaroopaa* at any point of time, either in the bound state or any state. There is no *vikaara* in the essential nature of *jeevaatman*. It is only in the *dharmabhoota jnyaana* that the contraction and expansion happens, and differences exist among the *jeevaatmans*. Being less and more is not in the *svaroopaa*, but in the *jnyaana aananda dharma* only; they experience less happiness, and their knowledge is limited. In serpents and other beings, it is a little more than stone, wood. In birds, it is still more.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 65:

पतत्रिभ्यो मृगास्तेभ्यः तत् शक्त्या पशवो अधिकाः ।

पशुभ्यो मनुजाशातिशक्त्या पुंसः प्रभाविताः ॥ ६५ ॥

Sri Engal Aalwaan's Commentary:

पतत्रिभ्य इति । तत् शक्त्या आत्मनो ज्ञानशक्त्या । प्रभाविताः प्रभूताः कृताः ।

Compared to the birds, deer and other animals have more. *Pashus* like cow and others have still more. Humans have more than the *pashus*, with the *jnyaana* shakti which they have. The *dharmabhoota jnyaana* of humans is much more expanded, compared to cow and others.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 66:

तेभ्यो अपि नागगन्धर्वयक्षाद्या देवता नृप ॥ ६६ ॥

Compared to humans, *naaga*, *gandharva*, *yaksha* have more *dharmabhoota jnyaana*.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 67:

शक्रः समस्तदेवेभ्यः ततश्चातिप्रजापतिः ।

हिरण्यगर्भो अपि ततः पुंसः शक्ति उपलक्षितः ॥ ६७ ॥

Indra's dharmabhoota jnyaana is less contracted compared to the humans. Compared to all the *devaas*, the *dharmabhoota jnyaana* of *Indra* is much more. More or less means that it is covered by *avidyaa*. It is always in its original state, and in *moksha* also, it is not newly created. It is like a diamond or gem being covered by dust. When the dust is removed, it shines in its original state. The shine is not newly created. In the same way, the *dharmabhoota jnyaana* of all the sentient beings is covered with more or less dust, so that the *dharmabhoota jnyaana* is less or more expanded. The difference is only in this. *Indra* has the maximum *dharmabhoota jnyaana* compared to all the *devaas*. *Prajaapati* has more than *Indra*. *Hiranyagarbha* has much more. These are the relative differences in *dharmabhoota jnyaana*.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 68:

एतानि अशेष रूपाणि तस्य रूपाणि पार्थिव ।

यतः तत् शक्तियोगेन युक्तानि नभसा यथा ॥ ६८ ॥

Sri Engal Aalwaan's Commentary:

एतानि अप्राणवदादीनि हिरण्यगर्भान्तानि अशेषरूपाणि अविशेषेण तस्य शरीराणि इति आह एतानि इति । तत्र हेतुमाह यत इति । यथा हि जीवस्य शरीरं जीवसंकल्पव्याप्तम्, एवं चेतनाचेतनात्मकं सर्वं भगवत् शक्ति योगेन व्याप्तं नियाम्यं धार्यं च । अतः तत् शरीरम् । शक्तियोगेन इति । शक्ति तूपो योगः शक्तियोगः । शक्तिः सामर्थ्यं योगः संकल्पः ।

नभसा यथा इति संकल्पनैरन्तर्यम् उक्तम् । * महात्मा भूतभावनः * यथा आकाशः स्थितो नित्यम् * इत्यादि ।

Those who do not have *praana* in them, like mountain, which does not breathe, from *apraani vastu* to *Hiranyagarbha*, whatever were told, are all His *shareera*. *Roopa*, *amsha*, *shakti*, *tanu*, *vapu*, *shareera* are all *paryaaya padaas*. Just as a man's body is pervaded by his *sankalpa shakti*, this entire thing is pervaded by *Bhagavaan's sankalpa shakti*, and is controlled and supported by Him, by His mere *sankalpa* itself. By His mere willing, He can support and control everything. That is why it is said to be His *shareera*. His *sankalpa saamarthy* is told here. His *sankalpa* is present everywhere.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 69:

द्वितीयं विष्णुसंज्ञस्य योगिध्येयं महामते ।

अमूर्तं ब्रह्मणो रूपं यत्सदिति उच्यते बुधैः ॥ ६९ ॥

Sri Engal Aalwaan's Commentary:

एवं भावनात्रयात्मकं भगवतो मूर्तं रूपम् उक्तम् । इदानीं मुक्तरूपम् अमूर्तं रूपम् इति आह द्वितीयम् इति । यत् सदिति उच्यते सत्तामात्रम् इति उच्यते । योगिध्येयं निष्पन्नयोगेन ध्यातुं शक्यम्, तत् विष्णुसंज्ञस्य ब्रह्मणो मूर्तं द्वितीयं रूपम् इति अन्वयः ।

Bhagavaan's moorta roopa is the *apara roopa*, *apara shakti*; and *amoorta roopa* is *para roopa*. The *moorta roopa* was told so far, how the *dharmabhoota jnyaanaas* are varying, and though it is *sthoora*, it is *ashubhaashraya*, and is not fit for meditation by a *bhagavat yogi*, this is the *bhaavanaa trayaatmaka roopa*; all the *baddhaas* have *bhaavanaa traya*. The second one, is called *Vishnu Samjnyaa*, *Vishnu*, and it is told to be fit for meditation by a *yogi*, and is said to be *amoorta roopa* of *Paramaatman*. *Muktaas* do not have the *bhaavanaa traya*.

Now, the *mukta*, *amoorta roopa* is being told here. This is told as *sattaa maatram*. This can be meditated upon by a *nishpanna yogi*, one who has come to the *dhaaranaa* stage. This is also called by the name *Vishnu*, as it is all *Brahmaatmaka*. This form will be told now, and *Bhagavaan's divya mangala vigraha* is going to be told in detail, which we see next. This *divya mangala vigraha* only is fit for meditation by *bhagavat yogi*. The *para* and *apara roopaas* are not fit for meditation by a *bhagavat yogi*.

From *Chaturmukha Brahma* to the lowest beings in this world, all are having this *bhaavanaa traya* - the *Brahma bhaavanaa*, *Karma bhaavanaa*, *Ubhaya*

bhaavanaa. So, they are all *Bhaavanaa trayaatmaka*. The one without *Bhaavanaa traya* is called *amoorta roopa*, and it is *mukta roopa*.

One who is still in any of the *angaas* of *yoga* is said to be a *prakraanta yogi*, who is professing his *yoga*, who has not reached the final stage. Only a *nishpanna yogi* can think of the *mukta svaroopta*. So, the *moorta*, *amoorta* are both told.

Now, will be told the *Bhagavat roopa*.

We are studying Chapter 7 of Amsha 6. Where *Keshidhvaja* is teaching the nature of *yoga* to *Khaandikya Janaka*, the *bhagavat yoga*, *bhakti yoga*. First, he described about the various *angaas* of *yoga* - *yama*, *niyama*, *asana*, etc. Now, for *dhaaranaa*, he is talking about the object of meditation. Before telling about the *Bhagavat divya mangala vigraha*, as the *upaasya*, he is telling about the two forms of *Paramaatman*, *moorta* and *amoorta*.

Where the *moorta roopa* is all the forms seen in this world, having *chetanaas* and *achetanaas*, which are all *shareera* to Him - *roopa* is also told as *shareera*, *shakti* - He is all pervading through His *sankalpa*. Just like a *jeevaatman* pervaded this body, *Bhagavaan* is pervading the entire world, consisting of the sentients and non-sentients. He is controlling and supporting all of them.

Then, he tells about the *amoorta roopa*, which is said to be *sattaa maatra*. *Sattaaamaatram agocharam vachasaam* was told earlier. This is the form being told here. This is the *mukta svaroopta*. And it is said to be *yogi dhyeya* in the sense that it can be meditated upon only by a *yogi*, who has already perfected his *yoga*, a *nishpanna yogi*.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 70:

समस्ताः शक्तयः च एता नृप यत्र प्रतिष्ठिताः ।
तत् विश्वरूप वैरूप्यं रूपमन्यत् हरेः महत् ॥ ७० ॥

Sri Engal Aalwaan's Commentary:

अथ उक्त शक्तित्रयस्य अस्त्रभूषणादिरूपेण नित्य आश्रयभूतं जगदेककारणतया उक्तं भगवत् रूपम्, तस्य शुभाश्रयत्वं वक्तुम् आह- समस्ता इति । विश्वरूपवैरूप्यम् उक्त विश्वरूपवैलक्षण्यं, रूपम् शरीरम्, अन्यत् द्रव्यान्तरम् । * आदित्यवर्णं तमसः परस्तात्, * अमृतो हिरण्मयः * विद्यतः पुरुषादधि * महारजतं वासः * पुण्डरीकमेवक्षिणी * रुक्मवर्णम् * कर्तारमीशम् * रुक्माभम् * इत्यादि वचन सिद्धम् । महत्- स्थूलम् । गुणतो अपि महत्त्वं विवक्षितम् । एवंविधं रूपमस्य अस्ति इति सिद्धम् ।

It was told about three *shaktis* of *Paramaatman* - *para roopa*, *apara roopa* and *karma/avidyaa*. *Para shakti* is the *muktaas*, *aparaa shakti* is all the *baddhaas*, and *avidyaa/karma* is another *shakti* because of which *jeevaatmans* get associated with *prakruti*. All these three *shaktis* are established in *Bhagavaan's roopa*, which is very different from all these. This is told here.

After having told about the three *shaktis* which are all residing in *Bhagavaan's divya mangala vigraha*, in the form of *astraas*, *bhooshanaas*, all the weapons, dress, ornaments, etc., which are all the various *shaktis*, the *abhimaani devataas* of various *tattvaas*. They are all eternally supported by Him, under His control. And *Bhagavaan* who is told as the sole cause of this world, only He is *Shubhaashraya* is being told in this shloka.

Bhagavaan's divya mangala vigraha is *apraakruta*, different from the *moorta* and *amoorta roopaas*, and it is *vilakshana* compared to the world form, *vishvarooapa*. The *pramaanaas* are told here. The colour is told - *aaditya varna*, and is beyond the *tamo loka*, *prakruti mandala*. The *Paramapada* is *hiranmaya*, it has got that kind of *jyoti*, lustre. It has got a wonderful robe. His eyes are like the broad and fresh petals of a lotus. When one realizes, and gets a vivid perception, it will be not like a dream. The dream that we get is like a defect when *tamas* increases, whereas, with effort, with *bhakti yoga*, if one achieves that state, then they get a vivid perception. This is like that. It is a gross form. It is great even from the point of view of the *gunaas*, qualities of *Bhagavaan*. This form of *Bhagavaan* is established through various *shruti pramaanaas*.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 71:

समस्तशक्ति रूपाणि तत्करोति जनेश्वर ।
देवतिर्यक् मनुष्यादि (मनुष्याख्या) चेष्टावन्ति स्वलीलया ॥ ७१ ॥

Sri Engal Aalwaan's Commentary:

समस्त शक्ति आश्रयं तत् रूपं भगवान् एव जगत् उपकाराय स्वलीलया देव तिर्यक्
मनुष्यादिचेष्टावन्ति देवादि अवतार रूपाणि करोति इति आह - समस्त इत्यादि द्वयेन ॥
समस्त इति । समस्त शक्ति इति पदच्छेदः । समस्ताः शक्तयः यस्मिन् तत्तथोक्तम् । *
मन्वन्तरेषु अशेषेषु देवत्वेन अधितिष्ठति * इति । प्रतिकल्पं चतुर्दशदेवावताराः,
त्रिमूर्तिमध्यगतविष्णु आदयः च, मत्स्यादयः तिर्यक् अवताराः, रामादयो मनुष्यावताराः,
स्वलीलया न तु प्रयोजनान्तरेण । देव तिर्यक् मनुष्याख्य चेष्टावन्ति इति च पाठः ।

That which is abode for all the *shaktis*, that form of *Bhagavaan*, is for the good of the world, and is His own sport. Creation and others are all His *leelaa*. These two

shlokaas tell about *deva*, *tiryak*, *manushya*, *sthaavara* - the four kinds of creation which He does. He also incarnates in all these forms. He acts as though He is also a *deva*, He is also a *manushya*, He is also a *tiryak*, when he incarnates in these forms. When He incarnates in these forms, He also acts like them, the *cheshtaas*, the acts He does will be similar to them. These are all His *avataara roopaas*. He does these, it is said in these two *shlokaas*. In every *kalpa*, He does fourteen *deva avataaraas*. In each *Manvantara*, He incarnates as a *deva*, *Vishnu* is one of His *avataaraas* only, among *Chaturmukha Brahma*, *Rudra*, *Vishnu*, He is His own *avataara* only. *Matsya*, *Koorma*, *Varaaha* are all *tiryak avataaraas*. *Raama*, *Krishna* are *manushya avataaraas*. He does out of His own sport, and not because of any other benefit for Him, for gaining something. There is another *paatha*.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 72:

जगतामुपकाराय न सा कर्मनिमित्तजा ।

चेष्टा तस्य अप्रमेयस्य व्यपिन्यव्याहतात्मिका ॥ ७२ ॥

Sri Engal Aalwaan's Commentary:

किं च, जगताम् इति । जगताम् उपकाराय, न कर्मफलभोगाय सा - जन्मादि रूपा चेष्टा ।

तत्र जन्मरूपा देवमनुष्यादिसर्वजातिव्यापिनी । यथा आह* बहुधा विजायते* इति ।

कर्मरूपा बृन्दावनगोकुलकालियहृदादि व्यापिनी । अव्ययाहतात्मिका -

रावणशिशुपालबाणशक्रशर्वादिभिः अप्रतिहता । न सा कर्मनिमित्तजा इति अनेन

त्रिभावनातीतत्वात् अवताराणामपि शुभाश्रयत्वं दर्शितम् ।

When He incarnates as a human, He acts like a human. We can see this in *Raama avataara*, *Krishna avataara*. It is only for the good of the world that He does that. It is not because He is experiencing the fruits of *karma* done earlier. Because He is *karmaadhyaksha*, and not *karma vashya*. He is *Sarveshvara*, and not like a bound self. This is there in all the *jaatis* - *deva*, *manushya*, etc. He is not born like the bound selves here, He incarnates out of His own will. Whatever wonderful acts He did, *leelaa cheshtitaas*, in *Brindaavana*, *Gokula*, in controlling the *Kaaliya sarpa*, they are unopposed. Nobody can stop Him or oppose Him, or go against Him. *Raavana*, *Shishupaala*, *Baana*, and others - nobody can stop or face Him. He overpowers everyone. The *avataaraas* are said to be not *karma nimitta*, not for experiencing the fruits of the *karma*, like the *baddha jeevaas*; the *leelaas* of the Lord do not come under *bhaavanaa traya*, like the bound selves, Because of this, the *avataara roopaas* are also *Shubhaashraya* only.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 73:

तद्रूपं विश्वरूपस्य तस्य योगयुजा नृप ।

चिन्त्यमात्मविशुद्ध्यर्थं सर्वकिल्बिषनाशनम् ॥ ७३ ॥

Sri Engal Aalwaan's Commentary:

यद्यपि अनन्तस्य अनन्त बद्ध मुक्त रूपाणि सन्ति । तथा अपि व्यूहविभवादि रूपेण स्थितं तत् एव भगवतो रूपं चिन्त्यम् इति आह तत् रूपम् इति । सर्वकिल्बिषनाशनं सर्वकर्मक्षयकरम् ।

The *baddha*, *mukta* forms are all His own form only. They are all His *shareera*, His *moorta* and *amoorta roopaas*. *Tat roopa* means all His forms, which are *para*, *vyooha*, *vibhava*, *antaryaami* and *archaa* - these are the forms to be meditated upon, by one who is engaged in *yoga*. This destroys all the *karmaas* of one. Cleansing of the self means getting rid of the *karmaas*. One who is engaged in *yoga* has to meditate upon that.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 74:

यथा अग्निरुद्धतशिखः कक्षं दहति सानिलः ।

तथा चित्तस्थितो विष्णुः योगिनां सर्वकिल्बिषम् ॥ ७४ ॥

Just as the fire which is burning with huge flames, assisted by the air, burns everything, in the same way, *Vishnu* who is established in the mind of a *yogi*, destroys all the *karmaas* there.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 75:

तस्मात् समस्तशक्तीनाम् आधारे तत्र चेतसः ।

कुर्वीत संस्थितिं सा तु विज्ञेया शुद्धधारणा ॥ ७५ ॥

Sri Engal Aalwaan's Commentary:

यत एवं विलक्षणं योगयुजा अभ्यासवाशेन चिन्तयितुं शक्यं च, तस्मात् तत्र रूपे धारणां कुर्यात् इति आह तस्मात् इति । आधारशुद्ध्या धारणायाः शुद्धिः ।

One who is performing *yoga*, can establish this kind of a form in his mind, and then can meditate upon it, and this is the form in which *dhaaranaa* is to be done. This is to be established firmly, steadily in the mind.

That which is the *aadhaara* of all the *shaktis*, the mind has to be established in that during *dhaaranaa*. This is *shuddha dhaaranaa*. This is in order to get *shuddha dhaaranaa*.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 76:

शुभाश्रयः स चित्तस्य सर्वगतस्य अचलात्मनः ।
त्रिभावभावनातीतो मुक्तये योगिनो नृप ॥ ७६ ॥

Sri Engal Aalwaan's Commentary:

शुभाश्रयत्वे त्रिभावभावनातीतत्वं हेतुम् आह शुभाश्रय इति । शुद्धाश्रय इति च पाठः ।
स्वतः सर्वगतस्य चञ्चलस्य विलक्षणविषये अचलात्मनः सर्वविलक्षणत्वात् स शुभाश्रयः ।
अवताररूपाणि अपि भावनात्रयातीतत्वेन मुक्तिहेतुतया च शुभाश्रय इति स्मृत्यादिभिः
उक्तम् । * एवं यो वेति तत्त्वतः * यादृशे वा मनस्स्थैर्यं रूपे बध्नाति चक्रिणः ।
नृसिंहवामनादीनाम् * इत्यादिना शौनकः । श्रीसात्वते * दशेन्द्रियाननं घोरं यो
मनोरजनीचरम् । विवेकशरजालेन शमं नयति योगिनाम् । ध्येयः स एव विश्वात्मा
सतोयजलदप्रभः । रक्तराजीवनयनो धनुश्शरकराङ्कितः * इत्यादिना प्रत्याविर्भावम्
उक्तम् ।

The reason why the *Shubhaashraya* is beyond the *tribhaavanaa*, is told here. It can be *Shubhaashraya* or *Shuddhaashraya*. *Bhagavaan* by Himself is *sarvagata*, He is all pervading, and He moves over everywhere. He is everywhere. He is *vyaapta*, *ananta*. His *svaroopa* itself is *vibhu*. He also moves around everywhere. With respect to something which is totally different, He is *achala*. His *vailakshanya* is told here. He is different and distinct from everything else. That is why He is said to be *Shubhaashraya*. His *avataara roopaas* are also beyond the *bhaavanaa traya*, and also they bestow liberation, *moksha*. They are *moksha kaarana*. Because of this, *shubha* and *aashraya* are both there. They can be meditated upon, and also they bestow the ultimate benefit, *moksha*. This is told in *Smruti* and other places. *Krishna* says in *Bhagavad Geetha* as "One who knows like this". One who establishes his mind on *Nrusimha*, *Vaamana* - these *avataara roopaas* are also *Shubhaashraya* only. In *Saatvata Puraana*, it is said that a man has ten *indriyaas*, and is compared with *Raavana*, who has got ten heads, the *manas* itself is the *raakshasa*, like *Raavana* - the mind, with the ten sense organs, and with the bow and arrows which is nothing but *Viveka*, one can control the mind, and just as *Sri Raama* destroyed *Raavana* with the power of His arrows, a *yogi* with *viveka*, *upaasanaa*, goes forth and controls all these sense organs. He is the one to be meditated upon, and His hue is like the sea. His eyes are blood red, and like a red lotus. He has got bow and arrows. His *Shubhaashraya* is described, and His *avataara roopaas* are all to be meditated upon by a *yogi* in order to get liberated.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 77:

अन्ये तु पुरुषव्याघ्र चेतसो ये व्यपाश्रयाः ।

अशुद्धाः ते समस्तास्तु देवाद्याः कर्मयोनयः ॥ ७७ ॥

Sri Engal Aalwaan's Commentary:

एतत् व्यतिरिक्ताः पूर्वोक्ता बद्धमुक्ता ये ते अशुभाश्रया इति आह अन्ये तु इति । अत्रापि शौनकः * आब्रह्मस्तम्बपर्यन्ता जगदन्तर्व्यवस्थिताः । प्राणिनः कर्मजनिताः संसारवशवर्तिनः । यतस्ततो न ते ध्याने ध्यानिनाम् उपकारकाः । अविन्द्यान्तर्गताः सर्वे ते हि संसारगोचराः ॥ पश्चात् उद्भूतबोधाः च ध्याने नैवोपकारकाः । नैसर्गिको न वै बोधस्तेषामप्यन्यतो यतः ॥ तस्मात् तदमलं ब्रह्म निसर्गात् एव बोधवत् । ध्येयः * इत्यादि । महाभारते * ब्रह्माणं शितिकण्ठं च * इत्यादि । * एतदन्तास्तु गतयो ब्रह्माद्यास्समुदाहृताः * इत्यादि मनुः । कर्मयोनित्वमशुद्धिहेतुः ।

All others are *ashuddhaas*, it is said. The *baddha* and *mukta roopaas* told, the *moorta* and *amoorta roopaas*, are all *ashuddhaas*, are *ashubhaashrayaas*, they are different from *bhagavat roopa*. It is told clearly that from *Chaturmukha* Brahma to the lowest being, which are all there in this *prakruti mandala*, which are having a body, and are *baddha*, are all born because of the fruits of experiencing their *karma*. They are all under the sway of *samsaara*, going in the cycle of birth and death. All the *baddha jeevaas* are not fit for *dhyana* by a *yogi*. They themselves are having *avidyaa*, *karma*, and they are in *samsaara*, so they cannot be meditated upon by one who is desirous of liberation, *moksha*. Those who have escaped this *samsaara*, and have got rid of all their *karma*, their *jnyaana* is in its proper full state, original state, they have got the *jnyaana*; they are also not useful for one who is engaged in *dhyana*; because their *jnyaana* is not natural; they were bound selves at one time, and with *Bhagavaan's anugraha*, His grace, they got rid of this *karma*, and then they became *muktaas*; so the *jnyaana* was always not there for them. So, the *Brahman* who is eternally having *asankuchita jnyaana*, *Satyam jnyaanam anantam Brahma*, is only to be meditated upon, as told by *Shounaka*. This is also told in the *Mahaabhaarata*, that they are all in this *samsaara* only. *Manu*, *Mahaabhaarata*, and *Puraanaas* are given as *pramaana* here. They are told as *ashuddhaas* because of *karmayonitva*.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 78:

मूर्तं भगवतो रूपं सर्वापाश्रयनिस्पृहम् ।

एषा वै धारणा प्रोक्ता यत् चित्तं तत्र धार्यते ॥ ७८ ॥

Sri Engal Aalwaan's Commentary:

अथ धारणाया ध्यानस्य चाश्रयरूपमाह मूर्तम् इति । मूर्ते भगवतो रूप इति च पाठः । मूर्ते स्थूले ।

In *dhaaranaa* and *dhyaana*, what is the form to be meditated upon, is told here. The gross form of *Bhagavaan*. This is *Shubhaashraya* and is the one fit for *dhaaranaa* and *dhyaana*.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 79:

यत् च मूर्ते हरेः रूपं यादृक्चिन्त्यं नराधिप ।

तत् श्रूयताम् अनाधारा धारणा नोपपद्यते ॥ ७९ ॥

O King, what is the *sthoora roopa* of *Bhagavaan*? How is it to be meditated upon? That I am going to tell you, listen to me. *Keshidhvaja* said. *Dhaaranaa* cannot be done without thinking about a form in the mind. Something has to be established in the mind. The mind needs an *aadhaara* for *dhaaranaa*. One has to establish a form in the mind, and then meditate upon it. Without that, it is not possible. What is the form to be established in the mind for *dhyaana*, is now told as the *Bhagavad roopa*, the *divya mangala vigraha*, the most wonderful description of *Bhagavat divya mangala vigraha*.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 80:

प्रसन्नवदनं चारुपद्मपत्रोपमेक्षणम् ।

सुकपोलं सुविस्तीर्णललाटफलकोज्ज्वलम् ॥ ८० ॥

The most pleasant face of *Bhagavaan*, *divya vadana*, most beautiful. It is like the petal of the lotus, His eyes are like that, most beautiful, resplendent. He has beautiful cheeks. He has a broad and radiant forehead. This form is to be meditated upon, established in the mind.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 81:

समकर्णातविन्यस्तचारुकुण्डलभूषणम् ।

कम्बुग्रीवं सुविस्तीर्णश्रीवत्साङ्कितवक्षसम् ॥ ८१ ॥

Equally spaced with the ears, the earrings which are most beautiful, and ornaments, with a wonderful neck, with a broad chest, having the mark of *Shreevatsa*.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 82:

वलित्रिभङ्गिना मग्ननाभिना ह्युदरेण च ।

प्रलम्बाष्टभुजं विष्णुमथवापि चतुर्भुजम् ॥ ८२ ॥

Sri Engal Aalwaan's Commentary:

वालीति । त्रयो भङ्गा यस्य तत् त्रिभङ्गि । वलिभिस्त्रिभङ्गिना ।

There are three most wonderful folds in His stomach, just like the waves in the sea. There is a deep navel in His stomach. He has got long eight arms. Or four arms. We have to meditate upon the four arms of *Vishnu*, or eight arms, as *ashtabhuja*.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 83:

समस्तोरुजङ्घं च सुस्थिताङ्घ्रिवराम्भुजम् ।

चिन्तयेत् ब्रह्मभूतं तं पीतनिर्मलवाससम् ॥ ८३ ॥

Firm and steady, and flat, His legs and thighs, and His Lotus Feet, which are most well formed, and clad in clean yellow robes, the *Peetaambara*, this is the form of *Brahman*, *Paramaatman*, which is to be meditated upon. With all the *aayudhaas* and *bhooshanaas*, this is the form of *Paramaatman* which one has to establish in the mind, and then meditate upon it.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 84:

किरीटहारकेयूरकटकादिविभूषितम् ॥ ८४ ॥

The crown, garland, armlets, bracelets - He is decorated with all these ornaments.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 85:

शार्ङ्गशङ्खगदाखड्गचक्राक्षवलयान्वितम् ।

वरदाभयहस्तं च मुद्रिकारत्नभूषितम् ॥ ८५ ॥

Sri Engal Aalwaan's Commentary:

अथ धारणां विषयभेदेन चतुर्धा दर्शयति शार्ङ्ग इत्यादिना । अष्टभुजत्वपक्षे शार्ङ्गादीनि षट् षण्णां धार्याणि, षिषभुजयोः पद्मबाणौ, वराभये वा । चतुर्भुजत्वे शङ्खचक्रगदाब्जानि । तत्र शार्ङ्ग इत्यादिना, तां तदेत्यन्तेन अस्त्रभूषणप्रत्यङ्गप्रधानाङ्ग चतुष्टयविषया प्रथमा धारणा उक्ता । अस्त्रप्रधानेयं धारणा ।

The *Shaarnga* bow, then *Shankha*, *Gadaa*, *Khadga*, *Chakra*, *Akshamaalaa*, He has got *Varada hasta*, and *Abhaya hasta*, and the *Mudrikaa ratna*. His wonderful form is with all the *bhooshanaas* and *astraas*.

There are four kinds of *dhaaranaa*, told. The weapons that He is carrying, in *Ashtabhuja* and in *Chaturbhuja* are told.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 86:

चिन्तयेत् तन्मयो योगी समाधाय आत्ममानसम् ।

तावत् यावत् दृढी भूता तत्रैव नृप धारणा ॥ ८६ ॥

With complete concentration, the *yogi* has to meditate on the form of the Lord with the *Shaarnga*, *Shankha*, the *Varada Abhaya hasta*, etc., keeping his mind tranquil and equipoised. He has to meditate upon this as long as he has firmly established the form, he has to think of only this and nothing else. This is *dhaaranaa*.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 87:

व्रजतस्तिष्ठतो अन्यत् वा स्वेच्छया कर्म कुर्वतः ।

नापयाति यदा चित्तात् सिद्धां मन्येत तां तदा ॥ ८७ ॥

Whether is walking or standing, or whatever he is doing, whatever work he is engaged in, when such a form of *Bhagavaan*, the wonderful *divya mangala vigraha* of *Bhagavaan* does not go away from his mind, is always established in his mind, whatever he may be doing, walking, sitting, standing, or doing any other work, that is when he can understand that his *dhaaranaa* is now mastered, that he has attained the state of *dhaaranaa*.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 88:

ततः शङ्खगदाचक्रशार्ङ्गादिरहितं बुधः ।

चिन्तयेत् भगवत् रूपं प्रशान्तं साक्षसूत्रकम् ॥ ८८ ॥

Sri Engal Aalwaan's Commentary:

तत इति । ततः शङ्ख इत्यादिना साक्षसूत्रकमिति अन्तेन शङ्खादि अस्त्र रहित

साक्षसूत्रकिरीटादिभूषणप्रत्यङ्ग प्रधानाङ्गविषया द्वितीया उक्ता । इयं भूषणप्रधाना ।

First, it is said that he has to meditate *Bhagavaan* with all the *astra*, *bhooshana*. Now, the second kind of meditation is told here. This second form of meditation is with only *bhooshanaas*, without the *Shankha*, *Gadaa*, *Chakra*, *Shaarnga*. The first form is *astra* and *bhooshana*. The *Bhagavaan*'s form is to be meditated upon, with *sphatika akshamaalaa*, *yajnyopaveeta*, etc.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 89:

सा यदा धारणा तद्वत् अवस्थानवती ततः ।

किरीटकेयूरमुखैः भूषणैः रहितं स्मरेत् ॥ ८९ ॥

Sri Engal Aalwaan's Commentary:

सा इति । किरीट इत्यादिना भूषणरहितप्रत्यङ्गप्रधानाङ्गविषया तृतीया उक्ता । इयं प्रत्यङ्गप्रधाना ।

The next stage is without *bhooshanaas* also, thinking about all the various *angaas* of *Bhagavaan*. Mainly concentrating on the *angaas* or *avayavas* of *Bhagavaan*. After establishing and mastering the *dhaaranaa* of *bhooshanaas*, one has to meditate without the *bhooshanaas*.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 90:

तदेकावयवं देवं चेतसा हि पुनर्बुधः ।

कुर्यात् ततो अवयविनि प्रणिधानपरो भवेत् ॥ ९० ॥

Sri Engal Aalwaan's Commentary:

तत् इति । तत् एक अवयवम् इत्यादिना प्रधान अङ्गविषया चतुर्थी धारणा उक्ता । आयुध भूषण प्रत्यङ्गेषु अभ्यासेन सुदृढं गृहीतेषु पुनः तत् एक अवयवं तेषां प्रत्यङ्गानां प्रधान अवयवयुक्तं देवं चेतसा कुर्यात् चिन्तयेत् इति अर्थः । इयम् एक अवयवप्रधाना । अथ ध्यानम् आह ततो अवयविनी इति । ततः धारणानान्तरम् ।

अस्त्रभूषणप्रत्यङ्गप्रधानाङ्गानामाश्रये गोमुख आकारे अवयविनि अस्त्रादि अनुषङ्गेण ध्यानपरो भवेत् ।

Then, he has to think of each *avayava* of *Bhagavaan*. This is the fourth *dhaaranaa*, with the *angaas* of *Bhagavaan*. The *aayudhaas*, *bhooshanaas*, the various *angaas* of *Bhagavaan*, with the continuous practice and meditation, when it is firmly established in the mind, and then only one *avayava*, having the *Bhagavaan's* form, this is to be meditated upon. This is giving importance to one *avayava* at a time, and then this is told as *dhyaana*. Till this, it is *dhaaranaa*, and now it is *dhyaana*. The *avayavi* is said to be of *gomukhaakaara*, and one has to do *dhyaana* in that.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 91:

तत् रूपप्रत्यया चैका सन्ततिश्चान्यनिस्पृहा ।

तत् ध्यानं प्रथमैरङ्गैः षडभिर्निष्पाद्यते नृप ॥ ९१ ॥

Sri Engal Aalwaan's Commentary:

ध्यानलक्षणम् आह तत् रूप इति । तत् रूपप्रत्यय इति च पाठः । तत् रूप प्रत्यये धारणासिद्धरूपविषयप्रत्यये । एका असदृशी । अन्यनिस्पृहा विजातीयप्रत्ययानन्तरिता

या संततिः प्रवाहः, तत् ध्यानं षड्भङ्गैः यमादिभिः । एवमुपासनसोपानक्रमेणारूढ
दिव्यविषयम् इदं ध्यानम् । पूर्वत्र तस्य च आलम्बहवत इति प्रस्तुतः सालम्बनो योगः ।
अस्त्रभूषण अध्याये हि अस्त्र भूषणमय सर्वशक्ति आश्रयदिव्यविग्रहः सबीहयोगविषय इति
स्पष्टम् उक्तम्* सालम्बनो महायोगः सबीज इत्यादिना ।

This is the form of *dhyaana*. When once *dhaaranaa* is established, this is the same as *tailadhaaraavat avicchinna smruti santati roopaa*, what *Bhaashyakaarar* says, that there should be no other thought coming in between two thoughts. This is *saalambana yoga*. In the *astra bhooshana adhyaaya*, the form that is meditated upon, with *astra, bhooshana*, is said to be *sabeeja yoga*.

The *dhyaana* is now established with the six *angaas* - *yama, niyama, aasana, praanaayaama, pratyahaara, dhaaranaa*. Now is told the *dhyaana*. *Samaadhi* is next.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 92:

तस्यैव कल्पनाहीनं स्वरूपग्रहणं हि यत् ।

मनसा ध्याननिष्पादयं समाधिस्सो अभिधीयते ॥ ९२ ॥

Sri Engal Aalwaan's Commentary:

अथ ध्यानपर्यन्त सप्ताङ्गजन्यं निर्बीजयोगाख्यं भगवत्स्वरूपविषयं समाधिम् आह-

तस्यैव इति । तस्यैव विग्रहादिविशिष्टतया ध्यातस्यैव, कल्पनाः

नामरूपवर्णापक्षयविनाशादयः । अयं समाधिः पूर्वाध्याये परविद्या इति उक्तं

विवेकज्ञानम् । इदं च अस्त्रभूषणादिविशिष्टदिव्यविग्रहवत् एव भगवतो अस्त्रभूषण

अध्यायादिषु* बिभर्ति पुण्डरीकाक्षः सदैव परमेश्वरः* कलामुहूर्तदिमयश्च कालः*

इत्यादिभिः प्रतिपादितत्वात्, अस्त्रादीनां राहित्येन उत्तरोत्तरध्यानस्य वचनम् अन्यथा

तस्याशक्यत्वात्, न तु त्याज्यत्वात् तेषाम् । अस्त्रादिविशिष्टविग्रहवत् एव प्राप्यत्वात्,

तत्क्रतुन्यानेन तेषाम् अपि दृढं ध्येयत्व वचनात् च ।

This is *samaadhi*, said to be *Nirbeeja yoga*. The meditation with *astra, bhooshana* is *Sabeeja yoga*. That which is realized with the *sapta angaas* of *yoga*, up to *dhyaana*, is called *Nirbeeja yoga*, and this is *Bhagavaan's* essential nature. This means, One who is meditated upon with all the *divya mangala vigraha, astra, bhooshana* - thinking that He does not have *naama, roopa* like what we see in this world, and that there are not the *shat bhaava vikaaraas, asti iti kevalam*, who is without any *vikaaraas*, with this, the *svaroopa grahana* has to be done. This is to be achieved through meditation in the mind. This is said to be *samaadhi*. The

previous chapter is told as *para vidyaa* and *apara vidyaa*. *Apara vidyaa* is *shastra janya jnyaana*, *para vidyaa* is as told in the *Mundakopanishad*, is the *vivekaja jnyaana*, which is *upaasanaatmaka*. This is already established in the *Astra bhooshana adhyaaya* for one who has all these attributes - *astra*, *bhooshana*, who is *vishishta* with all these things, such a *Bhagavaan* having the *divya mangala vigraha*. One can meditate upon the *svaroopa* of *Bhagavaan*, starting with the meditation on the *divya mangala vigraha*, with all the *astraas* and *bhooshanaas*, the most resplendent form of *Bhagavaan*, and then thinking without the *astraas* thinking about the same form, without the *bhooshanaas* thinking about the same form, and meditating upon the *svaroopa* of *Bhagavaan*. Always, *Bhagavaan* is qualified by all these things, but the focus is on the *svaroopa*, *astra*, *bhooshanaas*; without this, it is not possible to proceed in this form. Without this, it is not possible to achieve. One should not leave them away, but this is the way to progress. Finally, the one who is to be attained, *Bhagavaan*, is qualified by all of these, *astraas*, *bhooshanaas*, *vigraha*, as per *Tat kratu nyaaya* - "Yathaa kraturasmin loke purusho bhavati, tathaa itah pretya bhavati" - "As one meditates, he attains that only; whatever form one meditates upon, he attains that", so if he meditates upon *jeevaatman*, he attains *jeevaatman* only. If one meditates upon *Bhagavaan*, he attains that. *Bhagavaan's* form is having all of these - *divya mangala vigraha*, *astra*, *bhooshana*, so meditation is only upon such a form, and not leaving all those things. However, one can focus more and more on various aspects, as what is told in the four ways of *dhaaranaa*. One who attains *Bhagavaan* in the final stage, the ultimate stage, is the *Bhagavaan* having the *divya mangala vigraha*, and the *astra*, *bhooshana*, etc.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 93:

विज्ञानं प्रापकं प्राप्ये परे ब्रह्मणि पार्थिव ।

प्रापणीयः तथैवात्मा प्रक्षीणाशेषभावनः ॥ ९३ ॥

Sri Engal Aalwaan's Commentary:

उक्तस्य समाधिरूपज्ञानस्य भेषजं भगवत्प्राप्तिः इति उक्तम् परब्रह्मपाप्तिफलम् आह विज्ञानम् इति । इदं विज्ञानं प्राप्ये परे ब्रह्मणि प्रापकम्, तथा एव ब्रह्मवत् प्रक्षीण अशेषभावनः भावनात्रयरहितो भगवत् उपासक आत्मा प्रापणीयः प्रापयितव्यः । *
ब्रह्मविदप्नोति परम्* विद्यया अमृत (त्व) मश्नुते* भक्त्या तु अनन्यया शक्यः,*
भक्त्या माम् अभिजानाति,* तत्प्राप्तिहेतुर्ज्ञानं च* इत्यादि ।

The attainer is *aatman*, and this kind of *vijnyaana*, which is the *saadhanaa* for attaining *Bhagavaan* is told here. This *vijnyaana*, told up to *samaadhi*, this *yoga*, is the one which helps one to attain *Paramaatman*. Just like *Parabrahman*, he will

also be getting rid of all his blemish, his *karma bandha*, *prakruti sambandha*; he will get rid of *bhaavanaa traya*, the *bhagavat upaasaka* is the attainer. This is also told in the *Shruti* - one who meditates upon *Brahman* attains *Brahman*. The *pramaanaas* about *upaasanaa* are given here.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 94:

क्षेत्रज्ञः करणी ज्ञानं करणं तस्य तेन तत् ।
निष्पाद्य मुक्तिकार्यं वै कृतकृत्यं निवर्तते ॥ ९४ ॥

Sri Engal Aalwaan's Commentary:

इदं ज्ञानं न केवलं ब्रह्मप्रापकमात्रम्, किं तु मुक्तिकारणमपि इति आह क्षेत्रज्ञ इति । क्षेत्रज्ञः अनादिकालक्षेत्ररूपमायागुणत्रयतिरोहितस्वस्वरूपः । करणी करणवान् । समाधिरूपं ज्ञानं करणम् । तत् ज्ञानं तेन करणत्वेन तस्य क्षेत्रज्ञस्य मुक्तिकार्यं निष्पाद्य कृतकृत्यं निवर्तते मुक्तिमकृत्वा न निवर्तत इति अर्थः ।

It is not only that it will lead one to *Brahman*, but also will make one get liberated. *Kshetrajnya* is the *jeevaatman*, *upaasaka*, who is meditating, is the *karani*. The *karana*, *saadhana* is *jnyaana*, the *upaasana*. It will definitely give him the fruit of *mukti*, and then only will it return, it is told here. He has to do until he gets *moksha*, *aharahah anustheya*, this *bhakti yoga* he has to perform everyday, he will attain *moksha*. The *prakruti*, which is *guna traya*, called *maayaa*, in the form of *kshetra*, the *shareera*, his *svaroop* is covered by that. *Karani* is one who performs the *upaasanaa*. *Karana*, the instrument is *upaasanaa*, the *samaadhi roopa jnyaana*. It will not end before getting him liberation. He has to perform this till he gets liberation.

It will get him liberation, and he will never return to *samsaara* again. *Kshetrajnya* is one whose real nature is covered by the veil of *prakruti*, and *maayaa* which is *trigunaatmaka*, consisting of *sattva*, *rajas*, *tamas*, since beginningless time. *Karani* means one who performs, executes the means to *moksha*. The *jnyaana* of the form of *samaadhi*, is the instrument, the means. It will not get over before he gets liberation. It will take him up to that. This is the power of *samaadhi*, he says. Now, the *moksha svaroop* is told in the next *shloka*.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 95:

तद्भावभावमानः ततो असौ परमात्मना ।
भवत्यभेदी भेदश्च तस्य अज्ञानकृतो भवेत् ॥ ९५ ॥

Sri Engal Aalwaan's Commentary:

मुक्तिस्वरूपम् आह तद्भावभावम् इति । तद्भावभावमापन्नः तस्त परस्य ब्रह्मणो भावाः
 अपहतपाप्मत्वादयो धर्माः, तेषां भावम् आविर्भावम्, आपन्नः प्रप्तः, तदा असौ परमात्मना
 अभेदी भवति ज्ञानान्दाद्याकारैः एकप्रकारो भवति इति अर्थः । भेदः देवादिरूपः, तदन्वयो
 अस्य तदन्वयो अस्य कर्मरूप अज्ञानकृतः; * निरञ्जनः परमं साम्यमुपैति, * ब्राह्मणो
 महिमानमाप्नोति, * परं ज्योतिसुसंपद्य स्वेन रूपेण अभिनिष्पद्यते, * संपद्याविर्भावः
 स्वेनशब्दात्, * मम साधर्म्यम् आगताः * इत्यादेः । स्वरूप ऐक्यपक्षे तु द्वितीयो भावशब्दो
 निरर्थकः । अभेदी भवति इति अस्य च पुनरुक्तिः * अन्यत् द्रव्यं हि नैति तत् द्रव्यतां यतः
 * इति च उक्ति विरोधः ।

This is said to be the *moksha svaroop*. *Tadbhaava bhaavam* means *Bhagavaan's svabhaava*, which is *apahata paapmatva, vijarah, vimrutyuh, vishokah*, etc. - these will be *aavirbhaava*, that means that these will not be created, but will be in his natural state, because it was covered, like the dust covered on a gem; if the dust is removed, it will shine forth in its original form. He will be not different from *Paramaatman*, he will be in the same form as *Bhagavaan*, He will attain similarity with *Bhagavaan*, is the meaning. *Bheda* is the *deva, manushya* and other forms, which he was in the bound state, because of the ignorance in the form of *karma*, because of which he thought he was *deva, manushya*, etc.; having got rid of all his blemish, he attains similarity with *Paramaatman*, he will be in his original form. Having attained *Paramaatman*, he will get *samaana dharma, saadharmya*, with *Bhagavaan*. *Svaroop* *aikya*, identity cannot be told here, because *bhaava bhaava* is told, and the second *bhaava* will be futile in this case, it will not be meaningful. That would again become repetition. One *dravya* cannot become another *dravya*, even when they are mixed together. Though they may be like a river merging into the sea, both are called as sea, as the river leaves its name and form; but the particles of the river are still present, and there is no *svaroop naasha* or *svaroop aikya* with *samudra*. It becomes one with *samudra* means that it will also have the same form, similarity, that is what is meant here also. These are all explained here. *Abheda* does not mean *svaroop naasha* and identity with *Bhagavaan*, but it means similarity, *saamya* with *Bhagavaan, guna saamya*.

This tells about the *mukti svaroop*. This is explained in detail by *Sri Engal Aalwaan*. *Tadbhaavabhaavan* means the *bhaavaas* of *Parabrahman*, which are *apahata paapmaa, vijarah, vimrutyuh, vishokah, vijighatsah, apipaasah, satyakaamah, satyasankalpah*, the *ashta gunaas* which are told, which are present in the *jeevaatman* also, in the *upaasaka*, but are covered by the veil of *prakruti*. When the cover is removed, it will be in its original natural state; this is called *aavirbhaava*. So, the *jeevaatman* will also get the *ashta gunaas* like

Paramaatman. He gets *abheda* with *Paramaatman*, his *svaroopa* will also be *jnyaana aananda*, and his *dharma bhoota jnyaana* will be equal to that of *Paramaatman*. The *abheda* told here is to be interpreted as told in the commentary - that he becomes similar to Him, becomes similar to *Paramaatman* with the forms of *jnyaana* and *aananda*. *Jeevaatman* and *Paramaatman* - are they identical or are they different, what happens in the *mukti svaroop*, is explained. Will the *jeevaatman* lose his *svaroopa* and merge into *Paramaatman*, or will he join *Paramaatman* and get the form similar to *Paramaatman*. This is what is explained here. It is said that there is similarity, and he does not lose his essential nature. There is no *svaroopa naasha* in *moksha*; if it were so, then nobody would desire for such a *moksha*. *Shrutis* say clearly that there is similarity attained by the *jeevaatman* with *Paramaatman*. The *bheda* is explained - *jeevaatman* is also *jnyaana aananda maya*, *jnyaana aananda svaroop*, and his *dharma bhoota jnyaana* is eternally having all the good qualities, but due to *prakruti sambandha*, it is covered and contracted. Now, when the *prakruti sambandha* goes off, the association with matter is removed and destroyed once and for all, he will be in his original state, which is similar to *Paramaatman*.

The difference is - when he was associated with *prakruti*, he was born as *deva*, *manushya*, *tiryak*, *krimi*, *keeta*, *sthaavara*, based on each one's *karma*, which is happening from *anaadi kaala*, beginningless time. The *bheda* came because of the *karma*, *anaadi karma*. *Karma* is also *anaadi*. Because *jeevaatman* is *anaadi*, *karma* is also *anaadi*. The *karmaas* which a *jeevaatman* does lead to *Bhagavaan's anugraha* or *nigraha*, which are called *punya* and *paapa*, and that is going on getting accumulated. When he transgresses the *shastraas*, there will be *nigraha*, punishment; *Bhagavaan* will do a *sankalpa* that he has to be punished for this. When he follows the *shastraas* and does all things right, there will be *anugraha*, and *Paramaatman* will grace him, this is *punya*. The *jeevaatman* has to experience the fruits of all the *karmaas* that he has done. For this he gets bodies, and different kinds of bodies based on the *punya* and *paapa* that he has accumulated. Again, he identifies himself with the body, and again gets into all kinds of *karma*. If he gets into the body of a cow, he will act like a cow, he will do all the *karmaas* like a cow, similarly when he gets into the bodies of a human or *deva*. As when *Keshidhvaja* is teaching *Khaandikya Janaka*, when he gets an *aachaarya* and does *upaasanaa*, he gets rid of this body once and for all, and he will be in his liberated state. Then he will be *abhedi* with *Paramaatman*, similar to *Paramaatman*, because he is also *jnyaana aananda maya*. He is *anu*, his *svaroopa* is *jnyaana aananda*, and his *dharma bhoota jnyaana* will become equal to that of *Paramaatman*. *Deva aadi roopa* is the *bheda* here. This *bheda* is due to *karma roopa ajnyaana*.

This is told in *Shrutis* as he gets *parama saamya*, ultimate similarity with respect to the *dharma*, *dharma bhoota jnyaana*, and *apahata paapmatva aadi gunaas*. He will not become *vibhu* in *svaroopa*, he will not be all pervasive in his essential nature, he will be atomic. He will be subtle, and his essential nature will be *ati sookshma*. He will not have the capability to enter into all the beings, *antaryaamitva*. He will not be capable of *jagat srushti*, *paalana*, *samhaara*. He will enjoy the ultimate bliss similar to that of *Paramaatman*. The similarity is with respect to that aspect only. He will not be tainted by *karma*, *prakruti*.

He goes near *Paramaatman*, and touches Him, *sparsha*, and the *panyanka vidyaa* is told in the *Upanishads*. He gets evolved in his original form, and the veil of *karma* is removed. Having attained *Paramaatman*, his *svaroopa aavirbhaava* happens. *Baadaraayana* clearly says this in the *Brahma Sutraas*. *Bhagavaan Krishna* says in the *Bhagavad Geeta* that he gets *samaana dharmatva*. *Svaroopa aikya* does not happen. There is no *svaroopa naasha*.

The defects in the other proposition are told. If there is *svaroopa aikya*, the words told here *tadbhaava bhaavam*, the second *bhaava* will be meaningless. If there is *svaroopa aikya*, only one *bhaava* would be sufficient. So, there is no identity, there is only similarity. *Abhedi bhavati* would also become repetition. The meaning of *yoga* given in the other proposition is identity, where *jeevaatma svaroop*a merges into *Paramaatma svaroop*a and loses its *svaroopa*; that cannot be true, because as told in the *Vishnu Puraana* itself earlier, one object cannot become another object.

When there is merger of two objects, they maintain their *svaroopa*, but they can become one, as in if we add one-half tumbler of water into another half-tumbler of water, both will become water only. If a river merges into the sea, they will both be called sea only, we say that they merge into each other; but the particles, atoms of the river will still remain there only, and will not get destroyed in the ocean. But, it may lose its name and form which was there earlier. Similarly, *jeevaatman* also loses his name and form which *deva*, *manushya*, etc., and will attain a state similar to *Paramaatman* with respect to his *jnyaana aananda gunaas*. There will be contradictions with the *Shruti* statements if we don't say so. This is the *mukti svaroop*a.

There are some more important *shlokaas* coming next.

We are studying Chapter 7 of *Amsha 6*. Where *Keshidhvaja* is teaching *Khaandikya Janaka* about *Bhagavat yoga*, *upaasanaa*, how *dhyaana* is to be done to attain *samaadhi*. He was telling that such a kind of *bhakti yoga*, will definitely get one *moksha*, liberation.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 96:**विभेदजनके अज्ञाने नाशमात्यन्तिकं गते ।****आत्मनो ब्रह्मणो भेदमसंतं कः करिष्यति ॥ ९६ ॥****Sri Engal Aalwaan's Commentary:**

एतत् एव विवृणोति विभेदजनक इति । विभेदः देवमनुष्यादि रूपः । आत्मनि ज्ञानैकरूपे देवादिविविधरूपविविधभेदहेतुभूत कर्माख्य अज्ञाने परब्रह्मदर्शनेन आत्यन्तिक नाशं गते सति, परस्मात् ब्रह्मणः आत्मनो भेदं देवादिरूपं भेदं कः करिष्यति - न को अपि करिष्यति इति अर्थः । यथा आह शौनकः * चतुर्विधो हि भेदो अयं मिथ्याज्ञाननिबन्धनः ।

The *moksha svaroop*a is only explained here. The differences with respect to *deva*, *manushya*, etc., his *karma* gets completely destroyed when he sees *Paramaatman* and goes and joins Him. The *ajnyaana*, ignorance of the nature of *karma*, is the cause of various differences like various forms of *deva*, *manushya*, etc. When that is destroyed completely with the *darshana* of *Paramaatman*, with the *aatman* being *jnyaanaika roopa* itself, then who will say that he is *deva*, or he is *manushya*, then the *aatma Paramaatma saamya* with respect to *jnyaana aakaaratva svaroop*a and in the *jnyaana dharma*, the similarity will be there. That *jeevaatman* is *anu*, and *Paramaatman* is *vibhu* will remain, but both will be of the nature of consciousness. One will not differentiate like *deva*, *manushya*. *Shounaka's* words are also told as *pramaana* here. The four kinds of *bheda* told here - *deva*, *manushya*, *tiryak*, *sthaavara*, is because of the *ajnyaana* which is happening due to *karma*.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 97:**इत्युक्तस्ते मया योगः खाण्डिक्य परिपृच्छतः ।****संक्षेपविस्ताभ्यां तु किमन्यत् क्रियतां तव ॥ ९७ ॥**

Keshidhvaja after teaching all these to *Khaandikya Janaka*, the nature of *yoga*, *ashtaanga yoga*, *samaadhi*, what forms to meditate upon, what to meditate upon, what is the nature of liberation, and he said finally - "Thus, I have taught you the *yoga*, *Khaandikya*, which you asked me. I have told you briefly and also in detail. What else do you want to know?"

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 98:**खाण्डिक्य उवाच -****कथिते योगसद्भावे सर्वमेव कृतं मम ।****तवोपदेशेनाशेषो नष्टश्चित्तमलो यतः ॥ ९८ ॥**

Khaandikya replied - O *Keshidhvaja*, with your teaching of this *yoga*, everything is done. I am happy, there is nothing else I want. With this *upadesha* instruction of yours, all the impurities in my mind are completely destroyed now. I have nothing else to ask of you.

He shows the indication that he has absorbed the knowledge, which *Keshidhvaja* has taught him. He said that "My mind has become pure".

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 99:

ममेति यन्मया चोक्तमसदेतत् न चान्यथा ।

नरेन्द्र गदितुं शक्यमपि विज्ञेयवेदिभिः ॥ ९९ ॥

Sri Engal Aalwaan's Commentary:

कथित इत्यादि श्लोके ममेति वचनस्याहंकारममकारहेतुभूतचित्तमलनाशवचनेन व्याहर्ति परिहरति मम इति । यद्यपि अहंममत्वहेतुचित्तमलाशे सति अहंममत्वनाशात् अहं मम इति शब्द प्रयोगो न युज्यते । तथा अपि विज्ञेयवादिभिः साक्षात्कृतपरमार्थैरपि तत् प्रयोगं विना न गदितुं शक्यम् ।

I said "My, mine, that I have heard everything, my mind has now been cleared". These words "I, mine", without using these words, I cannot convey you these. That is why I told, and not with any other reason. I have lost this *ahamkaara*, *mamakaara*. If I tell that my mind is pure, then it may mean that I still have *ahamkaara*, but that is not what I am meaning here. I am not having any *ahamkaara*, *mamakaara*. When the impurities are all destroyed, I still have to tell that "My mind". When the complete impurities are destroyed, I should not even be using *aham*, *mama*, but those who have understood the truth, and are trying to tell, even those who have realized the ultimate, cannot convey this without using those words. That is why I am using that, he says.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 100:

अहं ममेत्यविद्येयं व्यवहारस्तथा अनयोः ।

परमार्थः त्वसंकल्प्यो गोचरे वचसां न यः ॥ १०० ॥

Sri Engal Aalwaan's Commentary:

एतत् एव विवृणोति अहम् मम इति । अहं ममेति इयं बुद्धिरविद्या अन्यथाज्ञानम् । तथा व्यवहारः पुमान् स्त्री गौरयं वाजि इत्यादि व्यवहारो अपि अनया अविद्यया । द्वैताद्वैतयोः अभेदः भ्रमकृत इति अर्थः । परमार्थः अविनाशि आत्मा, असंलाप्यः -

अजमहिषादिविशेषरहिततया तत् तत् शब्दैः अनिर्देश्यः । तत्र हेतुः गोचरे वचसां न यः इति ।

Aham, mama are *avidyaa jnyaana*, thinking one as something else. He is a man, she is a woman, this is a cow, horse, is also *avidyaa*, it is not the right knowledge, because all are *jnyaana aakaaraas*, *aatmans* only. All the differences, what I said, are due to *avidyaa* only, *bhramaa*. It is the wrong knowledge. The truth is that *aatman* is eternal, and we cannot express by words. We cannot talk about him. We cannot say that this *aatman* is goat, this is buffalo, etc; we cannot use these words to indicate an *aatman*. Because all *aatmans* are *jnyaana aakaaraas* only. He cannot be told using these words. Because these are all coming due to *prakruti sambandha* and not in his real nature.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 101:

तद्गच्छ श्रेयसे सर्वं ममैतद्भवता कृतम् ।

यद्विमुक्तिप्रदो योगः प्रोक्तः केशिध्वजाव्ययः ॥ १०१ ॥

You can return, O *Keshidhvaja*. You told me everything for my good, *shreyas*. *Shreyas* is told in *Upanishads* as the reality principle, and not *preyas*, the pleasure principle. You have taught me all these for my ultimate good. You have taught me the *yoga* which will get me ultimate liberation itself. You have taught me the eternal *moksha* itself - the means to that, O *Keshidhvaja*.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 102:

श्री पराशरः -

यथार्हं पूजया तेन खाण्डिक्येन स पूजितः ।

आजगाम पुरं ब्रह्मन् ततः केशिध्वजो नृपः ॥ १०२ ॥

Sri Paraasharar - Having shown all the honour, respect, as *Keshidhvaja* deserved, by *Khaandikya Janaka*, *Keshidhvaja* came back to his city.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 103:

खाण्डिक्यो अपि सुतं कृत्वा राजानं योगसिद्धये ।

वनं जगाम गोविन्दे विनिवेशितमानसः ॥ १०३ ॥

Khaandikya also made his son as the king, and in order to perfect and practice his *yoga*, which was taught by *Keshidhvaja*, he went to the forest, having fixed his mind in *Govinda*. He wanted to meditate, do *upaasanaa*, and attain *moksha*. So, he retired to the forest.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 104:

तत्रैकान्तमतिर्भूत्वा यमादिगुणसंयुतः ।
विष्ण्वाख्ये निर्मले ब्रह्मण्यवाप नृपतिर्लयम् ॥ १०४ ॥

Sri Engal Aalwaan's Commentary:

तत्र इति । लयम् नामरूपकर्मणामात्यनितनाशम्, * यथा नद्यः स्यन्दमानाः समुद्रे अस्तं
गच्छन्ति नामरूपे विहाय, * अश्व इव रोमाणि विधूय पापम्, * भिद्यते हृदग्रन्थिः, *
निरञ्जनः परं साम्यम् उपैति * इत्यादेः । न तु स्वरूप ऐक्यम्, नित्यनैमित्तिकप्राकृतलये
प्रदर्शनात् । तथा सति ईश्वरस्य वैषम्यनैर्घृण्यादि दोषो जीवानामकृताभ्यागमः
कृतविप्रनाशश्च स्यात् । पुनर्देहसंबन्धा अभाव एव आत्यन्तिके विशेषः ।

Concentrating on *Bhagavaan* only, with *yama*, *niyama*, *aasana*, etc., having perfected all of that, he merged into *Vishnu*, who is *nirmala*, *Parabrahman*.

The meaning of *laya* is told in the commentary. *Laya* is the complete destruction of the *naama*, *roopa*, *karma*. He got this when he attained *Vishnu*. This is told in the *Shrutis*. Just like the rivers. The river is called *Gangaa*, and it has a form, that it is flowing like this, and that is *Yamunaa* river, this is *Kaaveri* river, etc., and they all go and merge into the ocean. When they go into the ocean, inside the ocean, we cannot say that "this is river *Gangaa*, this is river *Kaaveri*, this is river *Yamunaa*". They leave their form and name and merge into the ocean. But they don't lose their essential nature. Similarly, *jeevaatman* attains *moksha*, in the same way.

Just as a horse shakes off its mane, similarly, the *jeevaatman* shakes off all his *punya* and *paapa karmaas* and attains liberation. The knots in the heart, the *raaga*, *dvesha*, *karma*, everything gets destroyed. Being untainted by *karma*, he attains ultimate similarity with *Paramaatman*. These are all told in the *Shrutis*. There is no *svaroopaa aikya*, it is not identity of nature, *jeevaatman* does not lose his essential nature. This is also seen clearly in the *nitya*, *naimittika* and *praakruta laya*. It is told that in *sushupti*, deep sleep, we go and attain *Paramaatman*, we get *laya*; it is said that *jeevaatman* merges into *Paramaatman* in deep sleep, but he again comes back, he becomes the same thing whatever he was earlier, when he wakes up; and he remembers all the things that he remembered earlier, whatever he had done the previous day; he becomes whatever he was earlier; this is proof that he has not lost his essential nature, because he again comes back. Like this, it can be seen in *naimittika* and *praakruta pralaya*.

If the *jeevaatman* had lost his nature, what would have happened? When he dies, for example, and gets into another body, when a human dies and gets born as a

horse or cow, he will become the cow or horse only to experience the fruits of his *karma*, and he will get body of a cow or a horse. If the nature of *jeevaatman* itself gets totally destroyed when he dies, and if he gets into the body of a cow, then he will have to experience *karmaas* which he had not done, because his nature would have been destroyed completely and created again. Or whatever good or bad things he would have done in his human life, will not be giving fruit at all if he loses his nature completely. This is called *kruta vipranaasha*, the fruits of the *karma* done will get destroyed if his nature gets completely destroyed; or he will have to experience the fruits of *karmaas* he has not done; this is not as per *shastraas*, and this is not true. We experience the fruits of acts that we have done only, and not otherwise.

If this were not true, then *Eeshvara* also will have the defects, because if a *jeevaatman* gets into the body of a cow, and someone becomes a human, someone becomes a *deva*, why should *Eeshvara* create like this, if all of them lost their essential nature, and if it was newly created? This differentiation, *vaishamya*, will be a defect on the part of *Eeshvara*. And also there will be *nairghrunya*, because some of them will experience grief all the time, some of them will experience happiness; why should *Paramaatman* subject someone to grief for no reason, there would be cruelty on the part of *Brahman*. Whereas *Brahman* is told to be without any defects, *akhila heya pratyaneekatva*, His nature is far from any defects. He does not have any defects, as also told in the *Sutraas*.

So, *jeevaatman's anaadi karma* is only responsible, and *jeevaatmans* are also there from beginningless time. They get their bodies as per their *karmaas*, and they experience grief or happiness, and *Eeshvara* is only a creator. *Eeshvara* does the act of creation, but choosing the body is based on their *karmaas* only. All this will be proper only if *jeevaatmans* do not lose their essential nature. If they lose their essential nature itself, then none of these will be right. There would be a lot of contradictions in the *shastraas* then.

In the *Aatyantika laya*, *moksha*, he will not get another body. This is the difference compared to *nitya*, *naimittika*, *praakruta laya*, where he will be again in this *samsaara* and will get another body, again and again, whereas in the *Aatyantika laya*, *moksha*, he will never return to *samsaara* again.

Sri Vishnu Puraana, Amsha 6, Chapter 7, Shloka 105:

केशिध्वजो विमुक्ति अर्थ स्वकर्मक्षपणोन्मुखः ।

बुभुजे विषयान्कर्म चक्रे चानभिसंहितम् ॥ १०५ ॥

Sri Engal Aalwaan's Commentary:**केशिध्वज इति । अनभिसंहितम् अनभिसंहितफलम् ।**

Keshidhvaja, for the purpose of liberation, in order to destroy all his *karmaas* which were there, he performed acts without any desire for fruits therein, and with the *mamataa tyaaga*, *kartrutva tyaaga*, *sambandha tyaaga*, *phala tyaaga*, without any desire in the fruits, and with *Bhagavat aaraadhana roopa*. And he also enjoyed based on the *karma*, without any attachment, because it has to be destroyed. The *praarabdha karmaas*, which have started to give fruits, have to be experienced. But there should be no attachment to any of that. If something bad happens, he will experience it, but he will not have any attachment to the fruits. If something good happens also, he will experience without any attachment. *Keshidhvaja* was doing like this.

Sri Vishnu Puraana, Amsa 6, Chapter 7, Shloka 106:**अकल्याणोपभोगैश्च क्षीणपापो अमलस्तथा ।****अवाप सिद्धिमत्यन्तां तापक्षयफलां द्विज ॥ १०६ ॥****Sri Engal Aalwaan's Commentary:****अकल्याण इति । अमलः क्षपितप्रारब्धकर्मविशेषः ।**

Having got destroyed all the *praarabdha karmaas*, which had started to give fruit already, and which cannot be avoided, having experienced them, and having got rid of all the *paapaas* having experienced them, which had already started to give fruits, having become *amala*, having got his *praarabdha karma* destroyed fully, then he became eligible for *atyanta siddhi*, liberation.

This completes Chapter Seven.

॥ इति श्री विष्णु पुराणे षष्ठे अंशे सप्तमो अध्यायः ॥**॥ इति श्री विष्णु पुराण व्याख्याने श्री विष्णु चितीये षष्ठे अंशे सप्तमो अध्यायः ॥****॥ अथ अष्टमो अध्यायः ॥****Conclusion**

Now, Chapter Eight. This is mostly about the *phala*, and what was told in the entire *Vishnu Puraana*, is summarized by *Paraasharar* here. *Paraasharar* also tells

the fruits, benefits for someone who studies this most sacred work about *Vishnu*, the *Vishnu Puraana*, which he taught all this time to *Maitreyar*, the benefits of listening to this teaching, doing *manana*, he will tell here.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 1:

श्री पराशरः -

इत्येष कथितः सम्यक् तृतीयः प्रतिसंचरः ।

आत्यन्तिको विमुक्तिर्या लयो ब्रह्मणि शाश्वते ॥ १ ॥

Sri Engal Aalwaan's Commentary:

इतियेष इति । या विमुक्तिः, एषः ब्रह्मणि आत्यन्तिको लयः तृतीयः प्रतिसञ्चरः इत्थं कथितः ॥

Sri Paraasharar - The third pralaya, which is *Aatyantika pralaya*, *moksha*, (the other ones being *naimittika* and *praakruta pralayaas*), was told to you. This is the *Aatyantika vimukti*, the ultimate liberation, which is going and joining *Paramaatman* in the end, the union with *Paramaatman*.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 2:

सर्गश्च प्रतिसर्गश्च वंशमन्वन्तराणि च ।

वंशानुचरितं चैव भवतो गदितं मया ॥ २ ॥

I told you about creation, dissolution, the *vamsha*, *manvantaraas*, their further *vamshaas*, thus far.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 3:

पुराणं वैष्णवं चैतत् सर्वकिल्बिषनाशनम् ।

विशिष्टं सर्वशास्त्रेभ्यः पुरुषार्तोपपादकम् ॥ ३ ॥

This *Vaishnava Puraana*, which will destroy all evil, all sins, which is a very unique *shaashtra* compared to all the *shaashtraas*, because it will get one the ultimate benefit, the *purushaarth*.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 4:

तुभ्यं यथावत् मैत्रेय प्रोक्तं शुश्रूषवे अव्ययम् ।

यदन्यदपि वक्तव्यं तत् पृच्छ अद्य वदामि ते ॥ ४ ॥

You had great desire to listen to this instruction, you are *shushrooshu*, *shrotum icchuhu*. I have told you as it is. The student's quality is that he should have desire to listen. The quality of a teacher is that he should tell as it is, what he knows.

Whatever else you want to know, do ask me, I will tell you. This shows his *oudaarya*.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 5:

मैत्रेय उवाच -

भगवन् कथितं सर्वं यत्पृष्टो असि मया मुने ।

श्रुतं च एतत् मया भक्त्या न अन्यप्रष्टव्यमस्ति मे ॥ ५ ॥

Maitreyar - O Bhagavan, you have told me everything that I have asked you. And I have listened to everything with great devotion. I do not have anything else to ask of you at this time.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 6:

विच्छिन्नाः सर्वसंदेहा वैमल्यं मनसः कृतम् ।

त्वत्प्रसादात् मया ज्ञाता उत्पत्तिस्थितिसंक्षयाः ॥ ६ ॥

All my doubts are completely destroyed now, my mind has become very clear, *vimala*, without any doubt or defect. All this happened with your grace, O *Bhagavan*. I have come to know about *utpatti*, *sthiti*, *laya* - creation, sustenance, dissolution, everything.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 7:

ज्ञातश्च त्रिविधो राशिः शक्तिश्च त्रिविधा गुरो ।

विज्ञाता सा च कात्स्न्येन त्रिविधा भावभावना ॥ ७ ॥

Sri Engal Aalwaan's Commentary:

ज्ञात इति । त्रिविधो राशिः सृष्टिपालनप्रलयहेतवो ब्रह्मदक्षादिः, विष्णुमन्वादिः,

रुद्रकालान्तकादिरिति त्रयो राशयः । चतुर्विध इति पाठे भगवता सह

पुंप्रधानव्यक्तकालाख्या हि विष्णुशक्तिः, परेत्याद्युक्ता त्रिविधा शक्तिः ।

I have known the three groups, three *shaktis*, and have also known completely three kinds of *bhaava bhaavanaas*.

The three groups what I have learnt are those responsible for creation, sustenance and dissolution -

1. *Brahma, Daksha Prajaapati* and others, who are responsible for creation,
2. *Vishnu*, who Himself does His *avataara*, *Manu*, who do sustenance,
3. *Rudra, Kaala* who are responsible for dissolution.

I have come to know these three groups.

There is also a *paatha* where *chaturvidha raashi* is told, four groups, where we have to put *Bhagavaan* also.

Vishnushaktih paraa proktaa, which is *jeevaatmans*, *pradhaana* (unmanifest matter), *vyakta* (manifest matter), *kaala*.

I have also come to know the *bhaavanaas*, the *Brahma bhaavanaa*, *karma bhaavanaa*, and *ubhaya bhaavanaa*.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 8:

त्वत्प्रसादात् मया ज्ञातं ज्ञेयमन्यैरलं द्विज ।
यदेतत् अखिलं विष्णोः जगत् न व्यतिरिच्यते ॥ ८ ॥

Sri Engal Aalwaan's Commentary:

त्वत् प्रसादात् इति । विष्णोर्न व्यतिरिच्यते तदात्मकत्वेन । पृथक् सिद्धि अनर्हं ज्ञातमिति शेषः ।

With your grace, I have learnt everything. This is sufficient for me. There is nothing else to know. What is that I have known is that this entire world is not different from *Paramaatman*, *Vishnu*. Because everything is having Him as the inner self. Everything is *Bhagavadaatmaka*. Everything is not different from *Vishnu*. Nothing can exist separately from *Vishnu*, because they are inseparably associated with Him, and He is the inner self of everything. This is what I have known.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 9:

कृतार्थोऽहम् असंदेहः त्वत् प्रसादात् महामुने ।
वर्णधर्मादयो धर्मा विदिता यदशेषतः ॥ ९ ॥

I have now learnt everything, whatever ought to be done, I have done now. Whatever ought to be attained, I have attained now. All my doubts are completely cleared, with your grace, O *Bhagavan*. I have also come to know all the *varna ashrama dharmaas*.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 10:

प्रवृत्तं च निवृत्तं च ज्ञातं कर्म मया अखिलम् ।
प्रसीद विप्रप्रवर नान्यत् प्रष्टव्यमस्ति मे ॥ १० ॥

I have known *pravrutti karma*, *nivrutti karma*. That which is done with desire for enjoyment, *phalaabhisandhi*, *aihika* and *aamushmika phalaas*, is *pravrutti karma*. *Nivrutti karma* is that which will lead one to liberation, *moksha*, done without

desire for fruit. I have come to know both with your grace. Do be pleased with me. I have nothing else to ask.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 11:

यदस्य कथनायासैः योजितो असि मया गुरो ।

तत्क्षम्यतां विशेषो अस्ति न सतां पुत्रशिष्ययोः ॥ ११ ॥

Sri Paraasharar has taken so much pains to teach him all this in great detail, and is again asking in the end - what else do you want to know, I will teach you that also. Maitreyar says - I have subjected you to great difficulty because you have told me for such a long time, you have taken so much pain to teach me all these things, so you must be very tired by continuously teaching me all these things. Please do pardon me for that. I plead *kshamaa* from you. For *sajjanaas*, wise people, they do not differentiate between their son and student. Please pardon me if I have subjected you to the difficulty of teaching all these things.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 12:

श्री पराशरः -

एतत् ते यन्मया आख्यातं पुराणं वेदसंमितम् ।

श्रुतेः अस्मिन् सर्वदोषोत्थः पापराशिः प्रणश्यति ॥ १२ ॥

Sri Engal Aalwaan's Commentary:

एतत् इति । दोषोत्थः न केवलं बुद्धिकृतः, रागादिकृतो अपि ।

Sri Paraasharar - Whatever I have told you, O Maitreyar, is equal to Veda only. All the defects, wrong things, *doshaas* which have come, whatever has accrued, that entire heap of sin, *paapa*, gets destroyed, while one listens to this. Not only if one does willingly, but also done out of wrong desire, passion, the sins accumulated due to all of that, everything gets completely destroyed, if one listens to this sacred *Puraana*, which is equal to Veda only.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 13:

सर्गश्च प्रतिसर्गश्च वंशमन्वन्ताणि च ।

वंशानुचरितं कृत्स्नं मया अत्र तव कीर्तितम् ॥ १३ ॥

Sri Engal Aalwaan's Commentary:

वैशिष्ट्यप्रदर्शनाय कात्सर्येन पुराणाङ्गानि उक्तानि ज्ञापनार्थं पुनरस्तान्यन्वाह सर्गश्च इति ।

I have now taught you *sarga*, *pratisarga*, *vamsha*, *manvantaraas*, *vamshaanicharita*, and everything, completely.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 14:

अत्र देवाः तथा दैत्याः गन्धर्व उरग राक्षसाः ।

यक्षविद्याधाराः सिद्धाः कथ्यन्ते अप्सरसस्तथा ॥ १४ ॥

Devaas, daityaas, gandharvaas, raakshasaas, uragaas, yakshaas, vidyaadharaas, siddhaas, apsarases, are all being told here.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 15:

मुनयो भावितात्मानः कथ्यन्ते तपसा अन्विताः ।

चातुर्वर्ण्यं तथा पुंसां विशिष्टचरितानि च ॥ १५ ॥

Those sages who are established in the *aatman*, who have realized the *aatman*, engaged in *tapas*, they are being told. The four *varnaas*, their specific acts, ...

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 16:

पुण्याः प्रदेशा मेदिन्या पुण्या नद्यो अथ सागराः ।

पर्वताश्च महापुण्याश्चरितानि च धीमताम् ॥ १६ ॥

... all the sacred places of the world, all the sacred rivers and oceans, the mountains which are also highly sacred, and also various acts, life story, conduct of all the great people, ...

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 17:

वर्णधर्मादयो धर्मा वेदशास्त्राणि कृत्स्नशः ।

येषां संस्मरणात्सद्यः सर्वपापैः प्रमुच्यते ॥ १७ ॥

... the *varna aashrama dharmaas*, the complete *Veda shaastraas*, by just remembering whom, immediately one will get rid of all the sins.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 18:

उत्पत्तिस्थितिनाशानां हेतुर्यो जगतो अव्ययः ।

स सर्वभूतः सर्वात्मा कथ्यते भगवान् हरिः ॥ १८ ॥

One who is the cause of creation, sustenance, dissolution of everything, He is only all these forms, being the *antaryaami* of everything. This is being told about *Bhagavaan*, Lord *Hari*.

Bhagavaan, who is present as everything, everything is His form, and He is inner self of everything, He is *antaryaami*, controller of everything, He is immutable, He

is the cause of *utpatti*, *sthiti*, *naasha*, and He is being eulogized everywhere, throughout this *grantha*.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 19:

अवशेनापि यनाम्नि कीर्तिते सर्वपातकैः ।

पुमान्विमुच्यते सद्यस्सिंहत्रस्तैर्मृगैरिव ॥ १९ ॥

Without knowing also, if one tells His name, pronounces His name, he will get rid of all the sins, all blemishes. Just like a deer which is having a great scare of a lion, gets rid of all the fear, like that, the sins will immediately go away.

The greatness of *Vishnu naama sankeertana*, without one's knowledge, or in whatever state he is, when the mind is not in control also, if we just chant His names, that itself will make one get rid of all the sins. A comparison is given - the deer which has come near a lion, and which is very terrified, if it is saved from the lion, and taken to safety, how much comfort it feels; like that, we have accumulated sins from beginningless time, all our sins will get destroyed just by chanting the sacred divine names of *Sri Mahaavishnu*.

The greatness of the *naama sankeertana*, will be told next. The *phala* of listening to this and studying this work will be told. Which we see next.

With the grace of *Bhagavaan Sri Vishnu* and our *Aachaaryaas*, we have been able to study this work, and now is the concluding session, and *Mangalaacharane*. We will listen to the *phalashruti* that *Sri Paraasharar* is going to tell.

We are studying Chapter 8 of *Amsa 6*. Where *Sri Paraasharar* is telling *Sri Maitreyar* what all he has told so far, what all is being taught in this *Sri Vishnu Puraanam* - everything about the sacred land of India, the whole earth *Pruthivi*, the lands, the sacred rivers, the mountains, the stories of lives of great people, great kings and rishis, what all wonderful acts they did during their lifetime, what all we can learn from them, and many people eulogized *Sri Mahaavishnu* as we can see, and the *sarveshvaratva*, *sarvashaktitva*, *sarvaniyantrutva* of *Sri Mahaavishnu*, how everything is created, sustained, and dissolution also, which happens by Him only, and also about *varna aashrama dharmaas*, about *Vedashastraas* - how it was one, and then divided into four, and then propagated through the *aachaarya shishya parampara* - all this is present here, as *Sri Paraasharar* is telling. He will tell about the greatness of *naama sankeertana*, and also the various *phalaas* which come to one who listens and propagates this.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 20:**यन्नामकीर्तनं भक्त्या विलायनमनुत्तमम् ।****मैत्रेयाशेषपापानां धातूनामिव पावकः ॥ २० ॥**

O Maitreyar, just as metal is melted by fire, the *naama sankeertana* of Bhagavaan, done with *bhakti*, is the ultimate means which can melt all the sins, without a trace.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 21:**कलिकल्मषमत्युग्रं नरकार्तिप्रदं नृणाम् ।****प्रयाति विलयं सद्यः सकृद्यत्र च संस्मृते ॥ २१ ॥**

Even if He is remembered once, if we chant once, the fierce and great sins, and the various *kalmashaas* due to *Kali yuga*, which will lead one to *naraka*, immediately, they will be completely burnt out, and completely destroyed.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 22:**हिरण्यगर्भदेवेन्द्ररुद्रादित्याश्विवायुभिः ।****पावकैर्वसुभिः साध्यैः विश्वेदेवादिभिः सुरैः ॥ २२ ॥**

This whole world is consisting of so many different beings, starting from Hiranyagarbha Chaturmukha Brahma, Devendra, Rudra, Aaditya, Ashvini Devataas, Vaayu, Agni, Ashta Vasus, Saadhyaas, Vishvedevaas, the other devataas, ...

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 23:**यक्षरक्षोरगैः सिद्धः दैत्यगन्धर्वदानवैः ।****अप्सररोभिः तथा तारानक्षत्रैः सकलैर्गृहैः ॥ २३ ॥**

... Yaksaas, Raakshasaas, snakes, Siddhaas, Daityaas, Gandharvaas, Daanavaas, Apsaraas, Taaraas, Nakshatra mandalaas, the grahaas, ...

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 24:**सप्तर्षिभिस्तथा धिष्ण्यैः धिष्ण्याधिपतिभिस्तथा ।****ब्राह्मणाद्यैः मनुष्यैः च तथैव पशुभिर्मृगैः ॥ २४ ॥**

... Saptarshis, all the worlds, the *lokapaalakaas*, Braahmanaas and all other humans, the *pashus*, *mrugaas*, ...

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 25:**सरीसृपैर्विहंगैश्च पलाशाद्यैर्महीरुहैः ।****वनाग्निसागरसरित् पातालैः ससुराग्निभिः ॥ २५ ॥**

... snakes, birds, trees such as *palaasha* tree, forests, oceans, streams, *paataala*, and all the *devataas*, ...

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 26:

शब्दादिभिः च सहितं ब्रह्माण्डमखिलं द्विज ।

मेरोरिवाणुर्यस्यैतत् यन्मयं च द्विजोत्तम ॥ २६ ॥

... and the *vishayaas* - *shabda*, *sparsha*, *roopa*, *rasa*, *gandha*, the objects of the senses, all these which are there in the *Brahmaanda*, the entire *Brahmaanda* consisting of all these creations - all these are just like an atom in front of *Meru parvata*, and in front of *Mahaavishnu*, all this *Brahmaanda* consisting of so many beings, so many creations, is like an atom in front of *Meru parvata*. He is so all pervading, and *Brahmaanda* is such a minute entity in front of Him. And this *Brahmaanda* consists of infinite number of such beings, different types of creations.

It was told in the beginning as '*Jagat cha sah*', everything is *Vishnu* only, shows the *praachurya*. Everything is *Bhagavadaatmaka*.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 27:

स सर्वः सर्ववित् सर्व स्वरूपो रूपवर्जितः ।

भगवान्कीर्तितो विष्णुः अत्र पापप्रणाशनः ॥ २७ ॥

He knows all the *prakaaraas*, modes of everything also, this is told in the *Shrutis* also. He is only present in all the forms, because everything is His *shareera*. Even then He is unseen; He is without a form also, and He is with form also. He has got all these *aashcharya shaktis*. *Vishnu* only is being eulogized here. His *naama sankeertana* itself will destroy all the sins.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 28:

यदश्वमेधावभृथे स्नातः प्राप्नोति वै फलम् ।

मानवस्तदवाप्नोति श्रुत्वैतत् मुनिसत्तम ॥ २८ ॥

Ashvamedha yaaga is such a difficult *yaaga* to perform, and it needs so many things and people, and one has to be knowledgeable. After performing the *Ashvamedha* without any defect, when one takes the *avabhruta snaana*, the *phala* that comes to such a person, by mere listening to *Vishnu Puraana*, one will get that.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 29:

प्रयागे पुष्करे चैव कुरुक्षेत्रे तथा अर्णवे ।

कृतोपवासः प्राप्नोति तदस्य श्रवणात् नरः ॥ २९ ॥

One who fasts in *Prayaaga kshetra*, or *Pushkara kshetra*, or *Kurukshetra*, or on the banks of an ocean, he gets great benefits and a lot of punya - that punya comes by just mere listening to *Sri Vishnu Puraana*, *shravana*. *Shravana* itself is so great. *Shravanaayaapi bahubhiryō na labhyah*, Yama says to Nachiketas in *Kathopanishad* - this itself is so difficult to get. One who listens to this, gets so many benefits, *phalaas*.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 30:

यदग्निहोत्रे सुहुते वर्षेणाप्नोति मानवः ।

महापुण्यफलं विप्र तदस्य श्रवणात् सकृत् ॥ ३० ॥

If one performs *Agnihotra* for one year without break, everyday, he gets *mahaapunya*, O *Maitreyar*, that he gets if one listens to this *Puraana* once, or even *Harinaama* itself. This itself gives so much of *phala*.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 31:

यत् ज्येष्ठशुक्लद्वादश्यां स्नात्वा वै यमुनाजले ।

मथुरायां हरिं दृष्ट्वा प्राप्नोति पुरुषः फलम् ॥ ३१ ॥

On the *Jyestha maasa*, *shukla paksha*, *dvaadashi tithi*, when one takes bath in *Yamunaa* river, and in *Mathura*, if he goes and takes darshan of *Sri Krishna Bhagavaan*, he gets great *phala*, and *Bhagavaan* graces him with a lot of fruits and punya. That he will get by mere listening to *Sri Vishnu Puraana's* one *adhyaya*.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 32:

तदाप्नोति अखिलं सम्यक् अद्यायं यत् शृणोति वै ।

पुराणस्यास्य विप्रर्षे केशवार्पितमानसः ॥ ३२ ॥

And while listening to *Sri Vishnu Puraana*, one has to be focussed on *Mahaavishnu*. One has to be meditating upon *Sri Mahaavishnu*. He should have offered himself to *Bhagavaan*, and with great devotion, if he listens to even one *adhyaya*, so much *phala* is told.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 33:

यमुनासलिले स्नातः पुरुषो मुनिसत्तम ।

ज्येष्ठामूले सिते पक्षे द्वादश्यां समुपोषितः ॥ ३३ ॥

It is said that one who takes bath in *Yamunaa* river, in *Jyestha maasa*, *shukla paksha*, *dvaadashi tithi*, and having fasted the whole day, ...

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 34:

समभ्यर्च्या अच्युतं सम्यक् मथुरायां समाहितः ।

अश्वमेधस्य यज्ञस्य प्राप्नोति अविकलं फलम् ॥ ३४ ॥

... and then goes to Mathura and worships Sri Krishna there, he gets the *phala* of Ashvamedha yaaga, the fruit of performing an Ashvamedha yaaga.

Sri Vishnu Puraana, Amsha 6, Chapter 8, Shloka 35:

आलोक्यर्द्धिमताऽन्येषामुन्नीतानां स्ववंशजैः ।

एतत्किलोचुरन्येषां पितरस्सपितामहाः ॥ ३५ ॥

Because of this, all the *pitrus* and *pitaamahaas* say that by seeing the prosperity of one who is born in their *vamsha*, and whatever fruits they get by all these things as they say, ...

Sri Vishnu Puraana, Amsha 6, Chapter 8, Shloka 36:

कच्चिदस्मत्कुले जातः कालिन्दीसलिलाप्लुतः ।

अर्चयिष्यति गोविन्दं मथुरायामुपोषितः ॥ ३६ ॥

...that if anyone is going to be born in our *kula* also, who takes bath in *Kaalindi* river, and goes and worships Govinda, in Mathura, having fasted the whole day, ...

Sri Vishnu Puraana, Amsha 6, Chapter 8, Shloka 37:

ज्येष्ठामूले सिते पक्षे केनैवं वयमप्युत ।

परामृद्धिमवाप्स्यामः तारिताः स्वकुलोद्भवैः ॥ ३७ ॥

Sri Engal Aalwaan's Commentary:

ज्येष्ठामूल इति । केनैव वयमप्युतेति । तेन वा पुरुषेण एवं मथुरायां कृतगोविन्दपूजनेन

वयं तारिताः परामृद्धिम् अपवर्गर्धिम् अवाप्स्यामः ॥ ३७ ॥

... in Jyestha maasa, Shukla paksha, dvaadashi tithi, he gets the fruit of Ashvamedha yaaga. The *pitrus* and *pitaamahaas* say - "Will there be anyone born in our *kula*, like this, who is going to get us also this fruit, *punya loka*, *punya phala*. will we also get this kind of a *vruddhi*", having seen the prosperity of the other *pitrus* who are there.

The meaning of great prosperity means that he will get *moksha*. The *pitrus* talk like this - will anyone be born in our *kula* who will get us *moksha*. By listening to one *adhyaya*, the *pitrus* are all saved, and they get liberated.

Sri Vishnu Puraana, Amsha 6, Chapter 8, Shloka 38:

ज्येष्ठामूले सिते पक्षे समभ्यर्च्य जनार्दनम् ।

धन्यानां कुलजः पिण्डान्यमुनायां प्रदास्यति ॥ ३८ ॥

In *Jyeshtha maasa*, *shukla paksha*, having worshipped *Janaardana*, on a *Dvaadashi*, in *Yamunaa* river, if one goes and offers *pindaas* to his *pitrus*, ...

Sri Vishnu Puraana, Amsha 6, Chapter 8, Shloka 39:

तस्मिन् काले समभ्यर्च्य तत्र कृष्णं समाहितः ।

दत्त्वा पिण्डं पितृभ्यश्च यमुनासलिलाप्लुतः ॥ ३९ ॥

... having worshipped *Krishna* with great devotion, having taken bath in *Yamunaa* river, and offering *pindaas* to the *pitrus* and *pitaamahaas*, ...

Sri Vishnu Puraana, Amsha 6, Chapter 8, Shloka 40:

यदाप्नोति नरः पुण्यं तारयन् स्वपोतामहान् ।

श्रुत्वा अध्यायं तदाप्नोति पुराणस्यास्य शक्तितः ॥ ४० ॥

... whatever *punya* one gets by helping his *pitrus* and *pitaamahaas*, they attain good *lokaas* and will be saved from going to other *lokaas*, all that *punya* which was told, as equivalent to *ashvamedha yaaga*, and one doing this on *Jyeshtha maasa*, *shukla paksha*, *dvaadashi*, fasting and taking bath in *Yamunaa* river, and worshipping *Krishna*, all that he will get by listening to one *adhyaya*, one chapter of this *Puraana*, and all his *pitrus* will get *punya lokaas* and great prosperity.

Sri Vishnu Puraana, Amsha 6, Chapter 8, Shloka 41:

एतत् संसारभीरूणां परित्राणामनुत्तमम् ।

श्राव्याणां परमं श्राव्यं पवित्राणामनुत्तमम् ॥ ४१ ॥

One who is scared of *samsaara*, having the *bhaya* of *samsaara*, of being born again, this is the greatest saviour of such a person. This is the ultimate among all those which are worth listening to, and it is most *pavitra*, most sacred.

Sri Vishnu Puraana, Amsha 6, Chapter 8, Shloka 42:

दुःखप्रनाशनं नृणां सर्वदुष्टनिर्हणम् ।

मंगलं मंगलानां च पुत्रसंपत्प्रदायकम् ॥ ४२ ॥

This will destroy all the grief, and all the evils are destroyed. This will bestow everything auspicious. This is the most auspicious among the auspicious things. And also, one will get children.

Sri Vishnu Puraana, Amsha 6, Chapter 8, Shloka 43:

इदमार्घं पुरा प्राह ऋभवे कलमोद्भवः ।

ऋभुः प्रियव्रतायाह स च भागुरये अब्रवीत् ॥ ४३ ॥

Now, Paraasharar is telling the sampradaaya, how this Vishnu Puraana has come through the aachaarya shishya parampara. Chaturmukha Brahma first taught this to Rubhu. Rubhu told this to Priyavrata, and he taught it to Bhaaguri.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 44:

भागुरिस्स्तंभमित्राय दधीचाय च चोक्तवान् ।

सारस्वताय तेनोक्तं भृगुः सारस्वतेन च ॥ ४४ ॥

Bhaaguri told this to Stambhamitra, and he in turn taught this to Dadhichi.

Dadhichi told this to Saarasvata. Saarasvata told this to Bhrugu.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 45:

भृगुणा पुरुकुत्साय नर्मदायै स चोक्तवान् ।

नर्मदा धृतराष्ट्राय नागयापूरणाय च ॥ ४५ ॥

Bhrugu taught this to Purukutsa, who taught this to Narmada, who taught this to Dhritaraashtra and Poorananaaga.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 46:

ताभ्यां च नागराजाय प्रोक्तं वासुकये द्विज ।

वासुकिः प्राह वत्साय वत्सश्वतराय वै ॥ ४६ ॥

Dhritaraashtra and Poorananaaga taught this to Naagaraaja Vaasuki, the king of snakes. Vaasuki taught this to Vatsa. Vatsa taught this to Ashvatara.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 47:

कम्बलाय च तेनोक्तमेलापुत्राय तेन वै ॥ ४७ ॥

Ashvatara taught this to Kambala. He in turn taught this to Elaaputra. This is the parampara.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 48:

पातालं समनुप्राप्तः ततो वेदशिरा मुनिः ।

प्राप्तवानेतदखिलं स च प्रमतये ददौ ॥ ४८ ॥

A sage by name Vedashira went to Paataala, and he, in turn, got upadesha of all of this, and he taught this to Pramati.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 49:

दत्तं प्रमतिना चैतत् जातुकर्णाय धीमते ।

जातुकर्णेनचैवोक्तमन्येषां पुण्यकर्मणाम् ॥ ४९ ॥

Pramati taught this to Jaatukarna. Jaatukarna told this to many people who deserved to get upadesha of this sacred Puraana.

Sri Vishnu Puraana, Amsha 6, Chapter 8, Shloka 50:

पुलस्त्यवरदानेन ममाप्येतत् स्मृतिं गतम् ।

मया अपि तुभ्यं मैत्रेय यथावत् कथितं त्विदम् ॥ ५० ॥

Sri Engal Aalwaan's Commentary:

पुलस्त्य इति । ममाप्येतत् स्मृतिं गतिम् इति मह्यं सारस्वतेन चेति पूर्वमुक्तमुपजीव्योच्यते । आद्ये कृतयुगे सर्वपुराणानां संग्रहरूपस्य ब्रह्मसंज्ञस्य कर्तुर्ब्रह्मणो दक्षादिपुरकुत्सान्तः संप्रदायः । पराशरस्य त्रेतायां महद्विष्णुपुराणं कुर्वतः प्रागुक्तकालदैर्घ्यात् तद्विच्छेदे पुनः पराशरर्षिदृष्टमेव तत्पुराणं ब्रह्मणैव ऋग्वादिजातुकर्णान्तसंप्रदायान्तरेण पुनस्त्रैलोक्ये प्रवर्तितम् । इदानीं त्वष्टाविंशतियुगारंभे मैत्रेयपृष्ठेन पराशरेण प्राक् जन्मनि सारस्वतमुखाच्च्युतमिह जन्मनि वसिष्ठपुलस्त्यवरदानेनेदं स्मृतं स्वल्पग्रन्थसंग्रहीतं मैत्रेयायोक्तम् । अतः संप्रदायाविच्छेदोक्तिरविरुद्धा । अस्य गर्भस्थस्यैव जन्मान्तरश्रुतवेदस्मरणवत् पुराणार्थस्मरणमपि उपपन्नम् । षड्विंशे युगे व्यासत्वसिद्ध्या तदाद्यस्य सद्भावादयुक्ता पुलस्त्यवरात् पुराणसंहितकर्तृत्वसिद्धिः ॥ ५० ॥

Because of the *varadaana* of *Pulastya*, I also remembered this. I have taught you as it is, O *Maitreya*.

The story of *Pulastya* and *Vasishtha*, we saw in the very beginning, where *Pulastya* and *Vasishtha* come to *Paraasharar* and they give him the boon of *Bhagavat yaathaatmya jnyaana*, and he will know all the *Puraanaas*. How *Paraasharar* also got this through *sampradaaya*, is explained in the commentary. Earlier, it was told that *Saarasvata* only taught this. Based on this, he says that he learnt this. In the *Kruta yuga*, all the *Puraanaas* were connected together, and it was called *Brahma Puraana*, *Brahma samjnyaa*. *Chaturmukha Brahma* gave this to *Daksha*, and like this, it came up to *Purukutsa*. *Paraasharar* in *Treta yuga*, collected the *Vishnu Puraana*, and there was a lot of time loss, a lot of gap in between, and it got lost in between. Again, *Paraasharar* through his *tapas*, he did *saakshaatkaara* of this, and that was being obtained by *Chaturmukha Brahma*, was taught through *Rubhu* and *Jaaturkarna*. This is another *sampradaaya*. Again it was propagated in *triloka*. What is told here, from *Chaturmukha Brahma*, through *Rubhu*, etc., is another *sampradaaya*. In the 28th *yuga*, where *Maitreyar* is asking *Paraasharar*, and in the previous *janma* of *Paraasharar*, he had learnt it from *Saarasvata*, and in this birth, *Paraasharar* through *Vasishtha* and *Pulastya's varadaana*, he remembered it again, a small part of it only, and became reduced

in size. So, there is no *sampradaaya viccheda*. Through *Paraasharar* only, it came first, and through *Chaturmukha Brahma*, what *Paraasharar* had done *saaksaatkaara*, that only was taught to *Rubhu* and others. So, there is no *sampradaaya viccheda*, no break in the *sampradaaya*. *Sri Paraasharar*, when he was in the womb of his mother itself, remembered the *Veda mantraas*. The story says that *Vasishthar* wanted to end his life, as he was feeling very sad that there was nobody to continue his *vamsha*, when his son was killed by *raakshasaas*. At that time, he heard a *Vedamantra*, and his daughter-in-law, his son *Shakti's* wife, said that she was pregnant. *Paraasharar*, when in the womb itself knew the *Vedamantraas*. He remembered the *Vedaas* heard in some other *janma*, in the *garbha* itself. In the same way, he can remember the *Puraanaas* also. How *Puraana kartrutva* is obtained by *Sri Paraasharar* is told as - In the 26th *yuga*, he became a *Vyaasa*, it has come from there, and through *Pulastya vara*, he taught it. That is how he became the *kartaa* of *Sri Vishnu Puraana*.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 51:

त्वमप्येतच्छिनीकाय कलेरन्ते वदिष्यसि ॥ ५१ ॥

At the end of *Kaliyuga*, you are going to teach this to *Chineeka*.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 52:

इत्येतत् परमं गुह्यं कलिकल्मषनाशनम् ।

यत् शृणोति नरो भक्त्या सर्वपापैः प्रमुच्यते ॥ ५२ ॥

This is also like an *Upanishad*, it is a secret, it is *guhya*, and it is supreme. It destroys all the blemishes of *Kaliyuga*. One who listens to it with great devotion, will get rid of all sins.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 53:

समस्ततीर्थस्नानानि समस्तामरसंस्तुतिः ।

कृता तेन भवेदेतत् यत् शृणोति दिने दिने ॥ ५३ ॥

One who listens to this daily, everyday, is equivalent to performing *snaana* in all the *punya teerthaas*, and praising all the gods.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 54:

कपिलादानजनितं पुण्यमत्यन्तदुर्लभम् ।

श्रुत्वैतस्य दशाध्यायानवप्नोति न संशयः ॥ ५४ ॥

One who listens to ten *adhyayaas* of this, he gets the great *punya* that one gets by donating a *Kapila dhenu*, a cow.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 55:

यस्त्वेतत् सकलं शृणोति पुरुषः कृत्वा मनसि अच्युतं सर्वं सर्वमयं
समस्तजगतामाधारमात्माश्रयम् ।

ज्ञानज्ञेयमनादिमन्तरहितं सर्वामराणां हितं स प्राप्नोति न संशयो अस्ति अविकलं
यद्वाजिमेधे फलम् ॥ ५५ ॥

One who, having focussed his mind on *Achyuta*, listens to this whole *Vishnu Puraana*, that *Achyuta*, who is everything, and everything is His form only, who is the *antaryaami*, and everything is His *shareera*, who is the support of the whole world, who is established in Himself, who is *jnyaana*, *jnyeya*, *anaadi*, who is without beginning and end, who is the knowledge, the one who is to be known, who always does good to all the gods - one who focusses his mind on *Achyuta*, listening to this *Puraana*, gets all the fruits of performing an *Ashvamedha yaaga*.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 56:

यत्रादौ भगवांश्चराचरगुरुमध्ये तथान्ते च स

ब्रह्मज्ञानमयोऽच्युतोऽखिलजगन्मध्यान्तसर्गप्रभुः ।

तत्सर्वं पुरुषः पवित्रममलं शृण्वन्पठन्वाचयन् प्राप्नोत्यस्ति न तत्फलं

त्रिभुवनेष्वेकान्तसिद्धिर्हरिः ॥ ५६ ॥

The most important teaching of this *Puraana* is told here. In the very beginning, in the middle, in the end, everywhere, eulogized everywhere, one who is the Lord of all the movables and immovables, *Bhagavaan*, He is the creator of the whole world, the one who is responsible for the sustenance of the whole world, and also dissolution, and everything is *Brahma jnyaanamaya*, who is sacred, without any blemish, either listening to it, or just reading it, or even making someone else listen by reading it, by reciting so that others are listening, he will get all the *phalaas*. There is nothing equal to that, and he will get all the fruits, which cannot be got from anything else in all the three worlds, because he will get the ultimate fruit of Hari Himself, who is the ultimate benefit.

The *nirvachana* of *Bhagavaan* we saw earlier, which *Keshidhvaja* taught to *Khaandikya Janaka*, the *akshara nirvachana*, the *avayava artha* - we have seen these.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 57:

यस्मिन्न्यस्तमतिर्नयाति नरकं स्वर्गोऽपि यच्चिन्तने विघ्नो यत्र निवेशितात्ममनसो

ब्राह्मोऽपि लोको अल्पकः ।

मुक्तिं चेतसि यः स्थितो मलधियां पुंसां ददाति अव्ययः किं चित्रं यदद्यं प्रयाति विलयं

तत्राच्युते कीर्तिते ॥ ५७ ॥

Sri Engal Aalwaan's Commentary:

यस्मिन्निति । मतिः श्रवणमननरूपं ज्ञानं, चिन्तनं- धारणा, आत्मनि मनोनिवेशनं ध्यानं, भगवति चेतः स्थितिः समाधिः ।

One who has fixed his mind on *Bhagavaan Vishnu*, who is meditating on Him, the joy of meditation, and thinking of *Bhagavaan*, in front of that, even *svarga* is an obstruction only, and even the *Brahma loka* is very meagre for one who has established the Lord in his mind, will get *moksha* itself. There is nothing surprising that when one does the *naama sankeertana* of *Bhagavaan*, all the sins will get totally destroyed.

The meaning of *mati* is *shravana*, *manana*, the knowledge out of these. *Chintana* means *dhaarana*, what is told in *yoga*. *Dhyaana* is also told, controlling the mind inside. Next comes *Samaadhi*. One who does all these will get *moksha* itself. There is nothing surprising that all his sins will get destroyed completely, for one who meditates upon *Bhagavaan*, and does *naama sankeertana*.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 58:

यज्ञैर्यज्ञविदो यजन्ति सततं यज्ञेश्वरं कर्मिणो यं वै ब्रह्ममयं परावरमयं ध्यायन्ति च ज्ञानिनः ।

यं संचिन्त्य न जायते न म्रियते नो वर्धते हीयते नैवासन्न च सद्भवत्यति ततः किं वा हरेः श्रूयताम् ॥ ५८ ॥

Sri Engal Aalwaan's Commentary:

यज्ञैरिति । न जायते इति । शरीरपरिग्रहे जन्म, तत् त्यागे मरणम् । वृद्धिहासौ ज्ञानतः । नैवासन्न च सदिति कारणत्वकार्यत्वनिरासः । ततः हरेः, अति अतिक्रमेण, किं वा श्रूयताम् ? तदधिकं न किञ्चित् श्रूयत इति अर्थः ।

Those who are knowledgeable about performing *yajnyaas*, they are *karma nishthaas*. They worship *Bhagavaan Vishnu* as *Yajnyeshvara*, all the time with various *yajnyaas*. The *jnyaanis*, the knowledgeable ones, they meditate upon Him, for whom the whole world, *para* and *avara* are His form, or as *Brahman* Himself. One who meditates upon Him, will not be born again, and will not die, and there will be no contraction or expansion of knowledge. Coming into contact with the body is birth, and leaving it is death - these will not be there. No cause and effect will be there; there will be no more birth. This can also be explained for *Bhagavaan*, that there is no cause for Him, just as we see here where the cause undergoes modification and becomes a *kaarya*. *Bhagavaan* is the immutable

principle. *Bhagavaan* is also the *kaarana* and *kaarya* for the whole world, and He does not undergo any modification like the normal things which we see here. What one should listen to, beyond Hari? There is nothing beyond *Bhagavaan Hari*, for anyone to even listen to, His *gunagaana* and His *keertana*.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 59:

कव्यं यः पितृरूपधृग्विधिहुतं हव्यं च भुङ्क्ते विभुर्देवत्वे भगवाननादिनिधनः
स्वाहास्वधासंज्ञिते ।

यस्मिन् ब्रह्मणि सर्वशक्तिनिलये मानानि नो मानिनां निष्ठायै प्रभवन्ति हन्ति कलुषं श्रोत्रं
स यातो हरिः ॥ ५९ ॥

Sri Engal Aalwaan's Commentary:

स्वनाम आदि द्वारा हरिरेव श्रोतव्य इति आह काव्यम् इति । मानिनां प्रमाणवतां, मानानि
निष्ठायै परिच्छेदाय न प्रभवन्ति न समर्थानि भवन्ति ।

Bhagavaan is without beginning and without end. According to *Veda*, whatever is told, in the *vidhi*, they offer *kavya* to *pitrus*, and *Bhagavaan* only receives that in the form of *pitrus*, being *antaryaami* of everything. Whatever is offered as *svadhaa*, whatever is offered to *devataas* by telling *svaahaa*, that *havya*, that also, He only is the ultimate *phalee*, being the *antaryaami* of *devaas* also. He is all pervading, *Vibhu*. The *Parabrahman*, in the actual meaning, in the prime sense, the word *Brahma* denotes *Bhagavaan* only. Because it is *bruhatva* through *svaroopaa* and *guna*, and everything *bruhat*, *Brahma*. He is the one who is abode of all the *shaktis*. One who follows the various *pramaanaas*, the *pratyaksha* cannot show *Bhagavaan*, we cannot perceive Him through *anumaana*, we cannot perceive Him through *shabda* also, because He is *Ananta*, we cannot know fully. All the *pramaanaas* are not sufficient to grasp *Bhagavaan's svaroopaa*, and *gunaas*, because they are endless and He is all-pervading. Because of this, only *Hari's* sacred divine name, and all His wonderful acts, are to be listened to, and eulogized by anyone.

Through the next four *shlokaas*, the conclusion of the *shastra* is made. Sri *Paraasharar* is doing *namana* to *Bhagavaan* who is present in four forms, in His own divine auspicious form.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 60:

नान्तो अस्ति यस्य न च यस्य समुद्भवो अस्ति वृद्धिर्न यस्य परिणामविवर्जितस्य ।
नापक्षयं च समुपैति अविकारि वस्तु यस्तं नतो अस्मि पुरुषोत्तममीशमीड्यम् ॥ ६० ॥

Sri Engal Aalwaan's Commentary:

**अथ शास्त्रं समापयिष्यन् ईश्वरपुरुषप्रधानव्यक्तानि मंगलाय प्रणमति - नान्तो अस्ति
इत्यादि चतुर्भिः । नानोति अस्ति इति । तत्र अयं प्रथमः श्लोकाः शुभाश्रयत्वेन उक्त दिव्य
विग्रह विशिष्ट ईश्वर विषयः । कालो अपि ईश्वरे अन्तर्भूतः ।**

For performing *mangala*, that all auspicious things should happen, Sri Paraasharar does *namana* to Bhagavaan who is in the form of Eeshvara (His own form), Purusha (all the *chetanaas*), Pradhana (as *avyakta*, unmanifest matter, *achit*), Vyakta (as manifest matter). The first *shloka* of these four, is about Bhagavaan's divine auspicious form, which was explained wonderfully in the *Astra Bhooshana adhyaaya*, and by Keshidhvaja, about how one has to meditate. Kaala is also included in Him.

He is *aadi anta rahita*, without beginning or end. He does not have *vruddhi*, *parinaama*, *apakshaya* (growth, modification, decline) - the *shat bhaava vikaaraas*. He is immutable, unchangeable principle. He is the supreme ruler of all. He is one who is worth eulogizing, *keertana*, *praarthana*. His name itself is *Purushottama*, He is *uttamah purushah tu anyah*. I bow down to Him.

We have been graced by our *Aachaaryaas* and Bhagavaan to study this wonderful sacred work. So, it is *mangala* for everyone. For this, at the end, Sri Paraasharar does *namana* to Bhagavaan.

Sri Vishnu Puraana, Amsa 6, Chapter 8, Shloka 61:

**तस्यैव यो अनुगुणभुग्बहुधैक एव शुद्धो अपि अशिद्ध इव भाति हि मूर्तिभेदैः ।
ज्ञानान्वितः सकल तत्त्वविभूतिकर्ता तस्मै नमो अस्तु पुरुषाय सदा अव्ययाय ॥ ६१ ॥**

Sri Engal Aalwaan's Commentary:

**द्वितीयेन श्लोकेन तस्य पुरुषरूपं नमस्करोति तस्यैव इति । यः पुरुषः, तस्यैव अनुगुणभुक्
शेषभूत इति अर्थः । एकः देवादिभेदरहितः ज्ञानैकस्वरूपः स्वतः शुद्धो अपि प्राकृतदेहेषु
आत्मभ्रमात् तत् धर्मयुक्ततया भानात् अशुद्ध इव भाति । ज्ञानान्वितः ज्ञानधर्मकः ।
तत्त्वादीनां महदादीनां विभूतेः विस्तरस्य कर्मद्वारा कर्ता । सकलतत्त्वविभूतिकर्ता इति च
पाठः ।**

Now, Sri Paraasharar does *namana* to Bhagavaan, who is present in the form of all the *chetanaas*. He is present in the form of *chetanaas*, all *chetanaas* are His *shareera*. *Anugunabhuk* means *sheshabhoota*, that they are all subservient to Him. He is One, without any differentiation of *deva*, *manushya*, etc. He is *jnyaanaikasvaroop*. When He comes into contact with *prakruti*, *achetana*, He

will be a *baddha jeeva*, a *samsaari*. Though He is in His real nature, pure and untainted, because of the contact with *prakruti*, because of *karmaas*, He looks as though He is *ashuddha*, impure. Because a *baddha jeeva* thinks that whatever body he is in, that itself is the *aatma*, through *dehaatma bhramaa*, so He looks like *ashuddha*. One *asaadhaarana dharma* of *jeevaatman* is *jnyaaatrutva*, that he has *dharma bhoota jnyaana.*, and this is also *svaroopo niroopaka dharma* for him. The *srushti* happens because the *chetanaas* have to experience the fruits of their karma, *punya* and *paapa*. *Prakruti* modifies to *mahat*, *ahamkaara*, etc., by *Bhagavaan's sankalpa*. This is told as *tattva vibhooti kartaa*. These are done by *Bhagavaan* only, because of the *punya paapa* of the *purushaas*. One who does all these is the creator of the world. The *chetanaas* of the world are also His *shareera*. *Bhagavaan*, who is having the *chetanaas*, who have all these qualities, as His *shareera*, to Him, I bow down.

The *chetana*, who is *sheshabhoota*, who is *shuddha*, but looks like *ashuddha* when he is in contact with *deva*, *manushya*, and other *shareeraas*, who has *jnyaaatrutva*, and whose *punya paapa karmaas* are all responsible for all this creation, to *Bhagavaan* who is having such *chetanaas* as His body, His *shareera*, and who is immutable, I bow down to Him always.

Sri Vishnu Puraana, Amsha 6, Chapter 8, Shloka 62:

ज्ञानप्रवृत्तिनियमैक्यमयाय पुंसो भोगप्रदानपटवे त्रिगुणात्मकाय ।

अव्याकृताय भवभावनकारणाय वन्दे स्वरूपभवनाय सदा अजराय ॥ ६२ ॥

Sri Engal Aalwaan's Commentary:

प्रधानस्वरूपम् आह ज्ञान इति । ज्ञानप्रवृत्ति नियमाः सत्त्वादीनां कार्याणि नियमः स्तम्भो ज्ञानसंकोचश्च । एषाम् ऐक्यम् एकत्र लयः, तत् रूपाय । गुणसाम्य अवस्थायां हि तत्त्वात् तत् कार्याणि न भवन्ति । अव्याकृताय अनुद्भूत महादाद्यवस्थाय, प्रधानाय इति अर्थः । भवभावनकारणाय भवः संसारः, तत् भावनस्य कर्मणः कारणाय । स्वरूपभवनाय स्वरूपेण भवनं यस्य तत् स्वरूपभवनं, स्वतः सिद्धाय, आदि रहिताय इति अर्थः ।

The *sattva*, *rajas*, *tamas kaaryaas* - the *kaarya* of *tamas* is contraction of knowledge, or obstruction; when *sattva*, *rajas*, *tamas* are all in one place, and when they are in equal state, they are called as *avyakta*. When in *pralaya*, the *moola prakruti* is *avyakta*, it is said. *Avyakta shareeraka Paramaatman* is the meaning here. *Prakruti* is responsible for the experiences of all the *chetanaas*, of *punya*, *paapa*, etc. One who is having the *trigunaatmaka prakruti* as His *shareera*. He is told as *avyaakruta*. *Karma*, which is the cause of *samsaara*, and He is the cause of this *karma*, because His *anugraha*, *nigraha* will cause *punya*, *paapa*. He is

the one who decides the *punya, paapa* for the *chetanaas* based on their *karmaas*. *Brahma sutraas* say "*aatmakruteh*", that "I will become many", "*bahusyaam*". He is without any beginning, He is there all the time, existing all the time by Himself. This is *Bhagavaan's* form of *avyakta*.

First is told the divine auspicious form, then *chetana-shareeraka Paramaatman*, then *avyakta-shareeraka Paramaatman*. Next comes *vyakta shareeraka Paramaatman*. There is nothing which is not *Bhagavadaatmaka*.

Sri Vishnu Puraana, Amsha 6, Chapter 8, Shloka 63:

व्योमानिलाग्निजलभूरचनामयाय शब्दादिभोग्यविषयोपनयक्षमाय ।
पुंसस्समस्तकरणैरुपकारकाय व्यक्ताय सूक्ष्मबृहदात्मवते नतो अस्मि ॥ ६३ ॥

Sri Engal Aalwaan's Commentary:

तस्यैव व्यक्ताख्यं रूपमाह व्योमेति । सूक्ष्मबृहदात्मवते सूक्ष्मम् महदादि, बृहत् पृथिव्यादि
आत्मा । अत्र आत्मशब्दः स्वरूपवचनः ।

This is the *vyakta roopa* of *Paramaatman*. *Aakaasha, anila, agni, jala, pruthivi*, the five elements of the world, He is only present as *antaryaami*. He is present in those forms. Through *shareera-shareeri bhaava*, the words which connote the *shareera* also go up to the *shareeri*. All the words, through *aparyavasaana vrutti*, all connote *Bhagavaan* only. Everything is *Bhagavaan*, being His *shareera*. He is capable of making all the sense objects which are the objects of enjoyment, through the sense organs for the *chetanaas*, the *shabda, sparsha, roopa, rasa, gandha*, the objects of enjoyment; and He does *upakaara* to all the *chetanaas*, through all the *indriyaas*. This is the manifest form of *Bhagavaan*. *Sookshma* form is *mahat* and other things which are in very subtle form. *Bruhat* are *pruthivi*, and others which are being seen. He is the *aatma, antaryaami* of all that. All are His form only.

Bhagavaan is having all the manifest forms of all these as His *shareera*. He is present in those forms being the *aatma, antaryaami*. I bow down to Him.

In the above four *shlokaas*, the four forms are shown. This shows that everything is *Bhagavaan's* form, that everything is *Bhagavadaatmaka*.

Sri Vishnu Puraana, Amsha 6, Chapter 8, Shloka 64:

इति विविधमजस्य यस्य रूपं प्रकृत्यपरात्ममयं सनातनस्य ।
प्रदिशतु भगवानशेषपुंसां हरिरपजन्मजरादिकां स सिद्धिम् ॥ ६४ ॥

Sri Engal Aalwaan's Commentary:

अथ एवम् उपपादितात् स्वेतरसमस्तचिदचिद्वस्तुशरीरात् पुरुषोत्तमात् सर्वपुंसां
 परमपुरुषार्थं मोक्षमाशासानः पुराणं पूरयति इति इति । इति उक्तप्रकारेण ।
 प्रकृतिपरात्ममयं प्रकृतिः व्यक्त अव्यक्तात्मिका, तस्याः परम् अप्राकृत दिव्य शरीरम्,
 आत्मा पुरुषः । प्रकृतिपरात्मवत् इति च पाठः । अत्र प्रकृतिपुरुषयोः परस्मात् भेदः, तयोः
 जगत् ब्रह्म सामानाधिकरण्यनिबन्धं तत् रूपत्वम्, अशेषपुंसाम् इति निर्देशात् आत्मनां
 परस्परभेदः, भगवतः अपजन्मजरादिकसिद्धिप्रदेशदृष्टव्य वचनेन स एव मोक्षप्रद इत्यादि
 उक्तम् इति अनुसन्धेयम् ।

The *chetana*, *achetana vastu* means that it is a real object, it is real, the reality principle. He is having everything as His *shareera* means the three relationships, that they are all supported by Him, all are controlled by Him, they are all subservient to Him. He is the Lord of all, He is the *Purushottama*. *Paraasharar* is blessing all the *chetanaas*, that everyone should get *moksha*. This is the greatness of our sages. *Paraasharar*, with so much of *kaarunya*, is blessing everyone that everyone should get *moksha*. He is completing this *Puraana* like this. As told in all these six *amshaas*. *Prakruti*, *para*, *aatma maya* - *prakruti* is *vyakta*, *avyakta* - the manifest and unmanifest; and that which is superior to that is *apraakruta*, *para*, His divine auspicious form; and *aatma* is all the *chetanaas*. *Bhagavaan* is *sanaatana*. For all the *chetanaas*, let Him give the *siddhi* which is without any birth and death, the cycle of *samsaara* - let Him give the ultimate liberation, *moksha*. All the *prakruti*, *vyakta*, *avyakta*, are the form of Him only, the unborn; they are His *roopa* only, His *shareera*. Everything are told as Him only, through *saamaanaadhikaranya*, because of the *shareera-shareeri bhaava*. There are many *chetanaas*, there is *aatma bahutva*, and there is *paraspara bheda*, and every *aatman* is different from the other, though they are of similar *svaroopaa*, *jnyaana svaroopaa*. Because *Paraasharar* is praying *Bhagavaan* to grant *moksha* to everyone, this shows that *Bhagavaan Sri Vishnu* only is the bestower of *moksha*, liberation, and He is *moksha prada*.

He is *sakala itara samasta vilakshana*. All *chetana achetana vastu* is His *shareera*. *Chetanaas* are many, and everything is real. He is *moksha prada*. Because He is *antaryaami* of everything, and everything is His *shareera*, there is *saamaanaadhikaranya* told that everything is Him only. All this is told here. This is the summary of this *shaashtra*.

Prakruti and *Purusha* are different from *Parabrahman*.

तत्त्वेन यश्चिदचिदीश्वरतत्त्वभाव भोगापवर्गतदुपायगतीरुदारः ।

संदर्शयन् निरमिमीत पुराणरत्नं तस्मै नमो मुनिवराय पराशराय ॥

This shloka is taken from *Stotraratna* by Sri Aalavandaar.

This completes Chapter Eight.

॥ इति श्री विष्णुपुराणे षष्ठे अंशे अष्टमो अध्यायः ॥

**॥ इति श्रीभगवद्रामानुजयतीश्वरचरणसरोजचञ्चरीकश्रीविष्णुचित्तार्यप्रसादिते
श्रीविष्णुपुराणव्याख्याने षष्ठे अंशे अष्टमो अध्यायः ॥**

This completes *Amsha* Six.

॥ समाप्तः च षष्ठो अंशः ॥

॥ इति श्री विष्णुचित्तार्यवर्य अनुगृहीत व्याख्या सहितं श्री विष्णुपुराणं समाप्तम् ॥

॥ अस्मद्गुरुपरंपराभ्यो नमः ॥

This completes *Sri Vishnu Puraanam*.

With this, the *Vishnuchitteeya*, the commentary by Sri Vishnuchittar, or Sri Engal Aalwaan, this most wonderful commentary gets completed. We can see from this commentary that all the *Vishnu Puraana shlokaas* given in the *Sri Bhaashya*, the *Mahaasiddhaanta* part, where *Bhaashyakaarar* has not commented on many *shlokaas*, but has given *udaaharana* of these, at all those places, *Sri Sudarshana Suri* has explained these *shlokaas* with the help of *Sri Engal Aalwaan's vyaakhyaana* only. *Sri Engal Aalwaan's shishya* was *Sri Nadaadoorammaal*, whose *shishya* was *Sri Sudarshana Suri*. *Sri Sudarshana Suri*, what he listened in the *kaalakshepa* from *Sri Nadaadoorammaal*, which is *Shrutaprakaashika*. In this *Shrutaprakaashika*, he enlightens all the *Vishnu Puraana shlokaas* by taking from *Sri Engal Aalwaan's vyaakhyaana* only. So, this is a very very important commentary, very important work for us. *Sri Vishnu Puraana* is quoted profusely by *Sri Bhaashyakaarar* in *Sri Bhaashya*, and in *Vedaarthasangraha*.

We were really fortunate to study this *Sri Vishnu Puraana*. It was a great opportunity to study this work.

We offer our *pranaamams* to *Bhagavaan*, and all our *Aachaaryaas*. Our thanks to *Sri Tirunarayana Trust*, to *Sri Sampathkumaran*, *Smt. Sheela*, *Sri Raman*, who have

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*Naaraayanam namaskrutya naram cha eva narottamam |
Deveem sarasvateem vyaasam tato jayam udeerayet ||*

Sri Krishnaarpanamastu
